



3 1761 04575973 5





Altenglisches lesebuch.

Zum gebrauch bei vorlesungen und zum selbstunterricht

herausgegeben

VON

Dr. Richard Paul Wülcker,

Privatdocent an der universität Leipzig.

1. teil,

die zeit von 1250—1350 umfassend.

Halle a S.

Lippert'sche buchhandlung

(Max Niemeyer).

1874.

$$\begin{array}{r} 23896 \\ \hline 16 \overline{) 992} \end{array}$$

Herrn professor

Bernhard ten Brink.

V o r w o r t.

Heutzutage ist es nötig, dass, sobald man den ausdruck „Altenglisch“ anwendet, angegeben wird, in welcher ausdehnung derselbe gemeint sein soll, da diese bezeichnung jetzt sehr verschieden gebraucht wird. In unserm lesebuche soll Altenglisch als die zeit von c. 1250 — 1500 umfassend verstanden werden. Mätzner schliesse ich mich also an, indem ich die von Koch „Mittelenglisch“ genannte zeit auch noch mit Altenglisch einschliesse, Koch hingegen folge ich darin, dass ich das sog. Neuangelsächsische oder Semi-Saxon noch zum Angelsächsischen rechne und deshalb keine proben aus dem 12. und der 1. hälfte des 13. jh. in mein lesebuch aufgenommen habe. Mein verfahren wird Koch gegenüber gerechtfertigt dadurch, dass sich (worauf Mätzner zuerst aufmerksam machte) Altenglisch von Mittelenglisch eigentlich gar nicht abgrenzen lässt. Allerdings findet man im Mittelenglischen (also der zeit von 1350 — 1500) das bestreben, eine schriftsprache oder einen in ganz England verständlichen dialect zu schreiben, allein es ist beim bestreben geblieben und während Chaucer und Gower nicht ihren dialect schreiben, tritt uns wider in Wycliffes bibelübersetzung oder gar bei den Schottischen dichtern des 15. jh. die heimatliche mundart überall entgegen. Und dass auch selbst in Südengland während der Mittelenglischen zeit eine schriftsprache nicht durchdrang, beweisen die visionen über Piers the Plowman u. a. zur genüge. Doch auch Altenglisch gegen Angelsächsisch abzugrenzen, ist nicht leicht. Die meisten sog. Angelsächsischen (Altangelsächsischen nach Koch) handschriften, die wir besitzen, stammen aus dem jahrhunderte, an dessen ende England von den Normannen unterjocht wurde. In diesen finden wir nun, soweit dieselben dem süden und westen Englands angehören, meistens noch die alten vollen formen. Hingegen werke, die im Nordosten

Englands, z. b. in Nordhumbrien, entstanden sind, zeigen schon sehr geschwächte und veränderte laut- und wortgestalten. Halten wir damit schriftten aus der mitte des 12. jh. zusammen, so sehen wir, dass um diese zeit dieser zersetzungsprozess auch im süden und westen Englands um sich gegriffen hat und vorwärts schreitet.

Man hört häufig sagen, Angelsächsisch höre mit der Normannischen erobring auf. Doch wird jedermann zugeben, dass sich der einfluss der Normannen auf die sprache erst allmählich geltend machen konnte. Wann wird derselbe in der von den Germanischen bewohnern Englands gebrauchten sprache nun wirklich sichtbar? Gerade werke, welche sich, wie z. b. das Ormulum, noch ganz frei von Romanischen gehalten haben, zeigen schon weit abgeschliffnere formen, als gleichzeitige denkmäler aus dem von dem Normannischen weit mehr beeinflussten süden und westen. Die zerstörung der vollern formen dürfen wir also nicht den Normannen zur last legen, sondern wir können dreist behaupten, dass, wenn auch kein Romane jemals den boden Englands betreten hätte, sich doch das Angelsächsische im 12. und im anfang des 13. jh. in seinen formen geschwächt, in seiner conjugation und declination vereinfacht hätte, ähnlich wie es etwas früher das Deutsche getan hat. Wol aber wurde durch die Normannen der Germanischen sprache Englands ein neues element, das Romanische, zugeführt. Eine zeit lang liefen die beiden sprachen neben einander her, dann vermischten sich beide mit einander. Und mit der zeit, wo Germanisch und Romanisch sich ausgeglichen hat und von nun an eine sprache bildet, die Englische, mit dieser zeit (etwa 1250) dürfen wir eine neue periode, die Altenglische, beginnen.

In neuester zeit hat man auch angefangen, unter Altenglisch denjenigen zeitabschnitt zu begreifen, der bisher als Angelsächsisch bezeichnet wurde. In England ist Sweet, Zupitza in Deutschland dafür eingetreten. Beide gelehrte gründen ihre behauptung vor allem darauf, dass die Angelsachsen selbst ihre sprache niemals Angelsächsisch, sondern seit alten zeiten „Englisc“ genannt hätten. Es ist allerdings richtig, dass die Angelsachsen ihre mundart, sobald sie in heimatlicher zunge schreiben, stets als Englisc bezeichnen; übersehen aber wurde dabei, dass die Angelsachsen, wann sie sich des Lateins bedienen, ihre sprache stets als *lingua Saxonica*, nicht als *Anglica*, anführen. Es

scheint mir dies zur genüge zu beweisen, dass sowol Englisch als Sächsisch im gebrauche war und somit der beides begreifende name Angelsächsisch vollständig an seinem platze ist.

Nun ein paar worte, wie vorliegendes buch sich zu den ähnlichen werken, die in Deutschland erschienen sind, verhält! Lange zeit hatten wir nur die Altenglischen sprachproben von Mätzner. Vor kurzem ist dann, während vorliegendes buch schon ausgearbeitet wurde, das Altenglische übungsbuch von Zupitza veröffentlicht worden. Mätzner gibt in den zwei teilen seiner sprachproben umfassende stücke von poesie und prosa aus dem anfang des 13. bis zum anfang des 15. jh. und für das verständnis werden in den reichlichen noten vielfach mittel geboten. Ist dies buch auf diese weise für vorgeschrittenere vortrefflich, so wird doch der anfänger ein wörterbuch sehr vermissen und auch andere leser werden es ungern entbehren. Ausserdem aber empfiehlt sich das buch von Mätzner aus einem rein äusserlichen grunde, seines preises wegen, nicht zur einföhrung bei vorlesungen.

Anders verhält es sich mit dem Altenglischen übungsbuche von Zupitza. Hier ist ein recht ausführliches, handliches wörterbuch beigegeben. Es will der verfasser auch in so fern mehr, als Mätzner, geben, als er nicht nur aus der zeit von 1200—1400, sondern auch aus der Angelsächsischen periode stücke aufgenommen hat. Durch diese weite ausdehnung jedoch hat Zupitza von den einzelnen schriftstellern oft gar dürftige proben abdrucken lassen, manche der wichtigsten fehlen gänzlich: es sei hier nur Lagamon, Aneren Riwe, Robert von Glocester, Piers the Plowman und Wycliffe erwähnt.

Vorliegendes lesebuch hält, wie ich hoffe, die mitte zwischen Mätzner und Zupitza. Es soll aus zwei teilen bestehen und alsdann die zeit von 1250—1500 umfassen, einen weit kleinern zeitraum also, als Zupitzas buch. Doch dafür finden sich auch, wie ich hoffe, von allen wichtigern denkmälern proben, und zwar ziemlich umfangreiche, mitgeteilt. Das beigegebne wörterbuch genügt für die im buche enthaltenen texte, weiter geht es allerdings nicht. Da jedoch manche stellen mit dem wörterbuche allein für ungeübtere noch schwer verständlich bleiben, wurden noch erklärende anmerkungen beigelegt. Natürlich schmeichle ich mir nicht, überall das richtige getroffen zu haben, doch hoffe ich, dass manche dunkle wendungen durch die an-

merkungen aufgeklärt werden. In den noten sind ausserdem auch grammatische bemerkungen eingeschaltet und ebenso finden sich abweichende lesarten und textesänderungen daselbst aufgenommen. Im allgemeinen habe ich möglichst wenig an den texten geändert, nur dann eine lesart in den text gesetzt, wenn sie mir ganz sicher schien. Die interpunktion wurde nach Deutschen grundsätzen eingefügt, da ich glaube, dass wir Deutsche dasselbe recht haben, wenn wir für unsern gebrauch Altenglische texte herausgeben, dieselben nach modernen Deutschen grundsätzen zu interpungieren, als die Engländer, es nach den ihrigen zu tun. In den meisten alten hss. findet sich ja doch gar keine oder eine höchst mangelhafte, ungleiche interpunktion.

Was die anordnung der buchstaben im wörterbuche betrifft, so sei darüber bemerkt: *æ* ist = *a* + *e* angesetzt, es findet sich also nach *ad*. Ich habe dies so angesetzt, obschon *æ* meist *a* gleichsteht weil man einmal daran gewöhnt ist, überhaupt ist ja *æ* ein ganz seltener buchstaben im Altenglischen. Bei dem Altags. wurde *æ* als kürze, *ǣ* als länge gebraucht. *i* wird im Altenglischen schon ausserordentlich häufig durch *y* widergegeben, daher ist das vokalische *y* dem *i* vollständig gleichgestellt und formen, welche sich nur dadurch unterscheiden, dass einmal *i*, einmal *y* steht, sind nicht als zwei aufgeführt. Die passiven participien, die mit dem praefixe *i-* gebildet sind, ebenso die infinitive, finden sich unter dem stammesanlaute angegeben, nur einige participien, deren aufsuchung schwierigkeit machen könnte, habe ich unter *i* mit dem nötigen verweis gesetzt. Unter *o* finden sich manche Romanische wörter mit *ou*, doch nur dann, wenn die *o*-form die gewöhnlichere und aus unserm lesebuche zu belegen ist. *u* wird im Altenglischen, hauptsächlich wenn es lang ist, schon vielfach durch *ou* bezeichnet, daher steht solches *ou* = *u* im wörterbuche.

Auch *ai*, *ay* und *ei*, *ey* stehen sich völlig gleich, meistens finden sich diese formen unter *ai*. — Von consonanten wechseln *c* und *k* häufig mit einander. Im allgemeinen steht *c* vor *a*, *o*, *u* und vor *l* und *r*; hingegen drang *k* ein, um vor *e*, *i* (*y*) und *n* den gutturalen laut zu bezeichnen. *ch* folgt auf *ce*. Auch *f* und *v* (*u*) laufen vielfach durcheinander. In unserm wörterbuche ist in Deutschen wörtern *v* (*u*) = *f* gesetzt, in Romanischen dagegen = *v*. Steht *u* = *w*, wie z. b. in *sæting*, so findet sich die nötige verweisung, umgekehrt wenn *w* = *u*

(besonders *ow* = *ou*) angewendet ist. Mit *y* gleichbedeutend wurde *ȝ*, *gh* und das consonantische *y* genommen. Ueber *q* findet sich das nötige unter diesem buchstaben angegeben, ebenso über *s*, *sch*, *sch*, *sh* und *sk*. *p* und *ð* sind von gleichem werte und, weil daneben auch schon die umschreibung *th* oft steht, wurden sämtliche formen unter *t*, nach *te*, gestellt. *ðh* ist *ð* völlig gleich. *z* findet sich in unserm lese-buche nur in dem aus Kent stammenden *Ayenbite of Inwyt* und hier steht es stets = *s*. Da jedoch gerade die Kentische mundart auch sonst dem ungeübten manche schwierigkeit bietet, so finden sich die betreffenden formen alle unter *s* mit dem nötigen verweise angeführt. Bisweilen wurde, um nicht zu viel verweisen zu müssen, von der angegebenen ordnung abgewichen, doch dann findet sich stets das nötige angegeben. Im allgemeinen habe ich, wenn eine Nordenglische form aus dem wörterbuche zu belegen war, dieselbe vorangestellt. Der grund dieses verfahrens liegt darin, dass in weitaus den meisten fällen die Nordenglische form sowol dem Angelsächsischen, als dem Neuenglischen, näher, denn die Südenglische, liegt. Ist aber das Südenglische sehr abweichend, so wurde es mit verweis aufgeführt. Die ältern formen, wie *Altags.*, *Altfr.* u. s. w., wurden nur dann gegeben, wenn sie nicht so klar vor augen liegen, oder, wenn sie sonst etwas bemerkenswertes bieten. Ebenso ist *Nengl.* nur in besondern fällen angeführt. Von einer literarischen einleitung wurde abgesehen, um das buch nicht zu sehr zu erweitern. Aus der zweiten hälfte des 13. jh. finden sich aufgenommen: *die proklamation Heinrichs*, *das kukukstied*, *das verzeichnis der rechtsausdrücke*, ferner *Genesis* und *Exodus*, *die Surteespsalmen* und *Havelok*. An die grenze des 13. jh. oder an den anfang des 14. jh. fallen alsdann: *die chronik Roberts von Glocester*, *das leben der Kotherine*, *könig Alisandre* und *Richard Löwenherz*. Unter Eduard II. entstanden *die kleinern politischen lieder*, wol auch *die verschiedenen liebeslieder* und endlich *die gedichte des Wilhelm von Shorcham*. Der zeit von der tronbesteigung Eduard III. bis zur mitte des 14. jh. gehören an: *die übersetzung der chronik Langtofts* durch *Robert Mannyng*, *Dan Michels Ayenbite of Inwyt*, *die werke von Richard Rolle* und *die gedichte von Laurence Minot*, auch *das leben des Judas* dürfen wir wol in diese zeit setzen. Der mundart nach entstanden im norden: *die Surtees-Psalmen*, *könig Alisandre*, *Richard Löwenherz*, *Richard Rolles*

werke und die des Minot, im osten Englands: *Genesis und Exodus* und *Mannings übersetzung*, im mittleren England (doch im östlichen theile desselben): *Huvelok*, im süden und westen endlich: *die proclamation Heinrichs*, *das kukukstied*, *das lied des gefangnen*, ferner *die chronik Roberts von Glocester*, *das leben der Katherine und des Judas* und *die kleinern politischen lieder*, Kent gehören *Shoreham* und *Michel* an. So hoffe ich denn, dass auch die verschiedenen dialekte genügend in vorliegenden buche vertreten sind.

Nicht schliessen aber kann ich meine vorrede, ohne der gesellschaft meinen innigsten dank auszusprechen, durch deren bemühen überhaupt erst ein studium des Altenglischen in weitem kreisen möglich geworden ist, ohne der Early English Text Society meinen besten dank hier öffentlich auszusprechen. Vor allen dingen aber ist das gedeihen dieser gesellschaft dem rastlosen eifer der drei an der spitze stehenden männer, Frederik Furnivall, Richard Morris und Walter Skeat, zu zu schreiben. Möge es diesen gelehrten vergönnt sein, noch recht lange zu wirken, wie bisher, und so die gesellschaft dem hohen ziele zu zu führen, das sie sich gesetzt hat, dem ziele, alle noch nicht gedruckten Altenglischen handschriften zu veröffentlichen!

London, im September 1874.

Richard Paul Wülcker.

Inhalts-Verzeichnis.

	pag.
1. Genesis und Exodus	1
2. Surtes-Psalmen	9
3. Leben der Katherine	12
4. Judas Iscariot	18
5. William von Shoreham	21
6. Rolle de Hampoles Pricke of Conscience	30
7. Osterlied	41
8. Stabat mater	46
9. Die freuden Marias	48
10. Lied an Maria	49
11. Chronik Roberts von Glocester	51
12. Robert Mannyngs chronik	61
13. Lied der landwirte	71
14. Gegen den hochmut des gefolges	73
15. Auf den bruch der Magna Charta	71
16. Lieder des Laurence Minot	77
17. Havelok der Däne	81
18. König Alisaundre	85
19. Richard Löwenherz	95
20. Kukukslied	105
21. Lied des gefangnen	105
22. Frühlingslied	106
23. Winterlied	107
24. Alysoun	108
25. Blōw, northerne wynd	108
26. Liebeslied	110
27. Dan Michels Avenbite of Inwytt	112
28. Prosaabhandlungen von Richard Rolle	116
29. Proclamation Heinrichs III.	119
30. Verzeichnis von rechtsausdrücken	120
Anmerkungen	121
Erklärung der abkürzungen	181
Wörterbuch	185

Druckfehler.

pag. 6,	z.	296	ist hinter quinen das comma zu tilgen.
„ 8,	„	369	statt nidfull lies nidful.
„ „	„	387	„ ist „ it.
„ 20,	„	100	„ nevere „ neuere.
„ 23,	„	64	„ wanne „ wanne.
„ „	„	81	„ on lowke „ onlowke.
„ 29,	„	316	„ masse prest „ masseprest.
„ 31,	„	4742	„ wethier „ whether.
„ 36,	„	1981	„ hat „ had.
„ 40,	„	5205	„ wethen „ whethen.
„ 49,	„	7	„ an „ and.
„ 51,	„	161	„ pynkep „ pynkep.
„ „	„	164	„ pek „ Pek.
„ 56,	„	79	„ yws „ ywis.
„ 73,	„	69	„ and „ ant.
„ 84,	„	2212	„ Bithaute „ Bitaulte.
„ 106,	„	2 n. 11	„ and „ ant.
„ 125,	„	39	ist das zwischen daz und geschuof zu tilgen und daz in daz zu ändern.
„ 126,	„	18	statt geldendumm lies geldendum.
„ 151,	„	6	von unten statt glen lies glent.
„ 156,	„	4	von unten statt marzjan lies marzjan.

1. GEDICHTE GEISTLICHEN INHALTES.

1. Genesis und Exodus.

- 29 Fader, god of alle ðhinge,
Almigtin louerd, hegest kinge,
ðu giue me seli tinninge
To faunen ðis werdes beginninge,
ðe, leuerd god, to wurdinge,
Queder so hic rede or singe.
- 35 Wit and wisdam and luue godd,
And fer ear biðohte al in his mod,
In his wisdom was al biðogt,
Ear ðanne it was on werlde brogt.
In firme bigining of nogt
- 40 Was heuene and erðe samen wrogt,
ðo bad god wurden stund and stede,
ðis middeswerld ðorinne he dede,
Al was ðat firme ðrosing in nigt,
Til he wit hise word made ligt;
- 45 Of hise word, ðu wislike mune,
Hise word ðat is hise wise sune,
ðe was of him fer ear biforen,
Or ani werldes time, boren;
And of hem two, ðat leue luuen,
- 50 ðe welden al her and abunen,
ðat heli luue, ðat wise wil,
ðat weldet alle ðinge wit rigt and skil.
Migt bat wit word wurden ligt,
Hali froure welt oc ðat migt:
- 55 For ðhre persones and on reed,
On migt and on godfulhed,
ðo so wurd ligt, so god it bad,
fro ðisternesse o sunder sad;
ðat was ðe firme morgentid,

- 60 ðat euere sprong in werld wid.
 Wið ðat ligt worn angles wrogt
 And into newe heuene brogt,
 ðat is ouer dis walkenes turn,
 God hem quuad ðor seli suriurn.
 65 Summe for pride fellen ðeden
 Into ðis ðhisternesse her bineðen;
 Pride made angel deucl dwale,
 ðat made ilc sorge and euerile bale
 And euerile wunder and euerile wo,
 70 ðat is or sal ben euere mo.
 He was mad on ðe sunedci,
 He fel out on ðe munendai;
 ðis ilk wort in ebrisse wen,
 He witen ðe soðe, ðat is sen.
 75 Forð glod ðat firme ligt
 And after glod ðat firme nig; t
 ðe daigening cam est agon,
 His firme kinde dei was agon,
 On walkenes turn wid dai and nig t
 80 Of foure end twenti time rig t.
 ðes frenkis men o france moal
 It nemnen: „un iur natural.“
 And euere gede ðe dai biforn,
 Siðen ðat newe werld was boren,
 85 Til Jhesus Crist fro helle nam
 His quemed wid Eue and Adam;
 Fro ðat time we tellen ay,
 Or ðe nig t and after ðe day,
 For god ledde hem fro helle nig t
 90 To paradises leue ligt;
 ðo gan hem dagen wel iwisse,
 Quan god hem ledde into blisse.
 On an oðer dai ðis middelerd
 Was al luken and abuten sperd,
 95 ðo god bad ben ðe firmament,
 Al abuten ðis walkne sent,
 Of waters froren, of vses wal,
 ðis middelwerld it luket al —
 May no fir get melten ðat ys,
 100 He, ðe it made, is mig tful and wis —
 It mai ben hoten heuene rof,
 It hiled al ðis werldes drof,
 And fier and walkne and water and lond,
 Al is biluken in godes hond,
 105 Til domesdai ne sal it troken,
 Al middelerd ðerinne is loken;
 Watres ben her ðerunder suuen,
 And watres ðor abuen,
 And ouer ðat, so ful iwis,

- 110 An oðer heuene ful o blis
 And ful o lif, ðe lested oo,
 Wo may him ben, ðe fel ðortiro.
 Forð glod ðis oðer dais nigȝ,
 ðo cam ðe ðridde dais ligt;
 115 ðe ðridde dai, so god it bad,
 Was water and erðe o sunder sad.
 God biquaad watres here stede,
 And erðe brimen and heren dede,
 Ilk gres, ile wurt, ile birðheltre
 120 His owen sed beren bad he;
 Of euerile ouȝt, of euerile sed
 Was erðe mad moder of sped.
 ðe ðridde dai was al ðis wroȝt
 And erðes fodme on werlðes broȝt
 125 An euerile fodme his kinde quemedēn,
 ðo was it her fair bimedēn.
 God sag his safte fair and good
 And bliscede it wið milde mood.
 Forð glod ðis dridde dais nigȝ,
 130 ðo cam ðe ferðe dais ligt.
 ðe ferðe dai made migȝ
 Sunne and mone and ile sterre brigȝ,
 Walknes wurdinge and erdes frame,
 He knownd one ile sterre name,
 135 Ile sett es in ðe firmament
 Al abuten ðis walkne went.
 ðe seuene he bad on fligȝe faren,
 And toknes ben, and times garen.
 Sunne and mone ðe moste ben
 140 Of alle ðe toknes, ðat men her sen:
 ðe mone is more bi mannes tale,
 ðan al ðis erðe in werlðes dale;
 And egest swile ðe sunnes brigȝ
 Is more, ðanne ðe mones ligt;
 145 ðe mones ligt is moned met,
 ðorafter is ðe sunne set,
 In geuelengðhe worn it mad,
 In Rekefille on sunder shad.
 Two geuelengðhes timen her
 150 And two solstices in ðe ger,
 On four doles delen he
 ðe ger, ile dole of moned ðhre;
 Euere schinen ðo toknes brigȝ,
 And often giuen is on erðe ligt.
 155 Wel wurðe his migȝ lefful ay,
 ðe wrout is on ðe ferðe day.
 Forð glod ðis ferðe dais nigȝ,
 ðo cam ðe fiftē dais ligt;
 ðe fiftē day god made ywis

- 160 Of water ile fuel and cuerile fis
 And tagte fuel on walkene his fligt,
 He fis on water his flotes migt,
 And bliseed hem and bad hem den
 And tuderande on werlde ben.
 165 Dis fiftte dai held forð his fligt
 And forð endede ðat fiftte nigt
 And ðe sexte dais ligt,
 So made god wid witter migt
 Al erue and wrim and wilde der,
 170 Qwele man mai sen on werlde her.
 God sag bifore, quat after cam,
 ðat singen sulde firme Adam,
 And him to fremen and to frame
 He made on werlde al erue tame,
 175 ðe sulde him her in swinkes strif
 To fode and srud to helpen ðe lif;
 And him to pine and loar her
 God made wirme and wilde der.
 He pine man wid sorwe and dred
 180 And don him monen his sinfullhed,
 ðat is him loar, quan he seð,
 ðan he for sinne in sorwe beð.
 Ilk kinnes erf and wrim and der
 Was mad of erðe on werlde her
 185 And cuerile on in kinde good,
 ðor quiles Adam fro sinne stod,
 Oe der and wrim it deren man,
 Fro ðan ðat he singen bigan:
 In ðe moste and in ðe leste he forles
 190 His loueredhed, quanne he misches;
 Leumes and beres him wile todragen
 And fleges sen on him non agen;
 Hadde he wel loked him wið skil,
 He beste sulde don his wil.
 195 Erf helpeð him ðurg godes með;
 His lordehed ðoronne he seð,
 And for hise sinne oe he to munen,
 ðat moste and leiste him ben binumen.
 Dis sexte dai god made Adam
 200 And his licham of erðe he nam,
 And blew ðorin a liues blast,
 A liknesse of his hali gast,
 A spirit ful of wit and sekil,
 ðor quiles it folgede heli wil,
 205 God self ðor quile liket is,
 An unlik, quanne it wile mis.
 In feld Damaske Adam was mad
 And ðeden fer on londe sad:
 God bar him into paradis

- 210 An erd al ful of swete blis;
 Fol wel he wid him ðor dede,
 Bitagte him al ðat mirie stede,
 Oc an bodeword ðer he him forbed,
 If he wulde him silden fro ðe ded,
 215 ðat he sulde him ðer loken fro
 A fruit, ðe kenned wel and wo,
 And hiegt him, ded he sulde ben,
 If he ðat bodeword ne gunne fien.
 God brogt Adam ðor biforn
 220 He kinnes beste of erðe boren
 And fugel and fis, wilde and tame,
 ðor gaf Adam ile here is name.
 Ne was ðor non lik Adam;
 God dede, dat he ou swenene cam,
 225 And in ðat swenene he let him sen
 Mikel. ðat after sulde ben.
 Ut of his side he toe a rib
 And made a winman him ful sib
 And heled him ðat side wel,
 230 ðat it ne wrocte him neuere a del.
 Adam abraid and sag ðat wif,
 Name he gaf hire, dat is ful rif,
 Issa was hire firste name.
 ðorof ðurte hire ðinken no same;
 235 Mayden, for sche was mad of man,
 Hire first name ðor bigan;
 ðiden ghe broete us to woa,
 Adam gaf hire name Eua.
 Adden he folged godes red,
 240 Al mankin adde seli sped,
 For sinne he ðat blisse forloren,
 ðat derede al, ðat of hem was boren;
 It is herafter in ðe song,
 Hu Adam fel in pine strong.
 245 Forð glod ðis sexte dais ligt,
 After glod ðe sexte nigst,
 ðe seuendai morgen sprong,
 ðat dai tokenede reste long,
 ðis dai was forð in reste wrogt,
 250 He kinde neues ear was brogt.
 God sette ðis dai folk bitwen,
 Dai of blisse and off reste ben
 For ðat time ear fear biforn,
 Til Jhesus was on werlde boren
 255 And til he was on ðe rode wold
 And biried in ðe roche cold
 And restede him after ðe ded,
 ðat ilke dai god aligen bed.
 Siðen forles ðat dai is pris,

- 260 For Jhesus, god and man so wis,
 Ros fro ded on ðe sunenday,
 ðat is forð siden worded ay
 And it sal ben ðe laste tid,
 Quan al mankinde on werlde wid
 265 Sal ben fro dede to liue brogt
 And seli sad fro ðe forwrogt
 An ben don in blisse and in lif
 Fro swine and sorwe and deades strif.
 Wisdom, ðe made ile ðing of nogt,
 270 Quaatsoeuere on heouene or her is wrogt,
 Ligber he sridde a dere srud
 An he wurðe in himschuen prud
 An wið ðat pride him wex a nyð,
 ðat iwel weldeð al his sið,
 275 ðo ne migte he non louerd ðhauen,
 ðat him sulde ðhinge ðrauen:
 „Min fligt, he seide, ic wile uptaken,
 Min sete nord on heuene maken,
 And ðor ic wile sitten and sen
 280 Al ðe ðhinges, ðe in werde ben,
 Twen heuone hil and helle dik
 And ben min louerd geuelic.
 ðo wurð he drake, ðat ear was knigt,
 ðo wurð he mire, ðat ear was ligt,
 285 And euerile on, ðat helden wid him,
 ðo wurðen mire and swart and dim
 And fellen ut of heuones ligt,
 Into ðis middil walknes nigt
 And get ne kuðe he nogt blinne
 290 For to don an oðer sinne.
 Esten he sag in paradis
 Adam and Eue in mikel pris,
 Newelike he was of erðe wrogt
 And to ðat mirie blisse brogt.
 295 ðowgte ðis quead: hu mai it ben,
 Adam ben king and Eue quuen,
 Of alle ðe ðinge in werlde ben,
 Hu mai it hauen, hu mai it sen,
 Of fis, of fugel, of wrim, of der,
 300 Of alle ðhing, ðe wunen her,
 Euerile ðhing haued he geue name
 Me to sorge, seaðe and same;
 For Adam sul ðus and his wif
 In blisse ðus leden lesteful lif,
 305 For alle ðo, ðe of hem sule cumen,
 Sulen ermor in blisse wunen;
 And we, ðe ben fro heuene driuen,
 Sulen ðusse one in sorwe liuen,
 Get ic wene I can a red,

- 310 ðat hem sal bringen iwel sped;
 For, gef he don, ðat god forhead,
 ðat sal hem bringen to ðo dead.
 And sal get ðis ilke dai,
 ðor buten hunte, if ic mai!
 315 Ic wene, ðat ic and Eue, his wif,
 Sulen Adam bilirten of hise lif,
 Ic wene ðat ic and Eue
 Sulen alle is blisse dreue!“
 ðus he ðhogte and up he steg
 320 And esten til ðat erð he teg,
 Wenten into a wirme and tolde Eue a tale
 And senkede hire hure aldre bale.
 „Eue, seide he, ðat neddre bold,
 Quat oget nu ðat forbode owold,
 325 ðat a tre gu forboden is,
 ðat ouer alle oðre bered pris?
 For is fruit sired mannes mood
 To witen hoðen, iwel and good;
 Sone ge it ðorof hauen eten
 330 Al ge it sulen witen and nogt forgeten
 And ben so wise alle euene,
 So ðo, ðe wunen abuuen in heuone.
 ðanne ðogte Eue on hire mod:
 „ðanne is tis fruit wel swiðe good,
 335 Fair on sigðhe and softe on hond,
 Of ðis fruit wile ic hauen fond.“
 Sum ghe ðer at and sum ghe nam
 And bar it to her fere Adam;
 So manie times ghe him seroð,
 340 Queðer so him was lif or loð,
 For to forðen is fendes wil,
 At he dat fruit and dede unskil.
 Sone it was under brest numen,
 Dedes two bondes on hem ben comen:
 345 Unbuxumhed he hauen hem don,
 Unbuxumhed is hem cumen on:
 Unwelde worn and in win
 Here owen limes hem wiðin.
 Flesses fremede and safte same
 350 Boðen he felten on here lichame,
 ðo gunen he same sriden
 And limes in leues hiden.
 Nu wot Adam sumdel o wo,
 Herafter sal he leren mo.
 355 After ðis dede a steuone cam,
 „ðu nu, quor art, Adam, Adam?“
 „Louerd, quat, same is me bitid,
 For ic am naked and haue me hid“
 „Quo seide ðe, dat ðu wer naked

- 360 ðu haues ðe sorges sigðhe waked,
 For ðhu min bodeword haues broken,
 ðhu salt ben ut in sorge lukan,
 In swine ðu salt tilen ði mete,
 ðin bred wid swotes teres eten,
 365 Til ðu beas eft into erðe cumen,
 Querof ðu beas to manne numen,
 And wif sal under were wunen
 In heuerile birðhe sorge munen.
 And niðfull neiddre, loð and liðer,
 370 Sal gliden on hise brest neðer
 And erðe freten, wile he mai linen,
 And atter on is tunge cliuen
 And nið and strif and ate and san
 Sal ben hitwen neiddre and wimman;
 375 And get sal wimman ouercumen,
 His heued under fote bimmun.^a
 Two pilches weren ðurg engeles wrogt
 And to Adam and to Eue brogt,
 ðorwið he ben nu boðen srid
 380 And here same sumdel is hid.
 He ben don ut of paradis,
 ðat erd al ful of swete blis,
 He ben don ut of blisses erd
 Cherubin hauet ðe gates sperd.
 385 Ne sulen it neuere ben undon,
 Til Jhesus beð on rode don,
 Ne sulen ist neuermore ben opened
 Til Jhesus beð on rode dead.
 Iff mikel is sorge and more care,
 390 Adam and Eue it wite ful gare;
 Of paradis hem ðinkeð swem,
 Of iwel and dead hem stondeð greim.
 On sundri ðhenken he to ben
 And neidere on oðer sen,
 395 Til angel brogte Adam bode,
 bodeword and tiding from gode:
 „Adam, ðhu knowe Eue ðin wif,
 And leded samen gunker lif;
 Summe sulen of gu to kumen,
 400 Sulen ben in to reste numen;
 Summe sulen folwen fendes red
 And ben in sorwe after ðe dead
 And get sal godes dere sune
 In gure kin in werlde wunen
 405 And he sal bringen man agen
 In paradis to wumen and ben-
 Swile tiding ðhugte Adam god,
 And sumdel quemed it his seri mood.
-

2. Die Surtees-Psalmen.

Psalm VII.

- Laverd mi God, sauf me, I hoped in þe,
 Fra al me filyhand and lese me.
 Les whenne reve als lioune
 Saule myne, to bring it donne,
 5 While nane es, þat bie sal,
 Ne whilke saufe þat mas with al.
 Laverd mi God, yif I dede þis,
 Yif wikednesse in my hende is,
 Yf I yelde yeldand me ivele, I falle
 10 Gilti unnait fra mi faes alle.
 Fylegh saule mine þe fa,
 Grypes and fortredes swa
 In erthe my life, mi blisse with wa
 In duste ledes, þar þai come fra.
 15 Uprise, Laverd, in wreth þine
 And upheve in endes of faes myne.
 And rise, Laverd, in bode þou sent to be
 And kirke of folke sal umgife þe;
 And for þat torne upe in heghte.
 20 Laverd demes folke right.
 Deme me, Laverd, after my rightwisenes
 And after over me myn underandnes.
 Endede nith of sinful be
 And right sal tou rightwise to þe;
 25 Ransakand pair hertes elene
 And pair neres Gode bidene.
 Mi rightwis helpe fra Laverd in quert,
 þat sauf makes right of herte.
 God rightwise demer, stalworth and tholand;
 30 Non wrethes be al dais in land,
 Bot ye be torned, his swerde schakes he righte,
 He bent his bough and graiped ite
 And in it grayped he lomes of dede,
 His arwes he made to brennand rede.
 35 Bihald, he kyneld unrightwisnesse,
 Onfang sorwe and bare wickednesse.
 þe sloghe he opened and it grove he,
 And in dyke he felle, þat he made to be.
 His sorwe torne to his heued with alle
 40 And his wiknes in his scalp donne falle.
 I sal schrive to Laverd after his rightwisnes
 And salme to name of Laverd heghistes.

Psalm XVIII.

- Hevens telles Goddes blisse,
 þe walken schewes handes werkes hisse.
 Dai to dai worde riftes right
 And wisdomes schewes night to night.
 5 Noght ere speches ne saghes even,
 Of whilk noght es herd þair steven.
 In al land outyhode þair rorde
 And in endes of werld of þam þe worde.
 In sun he set his telde to stand
 10 And he als bridegome of his boure comand,
 He gladed als yhoten to renne his wai;
 Fra heghest heven his outcome ai
 And his ogaineraas til hegh sette,
 Nes whilk, þat hides him fra his hete.
 15 Lagh of Laverd, unwemmed esse,
 Tornand saules into blisse,
 Witnes of Laverd es ai trewe,
 Wisdomes lenand to littel newe.
 Rightwisenesses of Laverd right, hertes fainand;
 20 Bode of Laverd light, eghen lightand.
 Drede of Laverd hali es it
 In werld of werld and ful of wit.
 Domes of Laverd soth er ai
 And rightwished in þar self er þai.
 25 Yornandlike over þe golde
 And stane derworthi mikel holde
 And wele swetter to mannes wambe
 Over honi and the kambe.
 And þi hine yhemes þam over al thinge,
 30 In þam yhemand mikel foryheldinge.
 Giltes wha understands nou?
 Of mi heldinges me elens tou,
 And fra outhen night and dai
 Forbere unto þi hine ai.
 35 If myne lordeschepes noght be al,
 þan unwemmed be I sal
 And I sal be elensed clene
 Of gilte mikel al bidene.
 And be mon at queme sal þa
 40 Speches of mi mouth atga
 And thinkinge of herte mine
 Ever mare in sight pine.
 Laverd mi helper ai he isse
 And mi bier unto blisse.

Psalm LXX.

- In þe, Laverd, hoped I, noght schent in ai I be,
 In þi rightwisenes lese me and outake me.
 Helde to me þine ere of nighte
 And sauve me bi dai and nighte.
 5 In God forhiler to me be
 And in stede warned, þat þou sauf make me;
 For mi festnesse ai and nou
 And mi toflight best ertou.
 God, outake fra sinful hand
 10 And fra hand ogain lagh and iuel doand.
 For þou ert mi þilde, Laverd, in nede
 Laverd, mi hope fra mi yhouthede.
 In þe fra wambe fest am I nou,
 Fra magh of mi moder mi forhiler ertou.
 15 In þe ai alle mi singinge,
 Made am I als fortakeninge
 Unto mani and ful lange
 And þou helper ever strange.
 Be fulfilled mi mouth with loof, þat I sing ai
 20 þi blisse, þi mikelhed alle dai.
 Ne forwerpe me in unwelde,
 In time when I am of elde,
 When mi might it wanes oghte,
 Laverd, þou forlete me noght.
 25 For saide unto me mi faane
 And þat get mi saule rede made in ame,
 Saiaund: God forsoke him ai,
 Filiyhes bathe be night an dai
 And unlappes him on anc,
 30 For, þat outakes, es it nane.
 God ne fer þou fra me;
 Mi God, in mi helpe bihalde to se.
 Schent and wanande be þa
 Backbitand to mi saule swa,
 35 Overhiled with schenschiþe and schame be
 þat sekas ivels unto me,
 I sothlik ai hope sal inwardeli
 And eke over al þi loof sal I.
 Mi mouth sal schewe þi rightwisenes,
 40 Alle þe dai þi hele þat es.
 For I knewe noght boke writen al,
 Ingo in mihtinges of Laverd I sal.
 Laverd, I sal mine witterli
 Of þine rightwisenes aneli.
 45 God þou taght me fra yhouþe mine
 And to nou sal I schewe wordes þine.
 And til in unelde and alderelde
 God ne forlete in unwelde,

- Til I schew þine arme with blis,
 50 To strende alle, þat towarde is;
 þi mightinge and þi rightwisenes,
 God, intil heghist ai þat es,
 Whilke grete things þou made to be;
 God, wha like is to þe?
 55 Hou fele þou schewed me drovynges
 And mani oþer ivel things.
 And turned þou quikened me to be
 And fra depenes of erthe led þou me.
 þou felefalded þi mikelnes
 60 And turned roned me þou es.
 For and in lomes sal I to þe schrive
 Of salme þi sothnes God on live
 And singe sal I to þe to wel
 In harpe Halgh of Israel.
 65 Glade sal mi lippes, when I haf sunge to þe,
 And mi saule, þat þou boght fre.
 Bot and mi tunge sal thinke alle daie
 þi rightwisenes, whiles live I maie,
 When þai schent and schoned be,
 þat ivels seken unto me.

3. Leben der heiligen Katherine.

- Seinte Katherine of noble cunne com bi olde dawe,
 Hire fader kyng, hire moder quene, hope of olde lawe.
 King Cost hire fader het, gret clerc þat maide was,
 þer nas non of þe soue artz, þat heo gret clerk of nas:
 5 þulke tyme heo was old eigtene ȝer unȝe
 And, ic wene, in þulke ulȝe heo was ibroȝt to deȝe.
 Maxent þemperour meeche londe let crie,
 þat eche kinriche under him come to Alisandrie
 And of hem þat bileuede to do stronge gywise,
 10 Ech man to do for his stat to here god sacrefise.
 þo alle þe men were þider icome to don here lawe,
 Seinte Katherine baldeliche þiderward gan drawe.
 Heo stod bihalues and bihuld here gydihede,
 Heo seȝ honoure þe maunmetz menie cristene men for drede.
 15 þo hadde heo gret deol in hurte, heo blescede hire anon
 And forþ anon to þemperour baldeliche gan gon:
 „Sir, scholdest þi poer and þi wit to som wysdom wende;
 For þe folie ic sigge þat, þat ich iseo her do,
 20 So moche fole of furrene londe, þat þu clipest herto,
 In gret joye and wonder in ȝoure hurte of þis temple ȝe doȝ so,
 þat is ymaked of lym and ston and of ȝoure maunmetz also.
 Whi ne biholde ȝe þe heȝe temple, þerof ȝou wondri maie,
 Of heuene, þat goȝ aboute, aboue ȝou nigȝt and daie,

- 25 Of sonne and mone and of þe sterres, þat fram þe est to þe west
Wendeþ and neuer werie beoþ and neuer hi nabbeþ rest.
Biþenç þe bet and turn þi þoȝt to som wysdom, ic rede.
And whan þyn owene inwit þe saiþ, þat no whar nis such a dede,
- 29 Almiȝtie god, þu him holde, þat such wonder can make,
To fore alle oþre honoure him and ȝoure maunetȝ þu forsake.
Mid oþer reisouns of clergie þat maide preouede also,
þat here godes noþing nere, þat hi aourede hem to
þemperour stod and ne couþe answerie in none wise,
Him wondrede of hire fairhede and of hire queyntise.
- 35 „Maide, he seide, abyð her wiþ forto oure saerefise
And we schulle an oþer wiþ þe speke, ic oþer mie justice.“
þis heȝe man after his saerefise ȝeode and sat in his trone
And al his fole aboute him, me brouȝte þis maide sone.
„Maide, quap þis emperour, þu þenechest gent and freeo,
- 40 Of what kyn ertou icome, wonder me þingþ of þe!“
„Sir emperour, quap þis maide, ic wilnie swiþe lute
Of mie kyn to telle þe, for hit were sinne and prute;
For in his boe þe wise man Catoun saiþ also,
þat man ne schal him silue preise ne blame no þe mo,
- 45 For so doþ foles, þat beoþ idreigt wiþ veyne glorie and prute,
Ae naþeles ic wole wiþoute prute of mi kyn telle a lute.
Ich am þe kinges douȝter Cost, þat þu wost wel which he is,
Hider ic com to speke wiþ ȝou, þat ȝe bileoueþ amis,
For me clepeþ hem godes wiþ wrong, þat aue fet ne mowe go,
- 50 Ne noman helpe in none wise, ne hem silue no þe mo.“
„Maide, seide þemperour, if þat þis soþ were,
Al þe men of þe wordle were in ȝydihede and þu one hem scholdest lere
And me schal leoue alle men and more hit wole beo note,
þan a fol womman as þu ert, ȝoure bolt is sone ischote.“
- 55 „Sire, quap þis maide þo, þeȝ þu lute telle of me,
As god mai þe resoun beo, of me as of þe;
For emperour, me saiþ, þu ert and eeh man is also,
þat mai hote and his men mote nede his heste do,
Of bodi and soule þu ert ymaked, as þu miȝt þe silf iseo.
- 60 Mid riȝte þi soule maister is and þi bodi hire hync schal beo;
If þanne þi bodi maister is and þi soule his hync,
Aȝe cunde þanne hit is and þu worst perfore in helle pyne.“
þurþ clergie þis holi maide resouns makede so quoynte,
þat þemperour ne non of his ne couþe answerie hire in none poynte.
- 65 „Maide, he seide, þu schalt abide in warde her mid me,
And bi tyme ic wole fynde, þat schal answerie to þe.“
þis emperour sende anon wel wide aboute his sonde
To þe heȝiste clerkes, þat were in enie londe,
And bihet hem mede gret to do a lute maistrie.
- 70 To sustenie up here lawe þurþ strengþe of clergie,
So þat vyftie maistres come, þe gretteste, þat me fond,
As wide as me miȝte siehe o whar in enie lond.
þemperour he seide anon, whi he after hem sende,
Aȝen a womman to desputi, þat al here lawe schende.

- 75 „Nou is þis, seide þat on, gret schame, ic understonde,
 An emperour to siche aboute so wide in eche londe
 After maistres to plaidi agen a zung wenche,
 Whan on of oure knaues migte hire resouns sone aquenche.“
- 80 „Nai, seide þemperour, heo is wisere, þan ze wene,
 If ze mowe ogt agen hire do, hit worþ some isene,
 For ich wole bet, þat ze hire ouereome mid resouns a somme wise,
 þan we hire mid strengþe makede to do sacrefise.“
 „Let bringe hire forþ, quap þat on, and heo schal sigge anon,
 þat heo ne spae neuere wiþ wisere men, er heo fram ous schal gon.“
- 85 An angel to þis maide com and bad hire noþing drede,
 For heo scholde hem alle ouereome and to cristendom lede,
 þat þurf hire resouns hi scholde alle afonge martirdom.
 þo þis maide ihurde þis, gret ioye to hire heo nom,
 Wel baldeliche heo wende forþ, þo meste hire to com.
- 90 „Sire, heo seide to þemperour, zȳfstou a wys dom?
 þus fole maistres of clergie bringest and settest a benche
 To desputie age me one, þat nam bote a fol wenche.
 And if hi ouereomeþ me, þu bihostest hem grete prute
 And mid strengþe makest me wiþ hem speke and bihostest me lute
- 95 And þingþ me unrigt, whan ic am one agen hem alle,
 Ae ic wole, whan god is myn help, afonge what me wole bifalle.“
 „Sai me, quene, what ertou, þat o maister seide,
 Agen oure clergie þengstou speke, turn þi þoȝt, ic rede.
 þu saist, þat god almihtie deþ an urþe þolede here,
- 100 Ich wole preouie, þat hit ne migte beo soþ in none manere,
 Ho so deyeþ, he ne maie neuere to lyue come,
 Whan al þe vertu of his bodi þurf deþ him is bynome,
 If þu saist, þat god is ded, þu ne migt libbe noȝt,
 If he, þat lyf þe scholde zeue, is to deþe ibroȝt.“
- 105 „Nai, seide þis holi maide, þu faillest of þyn art;
 þe ne tit, bote þu speke bet, of þe maistere no part.
 God hadde euere and euere schal wiþ his godhede
 And for loue of ous in oure flesh he nom his manhede.
 Of two þinges he was ymaked aþer moste his cunde afonge,
- 110 For in cunde of manhode ous to bugge he þolede deþ stronge,
 Ae to bileue ded, hit was age cunde of godhede,
 þerfore he aros from deþe to lyue, þo he hadde ido al his dede.
 þurf þe stronge deþ, þat þurf Adam we were on ibroȝt,
 þurf godhede ymengd in oure kunde nede moste beo iboȝt,
- 115 If þu wiþsaist þis reisoun, anoþer ic wole þe make,
 þat clerkes seide of zoure lawe, ze ne mowe noȝt forsake.
 Platon þe grete philosophe, þat was of zoure lawe,
 Seide, þat god wolde iscourged beo and eke todrawe.
 Loke, hou hit migte beo soþ in oþer manere,
- 120 Bote þat þe mochele god for ous bicom a lute man here.
 As god Balaham, zeure prophete, þat heþene was also,
 In his boc seide; ze witeþ whar, if ze wolleþ loke þerto,
 þat þer scholde of Jacobes cunde a sterre arise brigte,
 þat boþe kinges and dukes scholde bynyme here migte;

- 125 þat was þat oure louerd wolde of Iacobes cunde beo ibore
 And ouercome alle, þat euer were sippe oþer bifore.
 ȝut þreo kynges of ȝoure lawe of þulke sterre þoȝt,
 For þe sterre, þat god was ibore, and þerfore lok him broȝte.“
 þo þe maistres ihurde here speke of so gret clerȝie,
 130 Ne couþe hi answerie noȝt o word ac ȝine hire þe maistrie.
 „Certes sire, quap þis maistres, so gret clere non þer nis,
 þat to hire reisouns hire scholde answerie, for hi beoþ soþe iwis.
 We seop, þat þe holi gost is mid hire and in hire mouþe,
 We ne comne answerie hire noȝt, ne we ne þore, þeȝ we couþe;
 135 þerfore bote oure lawe þe betere we iese,
 Alle we siggeþ mid one mouþe: icristened we wollep beo.“
 „Hei traitours, quap þemperour, beo ȝe icome herto?
 Certes ȝe schulle to stronge deþe alle beon ido.“
 Amidde þe toun he het anon forbrenne hem echone
 140 And hi þane deþ for godes loue afonge wiþoute mone.
 Ac mest reuþ hi hadde of alle, þat hi ifulled nere,
 þis maide hem ȝan to conforti and of cristendom lere
 And seide here stronge deþ, þat hi þolede þere,
 Scholde beo here cristendom, if hi stedefast were.
 145 þis maistres were igladed þo, gladliche forþ hi ȝeode
 And nome þane deþ for godes loue, þat me wolde hem beode,
 Hi makede þe signe of þe croiz and in þe fur me hem easte;
 þo hi hadde longe ibrend and ded were atte laste
 And þat fur was aqueynt, al hol hi leye þere,
 150 Whyttere and fairere in heu, þan hi euere were.
 þer nas non so lute wem, noȝt þe leste of hare here
 Oþer of cloþ apeired were, hi leye wiþ faire chere.
 þemperour let feeche anon þat maide Katherine:
 „Haue reuþe, he seide, of þe silue and schulde fram pyne,
 155 Haue reuþ of þi ȝunge bodi, þat so fair is and hende,
 þu schalt libbe in gret noblei, if þu wolt þi þoȝt wende:
 In mie paleys ic wole þe make heȝist after mie quene
 And after þi forme lete make an ymage brigt and sehene
 Ouerȝult and hire sette amidde þe cite
 160 And ech man him schal honoure for honour of þe,
 As me schal a god do, þu ne schalt mid al þi lore
 So moche noblei biþenche, þat y þe nele do more.“
 „Sir emperour, quap þis maide, bilef þi fole þoȝt,
 þu nast no more while to spille, þan to speke so embe noȝt.
 165 God almiȝtizes spouse ic am and al þi blandisinge
 Ne þi tourmentz ne schulle ene fram him myn hurte bringe.“
 þemperour hire let stripe al naked to a piler faste ibounde
 And bete hire sore wiþ stronge scourges and make hire harde wounde.
 þo hi seȝe, þat hi ne miȝte þermid turne hire þoȝt,
 170 In durke prisoun and in deope sone heo was ibroȝt,
 þat noman ne ȝaf hire mete ne drinke, for heo scholde for hunger deye
 Oþer turne hire þoȝt to here lawe and beo ibroȝt out of treye.
 In prisoun þis maide lai tuelf dayes and tuelf niȝt,
 þat heo noþer ne et ne dronk ne seȝ non urþlich ligȝt.

- 175 A whyt colure fram heuene com to hire eche dai
 And broȝte hire fram heuene mete, as heo in prisoun lai.
 A dai as þemperour fram home was afaire,
 þemperice þoȝte on hire and hadde of hire grete care.
 Of hire bed wel priueiliche heo aros at midnigt
 180 And nom wiþ hire sire Porphirie, þat was hire priuei knigt.
 þo hi to prisoun come, hi seȝe þer gret ligt.
 Hem wondrede wharof hit were, þat þulke stede was so brigȝt.
 þo seȝen hi Katerine in þe prisoness grounde
 And an angel of heuene smyrie hire wounde.
 185 þemperice cride anon: „Katerine, þyn ore.
 Mi riȝte bileue teeh þu me, y nele heo fol namore.
 þe knigt als god sire Porphirie loude cride also,
 þat moche fole, þat þer aboute was, sone com þerto.
 Sir Porfirie ful adoun to hire fet and loude he gan to crie.
 190 Anon þis maide hem prechede of god and of seinte Marie,
 So þat Porphirie and þemperice þurf þis maide pere
 And tuo hondred knyȝtes ek ibaptized were.
 Oure louerd him silf com adoun sippe to seinte Katerine
 „Lo here, he seide, ic hit am, for wham þu ert in pyne,
 195 Beo stedeuast in þi tourmentz and ic wole beo mid þe
 þi siges is ymakid in heuene, þer þu schalt wone wiþ me.
 Anoper dai þis emperour after þis maide sende,
 þat heo were for hunger ded, swiþe wel he wende.
 þis maide was tofore him ibroȝt swiþe fair and round.
 200 „What, he seide, hou goþ þis, is heo ȝut hol and sound?
 Whar beoþ þis traitours, þat hire in prisoun wiste,
 Hi habbeþ ifed hire stilleliche, þat noman hit muste
 Bi þe fei ic owe Mahoun, hi ne schulle nomore!“
 He let nyme his gailers and turmenti sore.
 205 „Sire emperour, quap þis maide, is þis god iugement,
 Gultese men for mie gult to bringe in such torment?
 Ho, þat me haþ þer ifed, he ne dredeþ þe noȝt.
 For an angel of heuene hit is, þat mete me haþ ibroȝt,
 Do me, what tourmentz so þu wolt, and let hem quite gon:
 210 For certes, of þat þu hem saist, gult nabbeþ hi non“
 „Hei, hende maide Katerine, seide þemperour,
 þenche on þi noble gentrise, for of maideness þu ert flour,
 Turn þi þoȝt and þu schalt beo þemperesse peer.
 Heo ne schal habbe noȝt tofore þe, bote þat heo is mie fer“
 215 „Gode man, quap þis holi maide, þu spext al enbe noȝt,
 Mid al þi poer þu ne schalt fram Jhesu wende mie þoȝt.
 Alle þe tourmentz, þat þu miȝt þenche, of pynes swiþe stronge,
 þu miȝt do me, if þu wolt, iredi ic am to aȝonge.
 For noþing ne wilay ic so moche as mie flesch and blod iwis
 220 To ȝiue for mie lordes lone, þat for me ȝaf his.“
 þo was þemperour so wroþ, þat he was neȝ iswowe,
 Four wheles of ire he let fulle of rasours keene inowe
 And makede hem mid ȝymme turne aboute, þe tuei wheles upward
 And oper tueie euene hem aȝene in þoper side doneward,

- 225 pat ho, pat bituene were, in poper half ne scholde wende,
 pat þe rasours nolde al his flesh todrawe and torende,
 þo þis maide was ido þeron to schende,
 Oure louerd crist fram heuene an angel gan pider sende,
 þis angel wip a drawe swerd þis wheles al toheu
 230 And þe peces flowe aboute as corn, whan me hit seu,
 And smyte on þis lipere men wel harde to þe grounde,
 pat four þousend þer were aslawe in a lute stounde.
 ge, for gode, þat was wel: þer hi migte lurne
 To figte age Jhesu Crist mid here false quurne,
 235 To wende aboute here rasours, þe holie maide todrawe,
 Hi nemigte hit nogt wel bilige, þat were ibrogt of dawe.
 þo muste þemperour nogt what do, for deol ne for sore,
 þemperesse nolde þo hire stat hele nomore:
 „Sir, heo seide, hou goþ þis for godes loue þyn ore,
 240 Ich iseo, þis maide is god and of holi lore,
 goure maumetz ic forsake, y ne bileue for no fere.“
 þo gan þemperour for wrappe loude gulle and rere.
 Him þogte, he ne migte for noþing fram Jhesu hire þo wende,
 He het, þat me scholde hire lede to þe townes ende
 245 And hire breosten fram hire bodie wip kene hokes rende
 And after smyte of hire heued, hire þe more to schende.
 Wip gode hurte þemperesse þane dep gan afonge,
 þe quellers heo bad higie faste and nabide nogt to longe.
 Hi nome kene hokes of ire and hire flesche tognowe,
 250 As me draweþ wip combes wolle, here breostes hi todrowe,
 Fram hire bodi mossel mele and sippe smyte of hire heued,
 þe bodie, for houndes hit scholde etc, unbured hit was bileued.
 Ac Porfirie burede a nigt þis holi bodi and god;
 þo þemperour þat bodi miste, he was wrap and wod.
 255 He turmende menie men, þat nemigte hem nogt skere,
 þo seide Porfirie anon: „lo, sire, whar ic am here!
 Ich burede þyn holi wyf, þat was Cristes make,
 And to Jhesu Crist ich haue also al myn hurte itake,
 For no poer, þat þu migst do, y nele him nogt forsake!“
 260 þo gan þemperour for sorewe alle his lymes to schake:
 „Mahoun, he seide, what schal þis beo, hou schal ic nou do?
 Nou ic haue mie wyf forlore and sire Porfirie also,
 Whi, nas Porfirie al myn hurte, neltou me nogt rede?“
 þo wende þis oper knigtes forþ and loude gonme grede:
 265 „And we beoþ cristene bicome euer echone, hi sede,
 We nulleþ þane dep for godes loue leue for no drede.“
 þemperour þo gan drawe his her and sore sike and grone:
 „Mahoun, he seide, hou schal ic do, schal ic bileue alone,
 Whi neltou rapere feeche mie men after mie leoue wyue
 270 Ac þez þu nulle helpe me, y nelle forsake þe nogt.
 þis foles, þat habbe forsake þe, to deþe schulle heo ibrogt!“
 He let nyne Porfirie anon and his felawes echone
 And let smyte of here heuedes wipout þe town as Mahounes fone.

- 275 þo let he fecche Katerine „damaisele, he seide,
 Ich wole, if þu tourne wolt, forgyue þe þi misdede
 And wiþ gret noblei as emperesse ouer al wiþ me þe lede
 And alle þing ic wole do also after þie rede!“
 „Certes sire, quap þat maide, þis wordes beoþ for nozt,
 280 þu ne schalt me neuere fram him bringe, þat haþ me deore ibogt;
 Do what þu wolt and haue ido and bring þi wille to ende,
 For þu ne schalt mid no tourment mie bogt fram Jhesu Crist wende.“
 „Whar heo ze, mie quellers, þemperour þo sede,
 þis wicche ze schulle faste bynde and wiþoute þe toum lede
 285 And smyte of hire heued anon and do þe gode dede,
 þat heo ne bringe ous neuereft in sorwe ne in drede.“
 þo þis maide was ibogt to sle wiþoute þe toum,
 To god heo makede hire prevere, a kneo heo sat adoun:
 „Louerd, heo seide, grante me, þat ech man, þat haueþ mone
 290 In enie neode oþer anuy in myne passionē,
 þat he mote to his wille help habbe sone.“
 þo com our louerd silf and sede: „ie granti þe þi bone,
 Com þer forþ mie lemman, mie leone spouse also,
 Heuenezat yopened is, þat þu schalt come to“
 295 þe quellere smot of hire heued, as þe men aboute stode,
 Whit mule þer orn out of þe wounde and nozt o drope of blode:
 þat was signe of maidenhod, þat þe mule out com,
 þat elene was wiþoute synne and wiþoute swikedom.
 An angel com and nom þe bodi among alle þe manne
 300 And bar hit to þe hul of Synay, twentie journeyes þanne,
 And burede hit þer nobliche and faire ynou also:
 þer gut to þis dai þe bones beoþ ido.
 Of hire tumber þer urneþ gut holi oylle wel blyue,
 Wherþurf menie sik men is ibogt to hele and to lyue,
 305 Wide a londe hit is ilad, ho so hit habbe mote,
 Noble relik hit is, sike men to habbe of bote.
 þreo hondred zer and twentie after þat god was ibore,
 Imartred was þis holi maide, of wham we tolde bifore.
 Nou, Jhesu Crist, for þe suete loue of seinte Katerine
 310 giue ous þe ioye of heuene and schulde ous fram helle pine.

4. Judas Iscariot.

Incipit vita Jude Cariote.

- Judas was a liþer brid, þat Jhesu solde to rode;
 Sunwhat me maie of him telle, ac lute of enie gode,
 For me ne schal no whar of him wite, bote ho so wole lie.
 Ruben was his fader iceliped, his moder Thilborie.
 5 þis Ruben in Jerusalem wonede mid his wyue,
 þeȝ here sone a schrewe were, hi were of gode lyue.
 As þis Ruben bi his wyf anigt ileve hadde,
 Harde metinge his wyf mette, wharof he sore adradde:

- Hire þogte, heo hadde ibore a child, þat al þe wordle was loþ
 10 And al þe wordle him acursed and was wiþ him wroþ,
 And þat acursed he schulde euere heo, while þe wordle stode,
 And al his eun me cursie wolde for such a liþer vode.
 þis wyf was wel sore adrad, to hire louerd heo tolde anon:
 „ȝe, he seide, hit is þe mase and also hit wole gon“
 15 „Wel ic wot, quap þis gode wyf, if ic am mid childe,
 þat hit is tokning of a bern, liþer and unmylde.“
 þis wyf rekenede þe tyme and swiþe heo gan iwite,
 And yfele, þat he was mid childe an þulke tyme biȝite.
 Sorie heo was and sore ofdrad, hire freondes heo tolde fore,
 20 Hli muste, what hem was to done, þo þat child was ibore,
 Loþ hem was to murþrie here fleesch and here blod
 And loþ a bern to norischie so liþer and ungod,
 So þat he seȝe a barayl atte laste,
 þer inne hi dude þis liþer child and amidde þe see hit easte.
 25 þe see him hurlede up and down as a liþer clot,
 Sippe hit easte him aloud upe þe yle of Cariot.
 þerfore Judas Cariot euere icleped he was,
 For in þe yle of Cariot ifonde he was bi eas.
 þe king and þe quene of þe lond togadere were longe,
 30 Ac hi no child for no þing bituene hem nemigte afonge,
 So þat þe quene ȝeode adai and pleide bi þe stronde,
 In þe yle of Cariot þe liþere bern heo fonde.
 þo heo seȝ hit was a child manlich and fair,
 Glad heo was and hopede of him to habbe an heire.
 35 Heo let hit witie in prenite, mid childe heo hire made;
 þe king and al þe lond also þerof were wel glade,
 Sone þe tyme heo nom forþ, þat þe child scholde beon ibore,
 Me schowede forþ þe liþere bern, glad was þe king þerfore.
 þo he seȝ hit fair and hende, he let hit nemne Judas.
 40 Hit nis noȝt al god, þat is fair, isene þer hit was.
 þat child was ido in gode warde, as kinges sone scholde.
 Sone hit ful þerafterward, as oure louerd hit wolde,
 þat þe quene mid childe was of hir louerd biȝite.
 Glad were boþe king and quene, þo hi hit miȝte wite,
 45 So þat heo hadde a knaue child, þat fair and gentyl was,
 þe quene upe him hire hurte dude and þe lasse upe Judas.
 þe children waxe swiþe wel: Judas bigan sone
 To do liþere and qued ouer al, as him was to done.
 Children þat he com to, he wolde smyte and bete
 50 And breke here armes and here hened and þat god lete.
 To þe kinges sone he hadde enuie, for he was iloued more
 Of þe quene, þan he were, hit ofþogte him sore,
 þerfore he al tobeot þat child, whan he miȝte hit one wite,
 Ac þe quene him beot sore aȝen, whan heo hit miȝte underȝite.
 55 Ac þerfore nolde he neuere bileue, for neuere ichasted he nas,
 So þat þe quene upbreid adai, þat he fyndling was.
 After þulke tyme þis liþere þing þat child hatede ynouȝ:
 He awaitede his tyme wel and priueliche hit slouȝ.

- þo ne þerste he no leng abide, leste he hadde his dom.
 60 Stilleliche he wende to Jerusalem, me muste, whar he bicom.
 þer was Pilatus of þe lond justise,
 þis Judas anon under him leuede in seruise;
 So wel he louede him anon, þat styward he him made
 Of al his þing, and bet his men do, þat he bade,
 65 þat o schrewe wiþ þat oper maister was, as rigt is,
 For eeh þing loueþ his iliche, so saiþ þe boe iwys.
 For þez in al a contray bote tucie schrewes nere,
 gut hi woide felawes beo, if he togadere were:
 So þat þis tucie schrewen, þe lounerd and þe stiward,
 70 Adai geode alone pleye under an orchard.
 Swiþe faire aples Pilatus isez þerinne.
 Clembe ouer he bad Judas and some þerof iwinne.
 Judas brac þe gard anon and sone was in ibrogt:
 His owe fader orchard hit was, æc napeles he muste hit nogt.
 75 Com þe gode man, þat was his fader, and eschte him, what he were
 And bi was lene he brac his gard and what he dude þer.
 Judas seide: ic wole her beo maugre þi teþ bifore,
 And of þis applen habbe and bere, þez þu hit haddest iswore.
 þis gode man was anuyed of þis liþer answece,
 80 þe schrewe he misdude agen, he nemigte no leng forbere,
 So þat hi neme aþer oper bi þe top and makede stronge wounde.
 þe schrewe was strengere þan his fader and brogte him sone to grunde,
 So þat he smot him wiþ a ston, bihynde in þe pate,
 þat al þe seulle todaschte, þe brayn ful out þerate,
 85 So þat he sloug his owe fader, and þo me migte wite,
 þat his moder mette of him soþ, þo he was biȝite.
 gut were his fader betere habbe ibrogt him of dawwe,
 As sone as he was ibore, þan he hadde him aslawe.
 Of þaplen þer þe schrewe wan and of þe peren also
 90 And bar Pilatus and tolde him, hou he hadde ido.
 Pilatus wende anoper daie to þe gode manes house
 And gaf Judas al his god and nakede him wedden his spouse:
 For he was maister and justise, he migte do unrigt ynoug:
 þo weddede þe schrewe his owe moder and his fader asloug.
 95 As þis gode wyf lai anigt bi hire schrewe lounerd þere,
 Heo gan to sike swiþe sore, he eschte, whi hit were.
 „Certes, sire, quap þis wyf, wel anigte ic sike sore,
 Wo and sorewe me comeþ to, none womman more.
 Glad ne bliþe ne worþe ic neuer, whan ic me biþenehe,
 100 For ic nadde nevere sone bote on and him ic let adrenehe,
 Sippe ic fond mie lounerd aslawe, y not in whiche wise,
 And myn unþonkes ic am iwedded wiþ strengþe of þe justise.
 þo Judas ihurde þis, sorie he was ynoug:
 „Certes, he seide, ic am þi sone and mi fader ic asloug.“
 105 þo was þis gode wyf soriere, þan heo euere were:
 „Sone, heo seide, what mowe we do, þat we ischryue nere?“
 Judas ihurde of oure lounerd telle, þat he an urþe geode,
 þat he halþ menie man in siknesse and in neode,

- purf his moder red to schrifte to oure louerd he wende,
 110 Repentant he was and wilnede his lyf to amende,
 So þat he suede oure louerd longe to wite of his manere;
 Oure louerd him makede his disciple to beo apostles ifere.
 Sippe oure louerd him makede apostle, to foundi his mod
 And sippe pursberer of his pans to spene al his god,
 115 For meni men gyue oure louerd god, þat were of gode þogt,
 To susteynie his apostles, oþer nadde he nogt.
 Ac þo Judas wipinne was and his miȝte founde,
 Of oure louerdes god, þat he wiste, he stal al to grounde.
 Whan he miȝte, of eche þing þe teoping he wolde stele,
 120 A schrewe he was al his lyf, y ne maie no leng hele.
 Wel wiste oure louerd þas and al his liþer dede,
 Ac napeles he moste fulfille, þat þe prophetes sede.
 Seinte Marie Magdaleyne to oure louerd com,
 Tofore his swete passioun and moche oignement wip hire nom,
 125 His fet heo woseh wip hire teres and wipede wip hire her,
 Wip þis swete oignement heo smired oure louerd þer.
 Judas ofþogte þis ille, for hit moche worþ was,
 And seide, þat hit was uuele ido, þat hit isold nas,
 þreo hondred pans hit was worþ, and þermide me miȝte fille
 130 Menie pore man afigred, ho so hit moste stille.
 þat he seide, for he wolde, if þe boxes hadde ibeon isold,
 Habbe ispend and to him þe teoping iholde.
 þe teoping þerof was þrettie pans, sore him ofþogte þerfore,
 þat so menie pans of his þeoþþe scholde fram him beo ilore.
 135 þerfore oure louerd for þrettie pans he solde mid unriȝte,
 þat he þe teoping of þulke boxes to him keonerie miȝte.
 Him suede eche liþer i þewe, for he louede baret and stryf,
 He was strong þeof and manuellere and also he endede his lyfe,
 And suche men schulde anhonge beo and þo noman hit nolde do,
 140 Him silf he heng up a treo, for such deþ he scholde to,
 His wombe toberste amidde atuo, þo he schulde deye,
 His guttes fulle to grounde, menie men hit iseye,
 þer wende out a liþer gost: atte moup hit nemigte,
 For he custe er oure louerd þerwip mid unriȝte.
 145 Nou, swete louerd, þat purf Judas isold wer to þe treo,
 Schuld ous fram þe liþere stede, þer we wenep, þat he beo.
 Amen.

5. William von Shoreham's gedicht von den sieben sakramenten.

De ordinibus ecclesiasticis.

Nou her we mote ine this sarmon
 Of ordre maky sage,
 Ther was bytokned suithe wel
 Wylom by the calde lawe
 5 To agynne,

Tho me made Godes hous
And ministres therinne.

- God ches folkes specilliche
Hys holy folke amonge,
10 That was the kenred of Levy
Offyce for to fonge
Ase brotheren,
For to servy ine Godes house
Byfore alle the notheren.

- 15 To segge hys Levy an Englysch
„Fram the notheren ytake“
So beth of ordre itake men,
Ase wyte fram the blake
Of live;
20 Gode geue al yordrede men
Wolde arygt hierof schryve.

- Ase thier beth of the holy gost
geftes rygtfolle sevene,
So thier beth ordres folle sevene,
25 That made Cryst of hevене
An orthe,
And hedde hys ek ine his monheth,
Toke thou hy that were wel werthe.

- The ferste hys doreward yelepēd,
30 The secunde redynge,
The thrydde his icelepēd conjurement
Agenys the foule thyngē
To wersiexe,
The ferthe acolyt hys to segge ywys,
35 Tapres to bere wel worthe.

- The ordre fiffe yelepēd hys
The ordre of sudeakne
And hys the syxte also yelpēd
The holy ordre of dekne,
40 And the greste
The sevendē hys and hys yelpēd
The holy ordre of prest.

- Ine the elde lawe synagoge ferst
God let the ordres werehe
15 And that was sched of that hys lygt
Non wryt ine holy cherehe
Inere.
Ich schel telle, hou hyt was ther
And hou hyt hys now here.

De hostiariis.

- 50 Ine the calde lawe doreward
 Lokede dore and gate,
 That ther ne scholde onelene thyng
 Rygt non entry therate
 Wel counthe;
 55 So doth thes dorewardes eke
 Ine holy cherche nouth.

 And gef eny other hyt doth,
 Nys hyt ordre, ac ileave
 To helthe, wane ther nede ivalth,
 60 Ac me ne schal nautg reave
 The office
 Wythoute leve to don hyt,
 Ne be no man so nice.

 The bisshop, wannne he ordreth thes clerekes,
 65 Takth hym the cherche keyze
 And seyth: taketh and dotheth fol wel,
 Ase, wane ge scholle deye,
 Scholde zelde
 Acounthe of thet hys theronder clos,
 70 Hardyst thet wo so hyt felde.

 Ine the temple sweete Jhesus
 Thyse ordre toke at ones,
 Tho that he makede a baleys
 And bet out for the nones
 75 Ymene
 Tho, that bougte and sealde in Godes hous,
 That hys a hous of bene.

De lectoribus.

- Non ich habbe of the ferste yteld
 That other wyl ich trye:
 80 Ine the alde lage the redere
 Rede the prophessye
 By wokke;
 So schulle the rederes now
 Byrede and come on lowke.

 85 Therefore ere hy thys ordre have,
 Me schel hy wel assaye
 Of that hy redeth, that hy wel
 Ham come aneye,
 Forbede
 90 Otheren to reden schal me nogt,
 Ac soffry hyt for nede.

And water into bacyn
 Myd a wel mylde herte
 180 And wesschte
 Al hys apostlene veet,
 Thos ordre forthe he lesschte.

De diaconis.

Nou of the sixte telle ich schel,
 That hys the ordre of deakne,
 185 Thet hys of more perfeccioun,
 Thane hys ordre of sudeakne;
 He bryngeth
 To honde thet the prest schel have,
 Wanne he the masse singeth.

190 Ine the calde lawe beren hy
 The boche of holy crefte
 And nou the stole afongeth hy
 Ope here scholder lefte.
 To agynne
 195 And so for thane travaylle her,
 The rygt half for to wyne.

And at ordres avangeth hy
 The boke of the godspelle,
 For than to rede the gospel
 200 And sarmone for to telle,
 To wake
 Hy, thet slepeth ine senne slep,
 Amendement to maky.

Thyse ordre swete Jhesu Cryst
 205 Ine hys travayle kedde,
 Tho he prechinde thet folke
 To rygte weye ledde,
 The thredde
 Was tho he wakede hymself,
 210 The apostles for to bydde.

De presbiteris.

The sevende ordre hys of the prest
 And hys icleped the calde,
 Bote naugt of zeres, ac of wyt,
 Ase holy wryt ous tealde,
 215 For zeres
 Ne maketh so naugt thane prest ald.
 Ac sadnesse of maneres.

- And wanne he yordred hys,
 Hym falth an holy gyse:
 220 Hys honden beth anoynte bothe
 Thorout a ciroweche wyse,
 Tafonge
 Therinne Godes ogen flesch,
 That fode is to the stronge.
- 225 He takth the helye inne of cyther half
 Yjoynd atte breste,
 Thet no god hap ne hegi hyne,
 Ne non harm hyne don deste
 In mode,
- 230 Ac thenche on hym, that tholede death
 For ous opone the rode.

- He takth the chalys wyth the wyne
 And brede of the pateyne,
 He beth power to saery hyt
 235 And thet throf hys ther seyne
 Wel trewe;
 Inne the elde lawe the ordre agan
 Ine tokne of thyssere newe.

- Cryst kedde that he is a prest
 240 Rygt in double manere,
 That on, tho he sacreded hys body,
 Ther he set atte sopere,
 Thet other,
 Tho he an roude offrede hys body
 245 For ous, my leve brother.

De prima tonsura.

- To thys ordre crounebet
 - Ys an apparyblynge,
 Thet hys in holy chereche yeleped wel
 The furste schervynge
 250 Of clerke;
 Clerke hys to segge an Englysch:
 Eyr of Godes werke.

- Ac Godes werke an erthe was
 The puple for to teeche,
 255 And also thourz hys holy dethe
 Of sennes he was leeche;
 Thes werkes
 Men taketh after Jhesu Cryst,
 Wanne hy bycometh clerkes.

260 And zyf hy douth wel hare dever
 Ine thysse heritage,
 Ne may hem falle after thys lyf
 Non oneworth desperage

To wysse,

265 Ryzt ymarissched schelle hy be
 Ine heveneriche blysse.

The croune of clerke yopened hys,
 Tokneth the wyl to hevene,
 Thet hadde mot, that entri schel
 270 Into eny of the sevene

And sedder

Tokneth ase he ine ordre aryst,
 That hys the croune breddour.

Ther drof bischop hys dignete
 275 To maky tiulke sevene
 And hyt bytokneth thane bisshop
 In the bisshopriche of hevene,

So wrethe

Was and hys the pope vicary
 280 Imaked here an erthe.

Thythe ordres to thys sacrament
 By ryzte longis scholle,
 And that mo be that gode beth,
 Thes maketh al that folle

285 Be astente,
 Therefore ich abbe ondo gon thos
 For thyse sacrament.

And nou ich wolle ondo thys eft
 By the wey of mystyke,
 290 For crystene man hys Godes hous,
 Hye mote hadde wyke

Therinne;

Non left ich schell onlouke thys,
 Ase God wyle grace gyve.

295 Thet inewyt hys the doreward,
 The doren wyttes fyve,
 He schel loky wel bysylyche,
 That no lykyng in dryve,

That stenketh.

300 That inwyt hys the reddere eke,
 That holy lore theneketh.

Thet innewyt dryfth the fend away,
 Myd meende of Crystes pyne;

- Thet inwyt lygt ther saule lygt
 305 Myd theaves gode and fyne
 To hele;
 Thet inwyt wescht the felthe away
 And greydeth the fessele.
- Thet inwyt redeth that gospel,
 310 Wane hyt hereth Crystes lore,
 And zet therto hys charge hyt berth
 Of left half swythe sore,
 To abyde
 After thys lyf the hevene blys
 315 And krefte the rygt syde.
- That inwyt hys the masse prest,
 That inc the herte slaketh
 Thane auter of devocioun,
 Wanne man hys bone maketh;
 320 No lesse
 Nys hyt, wanne man stedevast byleth,
 Sacrament of the messe.
- On inwyt mey al thys wel do
 And inc the manne to werche,
 325 Ase on may al thys ordres have
 Ryt wel in holy cherehe,
 Ase here.
 zef her nys suiche mynystre nou,
 Thys temple stent evere.
- 330 Therfore ech man, that crystene hys,
 Hys wyttes loky fyve,
 And thenche opau the lore of God
 And fendes fram hym dryve
 And lygte
 335 Myd gode thewes al hys lyf
 And therto do hys mygte.
- And wessche and greydy hys fessel
 And do trewlyche hys charge
 And maked offrynge of hys beden,
 340 Myd wel to elmesse large
 Thys wyke;
 By thys ze iseothe how eth mey do
 Inc manere of mystyke.
- The signe hys of thys sacrament
 345 The bisshopes blessinge,
 Forth myd the admynystracioun,

That he deth atte ordynge
 And grace
 Of wyt and of auctoryte.
 350 Thet thyng he hys in the place.

6. Richard Rolle de Hampole's Pricke of Conscience.

- 4685 Many ma takens yhit men sal se,
 Byfor ar þat dreful day sal be,
 Bathe in erthe and yhit in heven,
 Als we here Crist in þe gospelle neven,
 Where he spekes of takens sere,
 4690 þat sal falle, and says on þis manere:
Erunt signa in sole, et luna, et stellis;
et in terris pressura gencium pre confusi-
one sonitus maris et fluctuum, arescen-
tibus hominibus pre timore et expectatione, que
 4695 *supervenient universo orbi. Nam virtutes*
celorum movebuntur, et tunc videbunt
filium hominis venientem in nubibus,
cum potestate magna et maiestate etc.
 þir er þe wordes of þe gospelle,
 4700 þat Crist til his disciples gun telle.
 He says þus, als he ordaynd be done:
 „Takens sal be in þe son and in þe mone
 And in þe sternes, þat in heven men may ken,
 And in erthe sal be grete thrang of men,
 4705 For þe mengyng of þe noys of þe se,
 Of þe flodes, þat þan sal be,
 And men sal wax dry in þat dyn
 For drede and for lang bydyng þarin,
 þat til al þe world sal com^u says he
 4710 „For þe myghtes of heven sal þan styrd be
 And þai sal se þe son of man
 Comand down in cloudes þan
 With his grete myght and mageste:
 And þat tyme sal þe grete dome be.“
 4715 þir takens er tald aftir þe lettre here.
 Bot þe exposicion may be on othir manere
 Alswa God, þat alle thynges knawes wele,
 He says þus thurgh þe prophete Joele:
 Et dabo prodigia in celo sursum, et signa
 4720 in terra deorsum, sanguinem et ignem et
vaporem fumi; sol convertetur in tenebras et lu-
na in sanguinem, antequam veniat dies domini
magnus et manifestus.
 He says: „I sal gyfe wonders sere
 4725 Up in heven, als men sal here,

- And takens down in erthe ereon to luke,
 þat es blode and fire and brethe of smoke,
 þe son sal be turned intil mirknes
 And þe mone intil blode and be lyghtles,
 4730 Byfor or þe day of our lord sal falle,
 þat sal be grete and openly shewed til alle⁴.
 þat grete day is þe grete day of dome,
 Agayn whilk alle þir takens sal come,
 þau may men by swilk takens wytte,
 4735 þat it es þe mast day, þat ever was yhitte,
 And þe straytest and þe mast harde,
 Als men may se and here aftirwarde.
 Yhit spekes þe haly man Saynt Jerome
 Of fiffen takens, þat sal come
 4740 Byfor Cristes commyng, als he says,
 þe whilk sal falle in XV days;
 Bot wether any other days sal falle
 Bytween þa days or þai sal alle
 Continuely falle, day aftir day,
 4745 Saynt Jerom says, he can nocht say,
 And yhit for certayn approves nocht he,
 þat þa fiffen days of takens sal be,
 Bot he reherces þa takens fiftene,
 Als he þam fand and writen had sene
 4750 In som bokes of þe Ebriens,
 þat þa XV days contens,
 Bot saynt Jerome shewes nocht ne telles,
 þat he þam fand writen ourwhar elles,
 Bot in þe Hebriens bokes he þam fande
 4755 And reherces þam, als he saw þam stande,
 Ilka day aftir other even,
 Als yhe may here me now neven.
 þe first day of þas fiffen days,
 þe se sal ryse, als þe bukes says,
 4760 Abowen þe heght of ilka mountayne
 Fully fourty cubyttes certayne
 And in his stede even upstande,
 Als an heghe hille dus on þe lande.
 þe secunde day, þe se sal be swa law,
 4765 þat unnethes men sal it knaw.
 þe thred day, þe se sal seme playn
 And stand even in his cours agayn,
 Als it stode first at þe bygynnyng,
 Withouten mare rysyng and fallyng.
 4770 þe fierth day sal swilk a wonder be,
 þe mast wondreful fisshes of þe se,
 Sal com togyder and mak swilk romyng,
 þat it sal be hydus til mans heryng.
 Bot what þat romyng sal signify,
 4775 Na man may wit, bot God almyghty.

- þe fift day, þe se sal brynne
 And alle watters als þai sal rynne
 And þat sal last fra þe son rysyng
 Til þe tyme of þe son doungangyng.
 4780 þe sext day sal spryng a bloody dewe
 On grisse and tres, als it sal shewe.
 þe sevend day byggyns doun sal falle
 And grete castels and tours withalle.
 þe eght day hard roches and stanes
 4785 Sal strik togyder, alle attanes
 And ilkan of þam sal oþer doun east
 And ilkan agayn oþer hortel fast,
 Swa þat ilka stan, on divers wyse,
 Sal sonder oþer in thre partyse.
 4790 þe neghend day, gret erthedyn sal be,
 Generaly in ilka contre;
 And swa gret erthdyn, als sal be þan,
 Was never hard, sythen þe world bygan.
 þe tend day þarafter to neven,
 4795 þe erthe sal be made playn and even,
 For hilles and valeis sal turned be
 Intil playn and made even to se.
 þe ellevend day men sal com out
 Of caves and holes and wend about
 4800 Als wode men, þat na witt can,
 And nane sal spek til oþer þan.
 þe twelfte day after, þe sternes alle
 And þe signes fra þe heven sal falle.
 þe thredend day sal dede men banes
 4805 Be sett togyder and ryse al attanes
 And aboven on þair graves stand;
 þis sal byfalle in ilka land.
 þe fourtend day al þat lyves þan
 Sal dighe, childe, man and woman.
 4810 For þai shalle with þam rys ogayn,
 þat byfor war dede, outhir til ioy or payn.
 þe fiftend day þos sal betyde:
 Alle þe world sal bryn on ilk syde
 And þe erthe whar we now duelle
 4815 Until þe utter end of alle belle.
 þus tels Jerom þer takens fiftene,
 Als he in þe bokes of Ebriens had sene.
 Bot for alle þa takens, þat men sal se,
 Yhit sal na man certayn be,
 4820 What tyme Crist sal come til þe dome:
 Swa sodanly he sal doun come;
 For als byfel in Noe and Loth days,
 Swa sal he com, for Luke in þe godspel says:
 Et sicut factum est in diebus Noe, ita
 4825 erit adventus filii hominis: edebant

- et bibebant, uxores ducebant et
dabantur ad nuptias, usque ad diem,
qua intravit Noe in archam; et
venit diluvium et perdidit omnes; Si-
4830 militer factum est in diebus Loth, ede-
bant et bibebant, emebant et vendebant,
plantabant et edificabant,
qua die autem exiit Loth a Sodomis, et subito
pluit ignem et sulphur de celo et perdidit
4835 omnes; secundum autem hoc erit
qua die filius hominis revelabitur.“
þir er þe wordes of þe godspelle,
þat es on Inglistsche þus to telle:
„Als was done in þe days of Noe,
4840 Right swa mans son sal com“ says he
„Men ete and drank þan and war glade
And wedded wyfes and bridalles made
Until þe day, namly, þat Noe
Went into þe schippe, þat made he,
4845 And sodanly come þe flode þat tyde
And fordid alle þe world swa wyde,
Alswa in þe days of Loth byfelle,
Men ete and drank, shortly to telle,
Ilkan with other and salde and boght
4850 And planted and bygged and houses wroght
And þat day, þat Loth yhed out of Sodome,
Sodanly Goddes vengeance come;
It rayned fire fra heven and brunstane
And tynt al, þat þare was, and spard nane;
4855 Right þus sal falle, als men sal se
þe day man son sal shewed be.“
In þe ende of þe world, byfor þe dome,
An hydus fire sal sodanly come,
þat alle þe world sal haly bryn
4860 And nathyng spare, þat es þarin,
For alle þe erthe sal bryn withoute
And þe elementes and alle þe ayre aboute
And alle, þat God in þe world has wroght,
Sal þan be brynned and wasted to noght.
4865 þis fire, þat thiugh þe world sal ryse,
Sal com þan fra sere partyse;
For alle þe fire, þat es in þe spere
And under erthe and aboven erthe here,
Sal mete togyder attans þan
4870 And bryn alle, þat lyves, best and man,
And alle, þat growes in erthe and ayre,
Tille alle be clensed and made fayre
Of alle þe corrupeions, þat men may se,
þe whilk in þe ayre or in þe erthe may be;
4875 þis fire, als þe buk says and lers,

- Sal brin and wirk on four maneres :
 It sal wirk als þe fir of helle,
 To punysse þe synful, þat þar sal duelle,
 It sal wirk als fire of purgatory,
 4880 To clense men of veniþ syn fully.
 It sal wirk als fire of herth here,
 þat over alle sal bryn, far and nere,
 To wast alle, þat on erthe springes,
 Als gresse and tres and alle other thynges
 4885 And als wa þe bodys of ilk man
 To brin haly into askes þan;
 It sal wirk als þe fire of þe spere,
 To make þe elementes clene and clere
 And alle þe ayre bright of hew
 4890 And þe hevens, for to serve als new.
 Thurgh þis fire, þat þus sal rayke about,
 þe face of þe erth sal brin without
 And þe shappe of þe world sal fordone be,
 Als it was first thurgh þe flode of Noe;
 4895 And als þat flode passed cubites fiftē,
 Over þe heyghest mount, þat ever was sen:
 Right swa þe fire als heyghe sal pas,
 To fordo þe world, als it þan was;
 And als God, byfor his first comyng,
 4900 Wald here fordo withouten lettynge,
 Alle þe world thurgh water anly
 Agayn þe fire of lychery,
 Right swa, byfor his last comyng,
 He sal of þe world mak endyng,
 4905 Thurgh fire, þat sal swa brimand be,
 Agayn þe dasednes of charite.
 þe wirkyng of þe fire swa brimand
 Sal contē þir thre short tymes passand,
 þat es bygymyng, midward and ende,
 4910 Als in þis bok es here contēde.
 First þe fire, at þe bygymyng,
 Sal cum byfor Cristes comyng,
 þat þe gude men sal þan clensen and fine
 And þe wikked men hard punnyis and pyne,
 4915 þat here luffed syn and thoght it swete
 And þarfor says þus David þe prophete:
 „Ignis ante ipsum precedet et inflammabit
 in circuitu inimicos eius.“
 „þe fir byfor hym, on sere partyis
 4920 Sal ga and about brine his enemyis.“
 þat fire mens bodys to askes sal brin,
 And þe world and alle, þat es þarine;
 þus sal þe fire first byfor come,
 Ar Crist com down til þe dome.
 4925 And when þe fire has wasted, als I talde,

- þan sal al men ryse, bathe yhong and alde,
 Out of þair graves with saul and body
 And come til þe dome þan alle halely,
 And our loved Crist sal com down þan
 4930 And sit in dome als domesman
 And deme þan bathe, gude and ille,
 Als yhe may affirward here, if yhe wille;
 And yhit þe fire alle þat tyde
 Sal brin about hym, on ilka syde,
 4935 Als þe prophete David bers wytres
 In þe psauter, þar þus writen es:
 „Iguis, in conspectu eius, exardescet
 et in circuitu eius tempestas valida.“
 „þe fyre sal brin in his sight.“ says he
 4940 „And about hym grete tempest sal be.“
 And als lang, als þat dome sal last,
 þe fire sal brin, on ilk syde fast;
 And when þe dome es broght til ende,
 þa, þat sal be dampned, sal wende
 4945 With alle þe fire, þat swa sal brin,
 Til helle pytt and duelle ay þarin.
 þan sal alle þe fire be sweped doune
 Intil helle with alkyn corrupeioune
 And alle þe filth of þe world, neshe and hard,
 4950 Als in þis bok es writen affirward.
 þus thurgh alle þe world þe fire sal brin
 And clense it of al manere of syn
 And of alle corrupeions, bath hegh and law,
 þat men may now se, here and knaw;
 4955 And when þe fire has wasted al erdly thyng,
 þan sal þe hevens sees of moving.
 Our Lord yhit þan, or he com down,
 For to sytte in dome in proper parsoun,
 Sal send byfor, als þe buke tels,
 4960 In four partys his angels,
 With þair bemes, þat þai sal blaw,
 þat alle þe world sal here and knaw;
 Alle men þai sal þan upealle
 And byd þam, cum til þe dome alle.
 4965 Alle men sal ryse þan, þat ever had life,
 Man and woman, mayden and wife,
 Gude and ille, with fleshe and felle,
 In body and saul, als clerkes can telle,
 And þat in als short whyle, als hert may thynk,
 4970 Or mans eghe may open or wynk,
 Fra þe tyme, þat þai þe son sal here;
 For þe apostel says on þis manere:
 „Omnes resurgent in momento, in
 ietu oculi, in novissima tuba.“
 4975 He says „alle sal ryse in a tymmoyng,

- Als in þe space of an eghetwynklyng,
 When þai here þe dredeful blast
 Of þe beme, þat þan sal blaw last.
 Alle men sal þan tite upryse
 4950 In þe same stature and þe same bodyse,
 þat þai had here in þair lifedays
 And in non other, als þe buk says.
 þan sal alle ryse in þe same eld þan,
 þat God hat fully here als man,
 4985 Namly, whan he uprayse thurgh myght
 Fra dede, als says saynt Austyn ryght;
 þan was he of thirety yhere elde and twa
 And of thre monethes þarwith als wa;
 In þat elde alle sal ryse at þe last.
 4990 When þai here þe grete bemes blast,
 With þair awen bodys alle hale
 And with alle þair lymes, grete and smale.
 For alle-if þe bodys of ilk man
 Shulde alle he brynned til askes þan.
 4995 And yhit þogh alle þe askes of þair bodys
 War strewd and skaterd in sere partys
 Thurgh ilka land and ilka cuntre,
 þai sal þan togyder alle gaderd be.
 And ilka body sal rise þan halely
 5000 With alle þe lymys, þat falles til þe body,
 And with alle þe hare of body and hede,
 Swa þat na hare sal want in na stede,
 For þare sal na hare be peryste,
 Als saynt Luk says þe evaungelistte:
 5005 „Capillus de capite
 vestro non peribit.“
 „Na hare sal perishe ne faile“ says he
 „þat falles on þe heved for to be.“
 And if any lymys be here unsemely
 5010 Thurgh outragiousste of kynd namely,
 God sal abate þat outrage thurgh myght
 And make þa lymys semely to sight;
 And if any lym wanted, þat shuld falle
 Til þe body, or any war oversmalle
 5015 Thurgh þe defaut here of kynd, God þan wille
 Alle þe defautes of þe lymys fulfille
 And þus sal he do namly to al þa,
 þat sal be save and til blis ga.
 For þair bodys sal be semely and bright
 5020 With avenand lymes til alle mens sight;
 Bot God sal amend on nane wise
 Defautes of þe lymys of synful bodys,
 For þair bodys sal alle unsemely be
 And foul and ugly opon to se.
 5025 Alle, þat er gude þan and rightwyse,

- pat sal be save, sal first upryse
 And up into þe ayre be ravyste
 Againe þe comyng of Jhesu Criste.
 To kepe him, when he down sal come
 5030 Als domesman, for to sitte in dome,
 þe mast parlite men sal Criste first kepe
 And alle eum with hym in his felawshepe
 And with him ay be in body and saule,
 Als þe apostel says, saint Paule:
 5035 „Quoniam Christus dominus, in iussa et voce arcangeli
 et in tuba dei, descendet de celo, et mortui,
 qui in Christo mortui sunt, resurgent primi.
 Deinde nos qui vivimus, qui relinquimur, simul
 rapiemur eum illis in nubibus
 5040 obviā Christo in aere, sic semper
 eum Domino erimus.“
 He says „our lord sal come down fra heven
 In Goddis byddyng and archaungel steven
 And in þe son of Goddes awen beme,
 5045 Alle þe world þan for to deme,
 And þai, þat er dede in Crist þan,
 Sal first uprise, ilka man,
 And sythen we, on þe sam manere,
 þat now lyves and er left here,
 5050 Sal þan with þam in cloudes be ravyste
 Up into þe ayre for to mete Criste
 And swa with our Lorde ay sal be
 Fra þat tyme forward“ þus says he.
 Bot we synful, þat sal rise þat tyde,
 5055 Byneþe on þe erthe sal Crist abyde,
 In drede and sorrow charged with synne,
 For þai may nourwhare away wynne,
 þam war lever be depe in helle þan,
 þan com byfor þat domesman.
 5060 þai wald fayne fle, if þai myght,
 Or hide þam fra þat domesman sight
 Under erthe or ourwhar elles,
 Als saynt Johan in þe apocalips telles:
 5065 „Reges terre et principes et tribuni et
 divites et fortes et omnis
 servus et liber, absconderunt se in
 speluncis et in petris moncium et
 dicent montibus et petris: „Cadite
 super nos“ et collibus: „abscondite
 5070 nos a facie sedentis super tronum
 et ab ira agni.“
 He says: „kynges of þe lande and princes sere
 And cheftayns, þat er under þam here,
 And riche men of divers cuntre
 5075 And strenthy men and bond and fre,

- In caves þai wald þan hyde ilkan
 And in craggis and in roches of stan;
 And sal say til montayns and roches þus:
 „Fal opon us now and hyde us,
 5070 Fra þe face of hym, þat syttes in throne,
 And fra þe wrethe of þe lamb“ þus tels saint Jou.
 Many maner of men sal haf dred þan,
 To com hyfor þat dreful domesman,
 Namely synful men withouten hope,
 5085 And yhit says þus þe haly man, Joþe:
 „Domine, quando veneris iudicare terram,
 ubi me abscondam a vultu ire tue, quia
 peccavi nimis (in vita mea)?“
 „Loverd, he says, when þou sal come
 5090 To deme þe erthe and sytte in dome,
 Whar sal I fra þi wreth hyd me?
 Forwhy I haf synd ogaynes þe
 Ful gretely in my life here!“
 And yhit says Job on þis manere:
 5095 „Quis michi hoc tribuat,
 ut in inferno protegas me
 et abscondas me donec
 perfranseat furor tuus?“
 „Loverd, wha may gyf to me“ says he
 5100 „þat þou in helle may hyd me
 And cover me at þe drefful day,
 Unto þi wrethe be passed oway.“
 þan es it na wondre, als I sayde are,
 If þe synful men haf drede and care,
 5105 þat sal dampned be and peryst,
 For to cum in þe syght of Jhesu Crist,
 þat til þam swa wrethful sal seme þan,
 When Job þus says, þe haly man.
 Our lord Crist thurgh his grete myght
 5110 Sal þan com down fra heven bright,
 Als domesman to sit in dome
 And with him grete multitude sal come
 Of angels and of archangels
 And of al other halghes, als þe buk teles:
 5115 „Eccc Dominus veniet et
 omnes sancti eius cum eo.“
 „Lo! our lord sal com til þe dome
 And alle his halghes sal with him come.“
 And sodanly he sal hym þan shewe,
 5120 Als says þe godspeller, saint Mathewe:
 „Sicut fulgur exiit ab oriente
 et paret in occidente, ita erit
 adventus filii hominis subitus
 choruscans et terribilis.“
 5125 Als þe levenyng outgas in short tyde

- Fra þe est and shewes it in þe west syde,
 Right swa þe commyng of man son sal he
 Sodayne and bright and dreful to se.
 He sal com down, nathyng sal him lett,
 5130 Even onence þe mount of Olyvet,
 Whar he in manhed stey up even
 Fra his disciples til þe fader in heven,
 And in swilk fourme, als he stey up þan,
 He sal com down to deme ilk man,
 5135 Gude and ille, bathe yong and aide,
 Als þe angels til his disciples talde:
 „Hic Jhesus, qui assumptus est a nobis
 in celum, sic veniet et quemadmodum
 vidistis eum euntem
 5140 in celum.“
 þai sayd: „Jhesu Crist, þat here es uptane
 Fra yhow til heven, with flessch and bane,
 Swa sal he com at þe world ende,
 Als yhe saw hym up intil heven wende.
 5145 In þat fourme of man he sal cum þan
 And sitte in dome als domesman.“
 When Criste es common down to deme
 In fourme of man, als he sal seme,
 In a place he sal his dome halde,
 5150 þat þe vale of Josaphat es calde,
 Whare alle men sal togyder mete;
 Als Crist says thurgh Joel þe prophete:
 „Congregabo omnes gentes et
 adducam eas in valle Josaphat.“
 5155 He says: „alle men I sal togyder calle
 And in vale of Josaphat lede þam alle“
 And yhit mare to þat he says þus,
 Als he thurgh þe prophete shewes us:
 „Consurgent et ascendent
 5160 omnes gentes in valle
 Josephat, quia ibi sedebo,
 ut iudicem omnes gentes.“
 He says: „al men sal ryse to þe dome
 And in þe vale of Josaphat come,
 5165 For þar, he says, I sal sitte namly,
 To deme alle men, als þai er worthy.“
 þat vale þe vale of þe erthe men calles,
 For imyd þe erthe, withouten, it falles;
 Josaphat es þus mykel at say,
 5170 Als stede of dome at þe last day.
 Crist sal noght fully þan down come
 On þe erthe for to sitte in dome,
 Bot up in þe ayre he sal sitte
 On a whyte cloude, als says þe haly wrytte:
 5175 „Ecce apparebit dominus super

nubem candidam!"

- „Lo, our lord sal shew hym þan
 On a whyte cloude and sitte als domesman.“
 Even aboven þat vale namly,
 5180 Whare al men sal se hys body,
 Bot þe skilles, why he sal þare sitte,
 Men may fynde here, þat wille þam witte;
 For þe vale of Josaphat es sette
 Bytwene þe mount of Olyvet
 5185 And Jerusalem, on þe other syde,
 þat standes inyddes þe world so wyde.
 And þar es þe mount of Calvery
 And þe sepulere of Crist fast þarby.
 And in þat cunte standes Bethleem,
 5190 Noght ful ferre fra Jerusalem;
 þarfor Crist sal sytte þar þat day.
 Onence þe myddes of erth, þus for to say:
 „Lo! here, als yhe may alle now se,
 þe vale of Josaphat under me,
 5195 Whare byred was my moder Mary,
 Of wham flesshe and blode for yhow tok I.“
 He may say: „lo! here, als yhe se now,
 Bethleem whare I was born for yhow.
 And in clotes lapped and layd was
 5200 In a cribbe, bytween an ox and an asse“
 He may say: „lo! here yhe may se stande
 Jerusalem, þat es nere hande,
 Whare I had for yhow many buffet
 And with sharp skourges sare was bette,
 5205 And fra wethen þe crosse for yhow I bare,
 þat on my shulder was layd þare“
 He may say also: „lo! here þarby,
 Als yhe may se, þe mount of Calvery,
 Whar I was hanged upon þe rode
 5210 Bytween twa thefes for yhour gode;
 Whare my payn for yhow was mast
 And whare I swelt and yhelded þe gast.“
 He may say yhit þus als wa:
 „Lo! here þe sepulere a lytil þarfra,
 5215 Whar I was layde for yhow als dede,
 When I was beryd in þat stede.“
 He may say als wa, als here es sett:
 „Lo! here þe mount of Olivett,
 Whar aungels appered in mens lykenes,
 5220 When I stey til heven, þar blis ay es,
 And tald yhow, how my commyng shuld be
 Tyl þe dome, als yhe may now se.“
 Now hat yhe herd þe skyllles, why
 He sal sit oboven þat vale namly,
 5225 þat men þe vale of Josaphat calles,

- þe whilk inmyddes þe world falles.
 Alswa another skille may þis be,
 Why he sal down com in þat countre,
 For þar was his first commyng down
 5230 Anly for mans salvacioun.
 When he first flessch and blod tok
 Of þe mayden Mari, als says þe bok;
 þus sal he com down at sitte þare,
 To deme al þe world, als I saide are,
 5235 Crist ful awsterne þan sal be
 Agayn synful men, þat him sal se,
 And dredful and hydus, als says þe boke.
 He sal be to þam, when þai on hym loke,
 And ful delitable unto þe sight
 5240 Of ryghtwyse men, þat lyfled here ryght.
 Bot alle þe parsons of þe trinite
 And þe godhed sal noght þan shewed be
 To ille and gude, þat sal appere þan,
 Bot Crist allane in fourme of man,
 5245 Goddes son, þat þan sal deme us,
 And þarfor saynt Johan says þus:
 „Omne iudicium dedit filio, ut honorifi-
 cent filium, sicut honorificant patrem.”
 „God has gyfen til his son, says he,
 5250 Alle þe dome, þat gyven sal be,
 þat men honour þe son ryght,
 Als þai honour þe fadir ful of myght“
 þe gude men sal se hym in manhed þan
 With þe godhed, als God and man,
 5255 þe whilk he sal noght fra þam hyde,
 For þai sal se hym þan glorifide,
 And þat sal be a blisful syght,
 Swa fair he sal seme til þam and bright.
 þe ille men in manhed sal hym se,
 5260 Anly als he hanged on þe rode tre,
 Allé bla and bloody, als he þan was,
 When he deyhed for mans trespas.
 þat sight til þam sal be payne and drede,
 For þai sal noght se of his godhede;
 5265 And, for þe godhede es ful of blisse,
 þarfor þe sight of it þai sal misse.
 Bot in his manhed anly, als I say,
 He sal shew hym til þam þat day,
 For in fourme of man he sal þan seme
 5270 And in his manhede he sal þam deme,
 He sal þan, at his downcommyng,
 þe taken of þe croys wyth hym bring,
 On whilk he boght us fra elle pyn,
 For he wald noght man saul tyn;
 5275 þat taken of þe crose alle men sal se,

- Bot ful dilitable it sal be
 Til rightwys men and seme fule bright
 And dredful til synful mans syght.
 þis taken of þe cros sal be shewed þan,
 5280 Als þe buk says, and he hyd fra na man:
 „Hoc signum crucis erit in celo, cum
 dominus ad iudicandum venerit.“
 „þis taken of þe cros in heven sal seme,
 When our loverd sal com to deme.“
 5285 þat es at say: aboven in þe ayre,
 þat til gude men sal sem bright and fayre.
 þis taken, als I trowe, sal noght be
 þe sam cros, ne þe sam tre,
 On whilk God was nayled fot and hande,
 5290 Bot a taken of þat cros semande.
 Yhit som trowes, and swa may wel be,
 þat þe taken of þe spere men sal þan se,
 þat staynged Crist until þe hertrote
 And of þe nayles, þat hym thurgh hand and fote
 5295 Til þe hard rodetre fast fested,
 And of þe crown of thornes, þat was thrested
 On his heved fast, þat þe blode out rane,
 When þe thornes hym prikked til þe harnpane,
 And of þe scourges als wa, þat brast his hyde,
 5300 þat þe blode ran down on ilk syde.
 Alle þer takens sal þan be shewed,
 Byfor alle men, bathe lerd and lewed,
 Bot þe synful, þat dampned sal be,
 To þair shenshepe þan sal þam se.
 5305 Crist sal shew, þan his woundes wyde,
 In heved and fote and in his syde,
 þat fressehe sal sem and alle bledand
 Til þe synful, þat bifor hym sal stand.
 He sal shew, to þair confusioun,
 5310 Alle þe signes of his passioun,
 And þe enchesoun and þe manere
 Of his ded, þat he tholed here,
 And alle þis sal he do þos openly,
 To reprove þe synful men þarby:
 5315 And þat sal be þair shenschip þan,
 For saynt Austyn says þus, þe haly man:
 „Fortasse in corpore suo dominus cicatrices serva-
 vit ut in iudicio hostibus exprobaret,
 ut convincens eos dicat: Ecce homo,
 5320 quem crucifixistis; ecce Deus et homo,
 quem credere noluistis: videte vulnera,
 que infixistis, agnoscite latus,
 quod pupigistis, propter vos
 apertum est et intrare noluistis.“
 5325 He says: „our lord, Goddes son almyghty,

- Parantere has keped in his body
 þe erres of his wondes sere,
 þat he tholed for mans syn here,
 For to shew þam til his enmys,
 5330 Whan he sal sytte in dome als iustys,
 To reprove þam at þe last day
 And to atteyn þam and þos say:
 „Lo here, þe man in flesshe and blode,
 þe whilk yhe hynged on þe rode,
 5335 lo her, God and man, þat man wrought,
 In wham trow wald yhe noght;
 Byhaldes þe wondes, þat yhe styked,
 Sese here þe syd, þat yhe priked,
 þe whilk for yhow was open ay
 5340 And yhe wald entre be na way.“
 A how mykel shenshep sal be
 To þe synful, þat alle þis sal here and se!
 þe whilk til hym dos here na gude agayne,
 þat for þam tholed swa mykel payne;
 5345 And yhit noght þas, þat dus na gud anly,
 But other, þat er swa ful of felony,
 þat ay dos yvel ogayn gude
 And ofte dos Godes son on rode,
 In þat, þat in þam es thurgh syn,
 5350 Of whilk þai wille never here blyn.
 What may þai answer þan and say,
 How may þai þam excuse þat day?
 In nathing may þai be excused þan,
 Swa rightwys sal be þe domesman;
 5355 For þat day, als þe buke wytenes,
 Sal noght be shewed but ryghtwysnes
 Wyth gret reddour til synful naily,
 þat sal be demed, als þa her worthy,
 þai may defende þam be na ways.
 5360 For Johan, wyth þe gilden mouth, þos says:
 „Non erit tunc locus defensiois,
 ubi videbunt Christum exhibentem
 testimonia insigniaque sue passionis.“
 He says: „na sted of defens þar sal be,
 5365 War þai sal Crist þan openly se,
 Gyfhand wytnes and takens certayn
 Of his passioum and of his payn.“
 Alle sal haf gret drede þat day,
 Bath gude and ille, als we here clerks say,
 5370 þar sal be nouther aungel ne man,
 þat þai ne sal tremble for drede þan,
 Alle-if þai wat, þat þai sal be safe,
 Yhit sal þai þat day dred hate,
 Noght for þamself, for þai er giltles,
 5375 Bot for þe gret reddure of ryghtwisnes

- And for þe gret austerite,
 þat Crist sal shew þat day to se
 Agayn þe synful men namly,
 þat sal be dampned wythouten mercy.
 5380 When rightwys men, þat sal be saf,
 And aungels swa mykel dred haf,
 What dred and dole aght synful haf þan?
 þarfor þos says þe haly man:
 „Si columpne celi contremiscent et
 5385 pavent adventum Christi
 et angeli pacis amare flebunt
 peccatores autem quid facient!“
 He says: „if þe pylers of heven bright,
 þat er haly men, þat has liffed right,
 5390 Sal dred Cristes commyng and manhede
 And þe aungels als wa sal þan haf drede
 And yhit gret ful bitterly þarto,
 What sal þe synful men þan do,
 þat sal be dampned, als I said are?“
 5395 And says þe haly man þus mare:
 „Si iustus vix salvabitur, impius
 et peccator ubi parebunt?“
 „If þe rightwys man“ yhit says he
 „Sal umethes þan saved be,
 5400 þe synful and þe wykked man,
 Whyderward sal þai wend þan?“
 Ryghtwysmen, als þe buk telles,
 Sal be saf þan and nan elles.

7. Osterlied.

- 1 Somer is comen and winter gon.
 þis day biginniz to longe
 And þis foules cuerichon
 Joye him wit songe:
 5 So stronge
 Kare me bint,
 Al wit iove, þat is funde
 In londe,
 Al for a child,
 10 þat is so milde
 Of honde.

 þat child, þat is so milde and wlong
 And eke of grete munde.
 Boþe in boskes and in bank
 15 Isout me havet astunde,
 Ifunde

- He heuede me
 For an appel of a tre
 Ibunde;
 20 He brae þe bond,
 þat was so strong,
 Wit wunde.

 þat child, þat was so milde and wlong,
 To me alute lowe,
 25 Fram me to Giwes he was sold,
 Ne eufen hey him nout enowe:
 „Do we“
 Sayden he,
 „Naile we him opou a tre
 30 Alowe;
 Ae arst we
 sullen seumi him
 A þrowe.“

 Jhesu is þe childes name,
 35 King of alle loude;
 Of þe king he meden game
 And smiten him wit honde,
 To fouden
 Him; opou a tre
 40 He geuen him wundes to and þre
 Mid honden,
 Of bitter drunk,
 He senden him
 A sonde.

 45 Det he nom ho rode tre.
 þe lif of us alle,
 Ne miitte it nowtt oþer be,
 Bote we scolden ualle
 And wallen
 50 In helle dep,
 Nere neuere so swet
 Wit alle,
 Ne miitte us
 Sauu castel, tur
 55 Ne halle.

 Mayde and moder, þat astod,
 Marie, ful of grace,
 (O hu let þe teres al of blod)
 Uallen in þe place,
 60 þe trace
 Ran of he blod,
 Changedere fles and blod

And face.
 He was todrawe,
 65 So dur islawe
 In chace.

 Det he nam, þe suete man,
 Wel heye opon þe rode,
 He wes hure sunnes euerichon
 70 Mid is swete blode,
 Mid flode
 He lute adun
 And brac þe gates of þat prisun,
 þat stode,
 75 And ches hem out,
 þat þere were
 Gode.

He ros him ene þe þridde day
 And sette him on is trone,
 80 He wule come a domesday
 To demus euerichone:
 Grone
 He may and wepen ay,
 þe man, þat deiȝt witoute lay
 85 Alone.
 Grante ous, Crist,
 Wit þin uprist
 To gone. Amen.

8. Stabat mater.

1 „Stond wel, moder, under rode,
 Byholt thy sone with glade mode,
 Blythe, moder, myght thou be!“
 „Sone, hou shulde y blithe stonde?
 5 Y se thin fet, y se thin honde
 Nayled to the harde tre.“

 „Moder, do wey thy wepinge,
 Y thole deth for mankynde,
 For my gult thole y non.“
 10 „Sone, y fele the dedestounde,
 The suert is at myn hertegrounde,
 That me byhet Symeon.“

 „Moder, merci, let me deye,
 For Adam out of helle beye
 15 Ant his kun, that is forlore.“

- „Sone, what shal me to rede,
My peyne pyneth me to dede,
Lat me dege the byfore.“
- 20 „Moder, thou rewe al of thi bern,
Thou wosshe awai the bloody tern,
Hit doth me worse, then my ded.“
„Sone, hou may y teres werne,
Y se the bloody stremes erne
From thin herte to my fet.“
- 25 „Moder, nou y may the seye,
Betere is that ich one deve,
Then al monkunde to helle go.“
„Sone, y se thi bodi byswugen,
Fet and honden thourhout stongen,
- 30 No wonder than me be wo.“
- „Moder, now y shal the telle,
zef y ne dege, thou gost to helle,
Y thole ded for thine sake.“
„Sone, thou art so meke ant mynde,
- 35 Ne wyt me naht, hit is my kynde,
That y for the this sorewe make.“
- „Moder, nou thou miht wel leren,
Whet sorewe haveth that children beren,
Whet sorewe hit is with childe gon“
- 40 „Sone, ywis y con the telle,
Bote hit be the pyne of helle,
More sorewe wot y non.“
- „Moder, rew of moder kare,
For nou thou wost of moder fare,
- 45 Thon thou be clene mayden, mon.“
„Sone, help at alle nede,
Alle tho, that to me grede,
Maiden, wif and fol wynton.“
- „Moder, may y no lengore duelle,
The time is come, y shal to helle,
The thridde day y ryse upon.“
- 50 „Sone, y wil with the founden,
Y deye ywis for thine wounden,
So soreweful ded nes never non.“
- 55 When he ros, tho fel hire sorewe,
Hire blisse sprong the thridde morewe,
Blythe, moder, were thou tho.

Levedy, for that ilke blisse,
 Byseech thi sone of summes lisse,
 60 Thou be oure sheld ageyn oure fo.

Blessed be thou, ful of blysse,
 Let us never hevene misse.
 Thourh thi suete sones myht!
 Lovedy, for that ilke blod,
 65 That thou sheddest on the rod,
 Thou bring us into hevene lyht. Amen.

9. Die fünf Freuden Marias.

1 Ase y me rod this enderday,
 By grene wode to seehe play,
 Mid herte y thohte al on a may,
 Suetest of alle thinge;
 5 Kythe ant ichou telle may
 Al of that suete thinge.

This maiden is suete ant fre of blod,
 Briht ant feyr, of milde mod,
 Alle heo mai don us god
 10 Thurh hire byseehyng.
 Of hire he tok fleysch ant blod,
 Jhesu hevene kyng.

With al mi lif y love that may,
 He is mi solas nyght ant day,
 15 My joie ant eke my beste play,
 Ant eke my lovelongyng,
 Al the betere me is that day,
 That ich of hire syng.

Of alle thinge y love hire mest,
 20 My dayes blis, my nyhtes rest,
 Heo counseileth ant helpeth besi,
 Bothe elde ant gyng,
 Now y may, ȝef y wole,
 The fif joyes myng.

25 The furst joie of that wynnman,
 When Gabriel from hevene cam
 Ant seide, God shalde bicom man
 Ant of hire be bore
 Ant bringe up of helle pyn
 30 Monkyn, that wes forlore.

- That other joie of that may
 Wes o Cristesmasse day,
 When God wes bore on thore lay,
 And brohte us lyhtnesse,
 35 Thestri wes seið byfore day,
 This hirdes bereth wytnesse.

- The thridde joie of that levedy,
 That men clepeth tne Epyphany,
 When the kynges come wery,
 40 To presente hyre sone
 With myrre, gold ant encenz,
 That wes mon birome.

- The furthe joie we telle mawen:
 On Estermorewe, wen hit gon dawen,
 45 Hyre sone, that wes slawen,
 Aros in fleyshe ant bon,
 More joie ne mai we haven,
 Wyf ne mayden non.

- The fifte joie of that wymman,
 50 When hire body to hevene cam,
 The soule to the body nam,
 Ase hit wes woned to bene,
 Crist leve us alle with that wymman,
 That joie al forte sene.

- 55 Preye we alle to oure levedy
 Ant to the soutes, that woneth hire by,
 That heo of us haven merci
 Ant that we ne misse,
 In this world to ben holy
 60 Ant wyne hevene blysse. Amen.

10. Lied an Maria.

- 1 Mayden moder milde
Oiez cel oreysoun,
 From shome thou me shilde
E de ly malfeloun.
 5 For love of thine childe
Me menez de tresoun,
 Ich wes wod an wilde,
me su en prisoun.

- Thou art feyr and fre
 10 *E plein de doucour,*

Of the sprong the ble
Ly soverein creatour
 Mayde, byseche y the
Vostre seint socour
 15 Meoke ant mylde be with me
Par la sue amour.

Tho Judas Jesum founde,
Donque ly beisa;
 He wes bete ant bounde,
 20 *que nus tous fourma,*
 Wyde were is wounde,
que le Gye ly dona,
 He tholede harde stounde
Me poi le greva.

25 On ston ase thou stode,
Pucele, tot pensant,
 Thou restest the under rode
Tou fitz veites pendant;
 Thou sege is sides of blode,
 30 *L'alme de ly partant;*
 He ferede uch an fode,
En mound que fust vivant.

Ys siden were sore,
Le sang de ly cora,
 35 That lond wes forlore,
Mes il le rechata.
 Uch bern, that wes ybore,
En enfern descenda,
 He tholede deth therfore
 40 *En ciel puis mouda.*

Tho Pilat herde the tydyng,
Molt fu joyous baroun,
 He lette byfore him bryng
Jesu Nazaronu.
 45 He was yrouned kynge
Par nostre redempcionu,
 Whose wol me synge,
Avera grant pardoun.

II. GEDICHTE GESCHICHTLICHEN INHALTES.

II. Chronik Roberts von Gloucester.

I.

- 1 Engelond ys a wel god lond, ich wene of eche lond best,
 Yset in þe ende of þe world, as al in þe west.
 þe see goþ hym al aboute, he stont as an yle,
 Here for heo durre þe lasse doute, but hit þe þorw gyle
 5 Of folk of þe selue lond, as me hap yseye wyle.
 From souþ to norþ he ys long eigte hondred myle
 And foure hondred myle brod from est to wende,
 Anydde þo lond as yt be, and noȝt as by þe on ende.
 Plente me may in Engelond of alle gode yse,
 10 Bute tole yt for gulte oþer zeres þe worse be.
 For Engelond ys ful ynow of fruyt and of tren,
 Of wodes and of parkes, þat joye yt ys to sen,
 Of foules and of bestes, of wyld and tame also,
 Of salt fysch and eche fresch and fayre ryueres þerto.
 15 Of welles swete and colde ynow, of lesen and of mede,
 Of seluer, or and of gold, of tyn and of lede,
 Of stel, of yrn and of bras, of god corn gret won,
 Of whyte and of wolle god, betere ne may be non.
 Wateres he hap eke gode ynow, ac before alle oþer þre
 20 Out of þe lond into þe see, armes as þei be.
 Wareby þe schippes mowe come fro þe se and wende
 And brynge on lond god ynow aboute in eche ende,
 Seuerne and Temese. Homber yt is þe þridde
 And þeme is, as wo seiþ, þe pure londe amidde.
 25 Homber bryngeþ by norþ muche god and wyde,
 Seuerne by westsouþ, Temese by þe est syde,
 So þat of god ynow, þat in oþer londes ys,
 þerby cometh to Engelond, þat no defaute nys.
 Yles þer heþ mony on aboute Engelande,
 30 Ac þer heþ tofore alle oþere þre, ich understonde:
 þe yle of Man, þat me eleuþ, bytwene us and Yrlonde,
 þe grette yle of Orkeneye bigonde Scotlonde,
 þe þridde ys toward Normandye þe yle of Wyȝt by souþe,
 þre þe beste yles þese heþ and mest coupe,
 35 þe firste lordes and maystres, þat in Engeland were,
 þese cheftownes heo lette in Engolonde rere:

- London and Euerwik, Lyncolne and Leycestre,
 Colchestre and Canterbury, Bristow and Wirecestre,
 Chichestre and Grauntebrigge and þanne Cirencestre.
 40 Dorchestre and Wyncestre and seppe Gloucestre
 And oþer grete townes, þat þo were in Walis,
 þis was, þo in Engolond Brytones were ywys.
 Engolond hap ibe ynome and iworred ylome;
 First þoru grete lordes, þe emperoures of Rome,
 45 þat fogte and wonne Engeland and þat lond nome.
 Seppe þoru Pietes and Scottes, þat to Engeland come,
 þat worrede and destruioðe, æt al clene ne womme it nogt.
 Seppe þoru Englische and Saxones, þat hider were ibrougt
 þoru Brutones forto helpe hem and seppe hem ouercome.
 50 þe Brytones, þat hem hyder brougte, and þat lond hem binome.
 Seppe hap Engeland ybe ywerred ylome
 Of þe fole of Denemark, þat beþ nogt wel ysome,
 þat ofte womme Engeland and hulde it by maistrie,
 þe fyfte tyme won Engeland þo fole of Normandie.
 55 þat among us woneþ zet and schuldeþ enerno.
 We schul here aftur in þis boke telle of al þis wo.
 Brytones were þe firste fole, þat to Engeland come,
 Foure kynges heo maden þo in þis kyndome:
 þe kyng of Westsex and of Kent and of Northomber þe bridde
 60 And þe kyng of þe March, þat was here amidde.
 þe Saxones and þe Englische, þo heo hadden al an honde.
 Fyue and þritti schiren heo maden in Engelande,
 Soupssex and Soperci, Kent and Estsex,
 Barkschire and Hamptschire and þenne Myddelsex,
 65 Dorsete and Wiltshire and Somersete also,
 Deueschire and Cornewayle and Gloucestre þerto,
 Schropshire and of Wirecestre and of Herford
 Chestreschire and Warwik, Derby and Stafford,
 Lyncolne ant Hontyndone and of Bedeford,
 70 Bockyngham and Norþampton and of Oxenford,
 Norþfole and Sopfole and Grauntebrigge also,
 Hertfort and Leycestre and Nothyngham þerto,
 Euerwik and Cardoel and Norþomburlonde,
 þese schires wipoute Walis beþ alle in Engolonde.
 75 Seuentene bischopriches in Engeland beþ also:
 Cardoel and Duram and Euerwik þerto,
 Of Ely and of Cauntarbury, of Norþwiche, of Rouchestre,
 Of London, of Salusbury, of Chichestre, of Wynchestre,
 Of Lyncolne and of Chestre and of Wirecestre,
 80 Of Herford and of Bape and also of Excestre.
 þenne þer beþ in Walis þre wipoute more:
 Seynt David and Landaf and seppe Bangore.
 Of Euerwik and Canterbury beþ erchbischopes two,
 Duram beþ and Cardoel under Euerwik ydo
 85 And alle þe oþer of Engolond and also of Walis
 Under þe erchbischop beþ of Canterbury ywis.

- þe Saxones in heore power, þo heo were so rine,
 Sene kynges heo mæden in Engolond and seþen bute fyue,
 þe kyng of Norþmberlond and of Estangle also,
 90 Of Kent and of Westsex and of þe March þerto,
 þe kyng of þe March þilke tyme hadde wel þe beste,
 Muche del of Engolond, þe on half al bi weste:
 Wircestreschire and Warwik and also of Gloucestre,
 þat ys neg al þe bischopriche of Wircestre,
 95 He hadde eke þerto Chesturschire and Derbyschire also
 And Staffordschire, þat bep alle in on bischopriche ydo,
 In þe bischopriche of Chestre and zet he hadde þerto
 Schropshire som and half Warwikschire also,
 þis kyng hadde eke Herfortshire, þat on bischopriche is,
 100 Ac Schropshire naþ haluendelto þilke bischopriche iwis,
 And som of Gloucestreschire and of Warwikschire also;
 zet hadde þe kyng of þe March wel more lond þerto:
 Norþamptonshire and Bokyngham and þe schire of Oxenfort,
 Leycestre and Lyncolne and þe schire of Hertfort,
 105 þat is al on bischopriche, þat of Lyncolne ys,
 þat wule was at Dorchestre bisyde Oxenfort iwis,
 zet hadde þe kyng of þe March Notynghamschire þerto,
 In þe bischopriche of Euerwik, ac þo nas lit nogt so,
 - And al Walis zet þerto, þat a gret lond ys,
 110 Al þis was þenne veleped þe March of Walis,
 For þat lond, þat bitwene Homber and þe water of Temese ywis,
 Ich wene, in þe bischopriche of Lyncolne ys,
 And þe bischopriche of Lyncolne and bi west al þat lond
 þe kyng som tyme of þe March hadde al in hys lond,
 115 þe kyng of Westsex hadde þo al Wiltshire ywys,
 And Dorsete and Barkschire, þat o bischopriche is,
 þe bischopriche of Salesbury and al Soupsex he hadde also,
 þe welde and al þe bischopriche of Chichestre þerto,
 And Soupampschire and Soperex, þat on bischopriche ys,
 120 þe bischopriche of Wynchestre, þat zet ys þere ywys,
 And Somersete, þat to Welles þike tyme drow
 And now ys þe bischopriche of Baþe, ze wyteþ wel ynow,
 Seþpe hadde þe kyng of Westsex al Deueneschire ywys
 And Cornewayle, þat in þe bischopriche of Exetre ys,
 125 þe kyng of Kent was þo kyng of al þo lond of Kent,
 þer were two bischopes and zet nys it nogt ywent:
 þe bischopriche of Canterbury, þat of Engolond ys hext,
 And þe bischopriche of Roncestre, þat in þe westsyde is next,
 þe kyng of Estangle kyng was of Northfole,
 130 þe bischopriche of Northwyeh and also of Sopfole
 And of þe bischopriche of Ely, þat þe yle of Ely ys,
 And of al Cambruggeschire, þat þerto falleþ ywys,
 þe kyng of Northumburlonde kyng was, ich understonde,
 Of al þo lond bigende Homber anon into Scotlonde,
 135 þese fyue kynges were þo, ac bute on now þer nys:
 For þe kyng of Westsex al þe oþer wan ywys.

- And was seþþe alone kyng, as oure kyng now ys,
 Here afturward in þis bok me schal here al þis.
 In þe contre of Canterbury mest plente of fyseh ys
 110 And mest chase aboute Salesburi of wylde bestes ywys.
 At London schippes mest and wyn at Wyneestre.
 At Herford schep and orf and frynt at Wircestre.
 Sope aboute Couyntre, yrn at Gloucestre.
 Metel, as led and tyn, in þe contre of Excestre.
 145 Euerwik of fairest wode, Lyncolne of fayrest men,
 Grautebrugge and Hontyndone mest plente of dup fen.
 Ely of fairest place, of fairest sigte Roucestre.
 Euene ageyn Fraunce stondeþ þe contre of Chichestre.
 Norwiche ageyn Denemare, Chestre ageyn Yrlond.
 150 Duram ageyn Norwei as ich understonde.
 þe wondres þer heþ in Engolond, none more v not;
 þat water of Bape ys þat on, þat euer ys yliche hot
 And fersch and doþ euere springe, ne be chele no so gret,
 Suche bapes þer heþ fele in þe clos and in þe stret.
 155 Upon þe pleyu of Salesbury þat oþer wonder ys,
 þat Stonhyngel ys yclepud, no more wonder nys.
 þe stones stondeþ þer so grete, no more ne mowe be,
 Euene uprygt and swyþe hye, þat wonder it is to se.
 And oþer liggeþ hye aboue, þat a mon may be of aferd,
 160 þat uche mon wondre may, how heo were first arered.
 For noþer gyn ne monnes strengþe, yt þynkep, ne mygite yt do.
 Telle me schal here afturward of þis wondres boþe two.
 And how heo were first ymad, þe þridde wonder ys
 Up þe hul of þe pek: Norþwynd þere ywys
 165 Out of þe erþe ofte comeþ of holes, as yt were,
 And bloweþ up of pilke holes, so þat yt wolde arere
 And here up grete cloþes, ȝef heo were þer ney,
 And blowe hem here and þere upon þe loft on hey.
 Fayre weyes monyon þer heþ in Engolonde,
 170 Ac foure mest of alle þer heþ, ich understonde,
 þat þe olde kynges made, werþorn me may wende
 From þe on ende of Engeland norþ to þe oþer ende,
 From þe souþ tilleþ into þe norþ Eningestret,
 And from þe est into þe west Ikenildestrete.
 175 From Douere into Chestre tilleþ Watlingestrete,
 From souþest into norþwest, and þat ys soundel grete,
 þe ferþe is mest of alle, þat tilleþ from Tottenais,
 From þe on ende Cornewayle anon to Catenays,
 Fro þe norþest into souþwest into Engelandes ende,
 180 Fosse me clepuþ þike wey, þat hy mony god toun doþ wende
 So clene lond ys Engolond and so pur wiþouten ore,
 þat þe fairest men of þe world þerinne heþ ybore,
 So clene and fair and purwyrt among oþer men heo heþ,
 þat me knoweþ hem in eche lond by syȝte, where me hem seþ.
 185 So clene also is þat lond and monnes blod so pur,
 þat þe gret uel comeþ not þer, þat me clepuþ þo holy fur.

þat forfretelþ monnes lymes, rygt as heo were brende,
 Ac men of France in þilke tyme and ariuede þere,
 7eþ heo ben brougt into Engolond, warþow me may wyte,
 190 þat Engolond ys lond best, as yt is ywrite.

II.

Hors and Hengist bothe, þat twei breþre were,
 Come to Kent þilke tyme and ariuede þere.
 Myd þre schip ful of knyghtes yarmed wel ynow.
 þo þis folk was on lond, forþ into Kent hit drow.
 5 þo kyng was þo at Canterbury and herde herof anon,
 Bifore hym he leste brynge þis knyghtes eehon.
 þo kyng bihuld hem faste ynow, for it muchel men were,
 And nameliche þe twei breþren, for so muchel non þer nere.
 He ascode hem of wanne þei and ho hem þider brogte
 10 And for wat encheson heo come and wat þing þei sogte.
 „Sire kyng, quof Hengist, þat for al oþer spek ywys,
 „Of Saxonie we beþ ybore, þat of Germanie ys.
 þe maner ys of þilke lond, þat wen þer ys forþ ybrogt
 So muche folk of men, þat þo lond may susteyne noht,
 15 þo heye men of þo lond schulle come bifore þe kyng
 And alle þo zonge men of þe lond lete bifore hym brynge.
 þe strengeste me schal bi choys and bi lot also
 Chese out and sende into oþer lond, here beste forto do.
 And heo schulle be such, þat no prince dorre hem forsake,
 20 Ac for heore prowesse gladliche into here seruisse take.
 þis eas ys to us yeome, ychese we beþ þerto.
 For so muche ys in þe lond, oure beste forto do.
 And forto be maistres of þis folk we beþ ychese and ynome.
 Mi broþer and ich, for wo beþ of dukes kyn yeome;
 25 Fo, þoru our godes into þe se we wende, ich understonde,
 And Mercurius haþ us ylad into þi londe.”
 þo þe kyng herde nempne Mercurius in þis eas,
 He askede, wat god and wat þing Mercurius was.
 „Oure bilene, quof þis oþer, in þe hye godes ys ydo:
 30 Saturnus and Jupiter and al þe oþer also,
 þat upholdeþ þe world, and in Mercurius mest ywys,
 þe heye god, þat in oure tonge Woden yelepud ys.
 þeruor ur eldore him bitoke of þe woke þe ferþe day,
 In honour of hym yelepud in oure tonge Wednesday.
 35 Aftur hym we honoureþ Venus mest, þat Frie yelepud ys
 In oure tonge and in þe wyke Friday for hym ywys.”
 Herof 7e schul understonde, þat in þe firmament beþ
 Planetes, yliche elc sterres, seuene, as 7e seþ:
 Saturnus and Jubiter, Mars and þe Sonne ywys,
 40 Venus and Mercurius and þe Mone lowest ys.
 Aftur ech of hem in þe wike yelepud ys a day:
 First of Sonne and so of oþere and þe seneþe Saturday.
 And for wede and oþer þing on erþe aftur hem nume is,

- þis mysbileuede men hem clepede godes while ywis.
 45 „Sori ich am, quop Vortiger, þo he herde þis,
 For goure bileue, þat ze segget, for no bileue yt nys.
 Ac for goure coming ich am glad, ho so ow hider ladde
 Were yt god, were yt oper, for nede ich hadde,
 For ich am myd my fon on ech half byset,
 50 And, gef ich hem may ouercome þoru zou þe bet,
 Ich zou wole myd me atholde and in grete richesse zou do.
 Of giftes and of chatews and of londes also.
 Heo maden certeyne couenaunt, þat heo were al at on,
 So þat þei bileuede forþ wiþ þe kyng echon.
 55 Hit was not longe þeraftur þat þis Picars ne come
 Out of Scotland souþward and townes faste nome.
 þe tyþing herof to oure kyng com,
 þe wey mid al ys power agen hem faste he nom.
 Strong batayle heo smyte þer, ac þe Saxones anon
 60 So god were, þat þe opere bigonne to fle echone.
 þo Vortiger þoru hem hadde þe maistrie,
 He gef hem giftes grete ynow and dude ys corteysie:
 Hengist, þat here maistre was, he gaf in Lyndeseye
 Londes faire and rentes and townes grete and heye,
 65 Warþoru hym and ys men in fair wareson he brogte.
 þo Hengist hadde þis, forþer more he þogte,
 þo he hadde þe kyng in priuete al clene at ys wille:
 „Sire, he seide, of derne eas ich wol þe warne stille.
 þine fon bep in ech half and þis ys þe meste doute,
 70 þat þin owne men ne loueþ þe noȝt, þat þe bep aboute.
 Heo þretneþ þe stille and seggeþ heo wollep þe brynge
 þe twei breþre from Breteyne and crowne þat on kyng.
 þefore ich rede, þat me sende into my contrei ywys,
 To Saxonie aftur more help, for help ynow þer ys,
 75 For hadde þou power ynow. þou myȝt be glad and blipe
 Ac o þing ich wolde bidde þe, þat þou me woldest type.”
 „Send aftur help, quop þe kyng, þat þus me noȝt bitraie
 And wole heore while gelde, so þat scholle holde hem wel paie.
 And bidde of me wat þou wolt and ich wol þe grante yws,
 80 For elles ich were unkynde, gef it to grante ys.”
 Hengist faire hym þonkede and hys hed lowtede adoun.
 „þou hast, he seide, gene me mony a fayr town.
 And napeles such þing nabbe y noȝt, as it to duk bicom;e;
 For wan ich am dukes sone, yt bicomþ to me,
 85 Forto hadde som gret cite or castel me to ware,
 Wariune y myȝte to þyn nede hadde my folk zare.
 þefore as ich am þi knyȝt and prest to þi nede also,
 Grante me castel oper cite þi nede in to do.”
 „Hengist quop þe kyng þo, ner me not to done
 90 Such þyng, as þou me hiddest, to graunte þe so sone.
 For þou art mon off strange loud and Cristenemon non
 And eke, þei ich wolde, my barones wolde yt withsegge echon.”
 „Sir, grante me þomme, quop Hengist, gef yt ys þi wille,

- As muche place as myd a þong ich may aboute tille,
 95 þat ich þeruppe mowe a siker bold arere,
 þat ich move in þi seruise wytie, ȝef yt nede were.
 þe kyng ne hulde þat, bute a lutel, he grantede hys bone.
 Hengist sende into hys contre aftur more power sone.
 þo carf he a holehyde smale al to a þong
 100 þornout wil he wolde laste and þo was he somdel long.
 In an hard roche stude ys þong aboute he drow
 And þerwyþ inne al to ys wille markede place ynow
 And rerde þer an castel god ynow and strong,
 þat þangeaster oper Tangeaster yclepnd was for þe þong.
 105 þer come out of Germanie under þat, ych wene,
 Yelarged mid gode knyȝtes schippes eigtetene.
 And Rowen, Hengistes dogter, among hem ybroȝt was,
 þat fairor wommon nower aboute in no lond nas.
 þo þis castel ȝare was, Hengist þe king bisogte
 110 To come to hys castol and se þe knyȝtes, þat he broȝte.
 þo kyng com þider priueliche and þis knyȝtes ysey
 And þis castel so sone arerd, so strong and so hey.
 Mid al he was wel apayed and bileuede atte mete.
 þis mayde out of chambre com, þo þei hadden yȝete.
 115 With a coppe of gold, fol of wyn, syde drow hire tail,
 A kne to þe kyng heo sette and seyde: „lord kyng, wasseyl!
 þe kyng bihuld hire swipe ynow and wondrede hire fairheðe,
 For so fair wommon muste he non. He askede, wat heo seide.
 Men, þat knew þe langage, seide, wat was wassayl
 120 And þat he scholde, þat broȝte, onswere „drynkhayl.“
 „Drinkhayl, quop þis kyng aȝen and bed hire drinke anon.
 þe coupe he nom seþþe of hire among hem echon
 And custe hire and sette hire adoun and glad dronk hire hail
 And þat was, lo, in þis lond þe firste wassayl.
 125 As in langage of Saxonie, þat me myȝte euer ywyte
 And so wel he paiþ þat folk aboute, þat he nys not ȝet forgite.
 No sire, ne be þe day so long, þe while heo sitteþ o benche
 And som of þe nyȝt mineþ þerto, þe drynke forto sehenche,
 Of an holi prechoures word heo nolde not so ofte þenche,
 130 As of þe muri word, þat hem þinkeþ of þe sely wenche.
 So ful lechour was þe kyng, þat anon in þe howse
 He willede, for foul lecherie, þis mayde forte spouse.
 Hengist wiste wel ys wille and þat he wes hastyf;
 He grantede in hys felonye, ys dogter to be ys wyf,
 135 For wat þe kyng ȝeue hym þe contre of Kent ywis,
 þe kyng in ys foule wille grantede al þis
 And weddede þis mayde in a wel luper cas,
 For þat he was Cristene and heo a paynen was.
 þat lond was uuel ypaied þerwyþ and ys þre sones also,
 140 Vortimer and Catigen and Passen þerto.
 Four hundred ȝer and fourti and nyene, ich understonde,
 Yt wes of grace, þat þe Saxones þus come to þis londe.
 þo were among Cristenemen þis paynes þus ymenged,

- bat mysbilene into al þis lond among men was ysprengeð.
 115 Hengist seide to þe kyng: „Sir, þou mygte yse,
 þat ich am in stude of þi fader and þi conseiler schal be,
 Do al aftur my conseil and þou schalt þoru me
 Ouercome al þi fon. to soþe ich segge þe.
 Sende we ȝet aftur my sones. Oete and Ebise,
 150 þat quaynte werroures bep and stalworþe and wyse,
 In þe norþhalf ȝef hem lond, wher þou wolt byse,
 þat heo mowe bituene þe and þe Scottes be.
 þenne þou mygt siker be by souþ Homber ywys.
 þe kyng he sende aftur hem and grauntede al þis.
 155 So þat mid þre hundred schipes heo ariuode here,
 Ful of arnes and of men, here was gret power.
 þe kyng wel fayn ȝaf hem lond, as Hengist hym bisogte,
 And Hengist euer mo and mo schippes hyder brogte,
 þo þe Brytones þis yseye, of treson heo were in drede,
 160 For þo lond was al mid hem yfuld, þerfore þe kyng heo bede,
 þat he schulde hym understonde and out of lond hem do,
 For yt ne bicom noȝt to payn among Cristenmen be so.
 For yt was Cristendā and in mony studes me muste,
 Wuch was on, ne wuch was oþer, ne to wam me mygte truste.
 165 Some faderes were Cristene and þo moderes heþene were,
 Me muste to weþer heo birome þe children, þat heo bere.
 þe kyng louede þe Saxones, for loue of ys wyne
 And nolde for al þe Britones out of hys londe hem dryue.
 Seynt Germain þe bischop to þis londe com
 170 For mysbilene þat tyme and to amende Cristendom
 And prechede, as yt nede was, and faire miracles wrogte,
 So þat þe Cristenemen in beten stat he brogte
 And heo aforcede hom þe more, þe heþene away to dryue,
 He nolde leue here porþos for þe kyng ne for ys wyue.
 175 Heo forsoke þe kyng al out and binome ys power
 And hys eldest sone made kyng, þat hatte Vortimer.
 þis Vortimer wiþ gret power and god earnest ynow,
 þoru conseil of Seynt Germain agen þis heþene drow
 þo sene ȝer yt was aftur, þat heo to londe come.
 180 þe kyng was, God i þonk, aboue in four batailes, þat heo nome.
 Alle heo were in one ȝer, atte firste, withoute one.
 Catigen, þe kynges broþer, myd hys men echone
 Asailede Hors and hys ost, so þat heo fongte faste.
 So þat þis Catigen yslawe was atte laste.
 185 þo kyng for ys broþer deþ sori was ynow,
 To þis Hors he smot anon and among al ys folk hym slow.
 þo þis strong mon was slawe þat so strong was in fyȝt,
 Ys men bigonne to fle and fayn, þat heo mygt.
 þe bridde batail, þat heo smyte, was ryȝt up þe se.
 190 þer com þe kyng myd ys ost and Hengist him age,
 þer was batail strong ynow and mest yt was up tweye.
 Up þe kyng and Hengist, þat were so stronge heye,
 þo stronge dyntes, þat heo smyten, grisliche yt was to se.

- So þat Hengist bigan atte laste to fle.
 195 He, þat neuer er ne fley, fond þer ys pere,
 He fley into þe yle of Tenet, he no dorste abide no ner,
 ȝef eft heo fouȝten in þe se and byside pere.
 Ac þe Britones at eche tyme þe maistrye away bere,
 þo Saxones heo seye, þat heo myȝte no leng atstoude.
 200 To þe kyng þei sende, þat þei most wende hom to here londe,
 þo heo were alle heme ywent, here was joie ynow
 þe kyng ȝef ys men grette ȝiftes and gret loue to hem drow
 And let ariere chirches up, þat þe schrewes adoun caste,
 And bigan to make a muri lond, ac to lute wyle yt laste.
 205 þe deucl hadde enuy þerto, þat he susteynede Cristendom
 And in ys stepmoder herte ys woniȝng he nom.
 So þat þo luper wommon of poyson hire hipouȝte
 And apoysnede þe gode man and to þe deþe hym broȝte.
 þis kyng, þo he sey þen deþ, ys knyȝtes he let ofsende.
 210 And schewed hem al þe wey, wyder he schulde wende;
 And ȝef hem gold and soluer and ȝiftes riche and gode
 And bad hem for þe loue of God, þat heo hem understode,
 And stabliche holde togedere, to saue þat lond,
 þat neuer þe luper payns yt hadde eft an hond.
 215 And ȝef he myȝte libbe lenger, he nolde drede noȝt,
 And wan it alles so was, þat he wes to deþe ybroȝt,
 He bed, wan he were ded, þat me schulde ys bodi nome
 And burie yt at þe hauene, wer þe payns come,
 In a temple swiþe heȝe, þat heo myȝt yt fer yse,
 220 þat heo, for drede of þe syȝte, myȝie sone fle.
 Hardi was is herte to hem, wen he wolde, þat þei hadde
 Drede of ys bodi ded, wan heo o liue hym dradde,
 þer was deol and sorwe ynow, þo þis gode mon was ded.
 Ac noþeles heo ne buriede hym noȝt, as he hymself bed.
 225 For hem þoȝte, yt nas bute a wille, ac, as heo hem byþoȝte,
 In London myd honour þis bedi an erþe broȝte.
 Vortiger, þe luper mon, þo hys sone ded was,
 Underfong ageyn to hym þe kyndam, alas!
 For sone, þoru ys wyues red, aftur Hengist he sende,
 230 þat he þider to hym with simple folk wende.
 For he dradde, ȝef he hadde to gret power an honde,
 þat þer schulde arise strif bytwene hym and þe londe,
 þo Hengist herde telle, þat Vortimer was ded,
 He gaderede power ynow and sone nom ys red,
 235 And þre hundred þousond men mid yarmod he nom
 And mid al þe atyl þerto into þis lond he com,
 þo þe kyng and ys consel wiste of ys grette companye,
 Heo byþoȝte and drade sore, þat it were for tricheȝie,
 And naþeles he sende hem word agen in ys felonȝe,
 240 þat in greþ loue hider he com and no þoȝte no vilanye,
 Bute for drede of Vortimer, last he o liue were,
 Such folk myd hym he broȝte for he hadde of hym fere,
 Ac wen he nas o liue noȝt, he bad þe kyng be hende,

- pat he mygte myd ys folk up ys lond wende,
 245 Bifore hym and ys conseil a certeyn tyme and place
 Wypoute any maner arme to fonde ys grace
 And pat þo kyng of hys men athuld, wuche he wolde
 And dryue agein ouer þe se pilke, þat he nolde.
 þe kyng was herwyl wel ypayd and sette hem þo day
 250 And al ys owe folk, þat heo come, þe firste day of May.
 At Ambresburi forto speke of þis þing som ende,
 To atholde, wuche he wolde of hem and þe oþer agen sende.
 þo þis folk in eyþer syde ywar was of þe day
 In a newe maner Hengist þougt þe kyng and ys to bitray
 255 He hette al ys knyghtes, þat myd hym þer were,
 þat in ys hose stilleliche ych of hem a knyf bere
 And wan heo to þis semle among þis Britones come,
 þat eel of hem an hey mon in conseil to hym nome
 And swyþe faire speke wip hym and wan he þanne seyde:
 260 „Nymelþ zoure saxes“ þat he anon mid þe dede
 Drow ys knyf and slow anon al an on ywar,
 þat heo mygt of þe hexte men þat lond make bar.
 þis word was wel understonde, so þat þo heo come
 In eyþer syde to Ambrisbury þo day, þat heo nome,
 265 And þe Brutones al simpliche in god pay, as heo understode.
 And Hengist spek with þe kyng, as yt were for gode
 And þo he say ys time wel, he gan to grede anon:
 „Nymelþ zoure saxes“ and ys men þerwith echon
 Kyppte heore longe knyues and slowe faste to gronde,
 270 So þat heo slow four hundred and sixti in a stonde
 Of erles and of barons þe hexte, þat þer were.
 Alas! þe deol to þis lond! wuch treson was þere!
 Now ne kouþe þe Britones non Englisch ywys,
 Ac þe Saxones speche it was and þorw hem yeome yt ys.
 275 Hengist anon mid þe word þe kyng hente faste
 Bi þe mantel and anon to his fet hym caste,
 So þat þis gode men were ybrogt myd treson to gronde.
 Ac some, þat ofscapede, mid stoncs, þat heo fonde,
 And mid staues of hegges defondede hem aboute
 280 And slow of þis luþer men mony on in þe route.
 Eldol, erl of Gloucestre, þat a strong knygt was,
 Hente a strong leuour, þat hym aecom at honde bi eas.
 þo he say ys felawes ymorþred so villiche,
 God earnest he nom to hym and sturde hym hardeliche,
 285 He smot to gronde and lygtliche he ne gef strok non.
 þat he ne brak hed oþer arm or som oþer bon.
 He ne gef of hys lyf nozt, ys felawes for to awreke.
 So þat he slow in þe place, er ys staf gonne breke.
 Sixti mon and tene and wondede mony on
 290 And zet he ofscapede o line for hem euer echon
 And þe luþer folk, þat slowe þus þat folk myd tricherie,
 þo kyng þei bonde faste ynow, þat rewliche he gan crie
 And defouledde hym myd bendes, forto he swor ys op,

- Alle here wille euer eft to do, ner hym ner so loþ.
 295 þe wende forþ þis luþer folk and nome London
 And Enerwyk and Lincoln, al þoru þis treson.
 And seþþe Wynchestre bi souþe and oþer grette townes mo
 And robbede euer, as heo wende, and slow and dude gret wo
 þese were lo! oure faderes, of wam we hef of ycome,
 300 þat mid such traison habbeþ þis lond þus ynome.
-

12. Robert Mannyng of Brunne's übersetzung der chronik Peter Langtofts.

- 1 In þe next somerestide sir Edward had haste,
 No lenger wild he bide, Scotland forto waste.
 Conseil he had of on, a brigge he suld do wrihte,
 Botes and barges ilkon with flekes mak þam tighte,
 5 þe Scottis se to passe, if þat he had nede:
 þer passage neuer ore wasse, he rode ouer on his stede.
 þe Scottis sauh him com, fleand fast þei zede,
 Mores and mountayns nom, bifore þei dryue for drede.
 þe kyng did parte his oste to sprede in parties sere,
 10 West alle bi þat coste zede þe erle of Hulnester.
 þe kynges oste at gesse in þe est mad lardere
 Of tomes and hame lesse, of granges and garner.
 More and mede did ryuce, wod and playn he brent,
 þe same way þe prince destroyed, þer he went.
 15 So fer northward he ferde, þe Scottis to chace,
 Of Inglis no man herde, þat euer kyng had þat grace,
 So fer baner to here and suilk oste forto lede,
 No wasted with no werre þe cuntres gan þam drede.
 Saue kyng Athelstan, þat wastid alle Catenesse,
 20 Sipeu was no man, þat so fer mad stresse,
 þe tonnes, þe countes, þe foreyns alle aboute,
 To þe kyng felle on kues, his powere did þam loute,
 Unto his pes þam zald, feaute did him suere,
 Treuly with him to hald, non armes ageyn him bere.
 25 Be þat þe werre was ent, wynter was þer gare,
 To Douneformelyn he went, for rest wild he þare.
 For þe quene he sent and scho did dight hire chare,
 Fro Cawod scho glent to Douneformelyn to fare.
 þe lord of Badenaub, Freselle and Waleis
 30 Lyued at theues lauh euer robband alle weis,
 þei had no sustenance, þe werre to mayntene,
 Bot skulked opou chance and robbed ay bituene,
 þei com unto þe kyng for pes, if it mot tide,
 Opon þer askyng he iorned þam to bide.
 35 Men bred for þat iorne, þei suld haf had þe pes,
 For eft þan suld men se bigyn alle new þe res.

- In þat zere it sais, þe pape had grete despite
 þorgh þe Columpneis, cardinales of habite,
 þei were born in Rome alle þe Columpneis.
 40 þat kynde bare þe blome, riche men and curteis.
 Men said alle þat kynde had whilom þe dignite,
 If clerke of þam myght fynde, pape suld he be.
 þus þan was þe sawe whilom in þat cite,
 þe pape fordid þat lawe, þe skille can I not se.
 45 Cardinals were þei, þe pape did þam down
 And exiles þam away and mad distructioun
 Of londes and feeze, þer kastels down he cast
 And alle þer dignitez ne lengere suld þei last,
 Grete was þat linage and many to þam cheued
 50 And of þat ilk outrage þe felt þam sore agreed,
 þat þe pape did þam reuile, of þo in Rome þat wore,
 Went unto Cezile, þore help þei fond wele more.
 þe kyng of France þidere sent þam help inouh,
 þer kynde and þei togidere untill Anayne þei drouh.
 55 þer þe Columpne kynde þe pape, forsoth, þei toke.
 Tresore þat þei mot fynde, with þam away þei schoke.
 Two days þe pape withouten mete lay,
 þe þrid day com grete frape and conged him away.
 Of alle þat grete tresoure, þat euer he biwan,
 60 Als bare was his toure, as Job þe poure man.
 Men sais, he gaf pardoun, assoiled þam of pyne,
 þat with deuocioun brouht him brede or wyne.
 Grete pite it was, þat þe hede of cristendaim
 Suld for any trespas take so foule a scham.
 65 Wele I wote alle frayed he went fro þat cite
 Unto Rome mispayed to þe papes se.
 He cursed þe kyng of France and alle, þat with him held.
 þat did him þat mischance, ageyn him reised scheld.
 He lyued bot þre days and died sone, þei said,
 70 þe soner for þat affrays at Petir kirke is he laid.
 Now haf we bulle certeyn, a newe pape Benet,
 þat calles þer ageyn, þat Boniface set.
 Assoyles alle bi name þo robours þorgh grace,
 þat did despite and schame to pape Boniface.
 75 Who may now in Rome haf any sikernesse,
 þat þer is hiest dome and git uncerteyn es?
 þat Boniface bond with sentence so brim,
 Eft men Benet fond, þat he assoiled him.
 He is sole, þat affies in þe courte of Rome,
 80 Comes anoþer and bies and fordos þat dome.
 Pur quante posse dare, what þing and how mykelle,
 Pur fare et defare, Rome is now fulle likelle.
 Turne we now oþer weys unto our owen geste
 And speke of þe Waleys, þat lies in þe foreste.
 85 In þe forest he lendes of Dounfermelyn,
 He praied alle his frendes and oþer of his kyn.

- After þat ȝole þei wilde biseke Edward,
 þat he mot him ȝelde tille him in a forward,
 þat were honorable, to kepe wod or beste
 90 And with his scrute fulle stable and seled at þe lest,
 To him and alle hise to haf in heritage
 And non oþer wise, als terme, tyme and stage,
 Bot als a propire þing, þat were conquest tille him,
 Whan þei brought þat tiping, Edward was fulle grim
 95 And bitaucht him þe fende, als his traytoure in lond
 And ȝuer ilkon his frende, þat him susteynd or fond;
 þre hundreth marke he hette unto his warisoun,
 þat with him so mette or bring his hede to toun,
 Now flies William Waleis of þes nouht he spedis,
 100 In mores and marcis with robberie him fedes,
 Here now, how þei sped, þe Scottis in his merrie,
 þe Freselle first fled, outtaken on þer partie,
 Tuo ȝere out of Kith in strange reame suld be,
 þe þrid suld he haf grith, ageyn to haf his fe,
 105 þe toþer alle suld haue boþe lif and lymmes
 And þer tenement saue, bot raunson of þam nunnes,
 Raunson suld þei gyue after þer folie
 And in his pes to lyue and haf þer manauntie,
 Sipen in þe lententide he went to Saynt Andrew
 110 About on ilka side did erie his pes alle new,
 þe bisshop of Glascow þe clergie alle outhes,
 þe best men and trew and com unto þe pes,
 þe kyng was so curteis, he granted þam þer wille,
 Saue þe amendes, he sais, raunson for þer ille
 115 And suld be bot right bifor þe baronie
 And at þe comon sight of alle þer clergie,
 After þe pask sone þe kyng did make alle gare,
 þa þis oste were bone to Striuelyn to fare,
 Whan þei were alle comen, þei ȝede about to se,
 120 How it mot be nomen and þe engynes set suld be,
 Thrittene grete engynes, of alle þe reame þe best,
 Brouht þei to Striuelyne, þe kastelle down to kest,
 Tuo knyghtes were þerin, þe castelle had in warde,
 Sir William of Depplyn, Sir William Olifarde
 125 And tuenti of honour without page and portere,
 And a frere prechoure, a monke þe conseilere;
 þer was within þrittene maydens and ladies
 And no mo men to mene, þat felle to telle of pris,
 An engyn had þei þerin and profred for to kast,
 130 þe ȝerde brast in tyn, to help mot it not last,
 þe engyns withoute to kast were þei sette,
 Wallis and kirkels stoute, þe stones down bette,
 þe kyng did mak right gare an hidous engyn,
 þe name þei cald Ludgare or Lurdare of Striuelyn,
 135 Whan þei kest þerto, þe walle þorghout þei clef
 And non oþer did so bifor him, alle down dref.

- pre monethes and pre days þe sege so long þei teld,
 Full and hard affrays had alle þo. þat it held.
 Sore þei were trauailed and socour com þam non
 140 And alle þer store failed, þer mete was nere gon.
 Tille þer kyng þei sent, þei wild he at his wille,
 Bot he wild not consent, he þouht to do þam ille.
 So long was þe frayne or it wer brouht to stalle,
 It were to me grete payne forto telle it alle.
 145 I wote wele at þe last alle com þei oute
 Withouten constaunt cast tille his mercy gan loute.
 Boldely þei camen and schewed þam to his face,
 Felle it to gode or grame, þei did þam in his grace.
 þe castelle now is golden, þe kyng dos wardeyns wise,
 150 To kepe þe lond and cleres, þe folk forto justise.
 þe lond was so wast, he mad þer no soioure,
 Tille Ingland in hast he turned with honoure.
 þe moneth of September golden was Striuelyn,
 Edward may remembre þe trauaile and þe pyn
 155 With many grete encumbre oft in hard stoure.
 At Brustwik opou Humbre þer he mad soioure.
 Sir Jon of Wareme þat ilk time gan deie.
 His body was redy þen in graue forto leie.
 After þe enterment þe kyng tok his way,
 160 To þe south he went þorgh Lyndesay.
 He spired, as he zede, who did suilk trespas,
 Brak his pes with dede, tille he in Scotland was;
 Of suilk suld be spoken, if men of þam pleynd,
 þo þat þe pes had broken, if þei mot be atteyned.
 165 Wise men of gode gaf ansuere to þe kyng,
 þat suilk foles zode, it was certeyn þing.
 þorgh þe lond is don suilk grete greuance,
 Bot it be mendid son, a werre may rise achance.
 þise contekours whidere þei assigned a stede þat es
 170 And þer þei com togidere and mak a sikernes,
 þat þei salle alle go to whom or where þei wille,
 To robbe, bete or slo ageyn alle manere skille.
 þei profere a man to bete for tuo schilynges or þre.
 With piked staues grete beten salle he be.
 175 In feire and markette þei salle seke him oute
 Alle þe lond is sette with suilk foles stoute.
 If a chapman wille not lene of his merchaundie,
 In his hous for tene þei do him vilenie,
 Or els he be at one largely to gyue of his,
 180 Els þei salle him ilkone bete him, þat he pis.
 For men of suilk maners, bot þer be som justise.
 Sone in for zers þer chance a werre salle rise.
 þe kyng herd alle þe fame, þe pleynt of ilka toum
 And gaf þam a newe name and cald þam Trailebastoun.
 185 þe date was a þousand þre hundred mo þi fine,
 Suilk men þorgh þe land he did þam tak bilyue.

- þe kyng þorgh þe lond did seke men o resons
 And with þe justise þam bond, to site on Trailebastons.
 Som þorgh quest þei demed be bonden in prisons
 190 And þo, þat fled, þei flemed als þe kynges felons.
 Som men out þe kast of lond was holden wrong,
 Fals couenantz þei brast þorgh powere holden long
 And som gaf raunson after þer trespas,
 Als þe dede was don, so þe amendes was.
 195 Bot men did amend suilk folie openly knowen,
 Non suld þam defend, ne dur womme in þer owen.

- A! Jhesu, whan þou wilt, how rightwis is þi mede!
 þat of þe wrong has gilt, þe endyng may þey drede.
 William Waleis is nomen, þat maister was of theues,
 200 Tiping to þe kyng is comen, þat robberie mischeues.
 Sir Jon of Menetest sewed William so nehi,
 He tok him, whan he wend lest on nyght his leman bi,
 þat was þorgh treson of Jak Schort his man,
 He was þe encheson, þat Sir Jon so him nam.
 205 Jak broþer had he slayn, þe Waleis, þat is said,
 þe more Jak was fayn, to do William þat braid.
 Selcouthly he endis, þe man þat is fals,
 If he trest on his frendes, þei begile him als.
 Begiled is William, taken is and bondon,
 210 To Ingland with him þei cam and led him unto London.
 þe first dome he faunged, for treson was he drawen,
 For robbrie was he hanged and for he had men slawen
 And for he had brent abbeis and men of religion,
 Eft fro þe galweis quik þei lete him down
 215 And bouweld him alle hote and brent þam in þe fire,
 His hede þan of smote, suilk was William hire.
 And for he had mayntend þe werre at his myght,
 On lordschip lended, þore he had no right,
 And stroied, þore he knewe, in fele stede sers,
 220 His body þei hewe on foure quarters,
 To hang in foure tounes, to mene of his maners
 In stede of gonfaynoumes and of his baners.
 At London is his heued, his quarters ere leued, in Scotland spred,
 To wirschip þer iles and lere of his wiles, how wele þat he sped.
 225 It is not to drede, traytour salle sped, als he is worpi,
 His lif salle he tyne and die þorgh pyne withouten merci.
 þus may men here, a ladde forto lere, to biggen in pays,
 It fallis in his ize, þat hewes ouerhie, with þe Walays.
 Of William haf ze herd, how his endyng was,
 230 Now of kyng Roberd to telle his trespas.
 Als lententide com in Cristenmans Iauh,
 He sent for Jon Comyn, þe lord of Badenauh,
 To Deunfres suld he come unto þe Minours kirke;
 A spekyng þer þei nome, þe Comyn wild not wirke,
 235 Ne do after þe sawe of Roberd þe Brus,

- Away he gan him drawe, his conseil to refus.
 Robert with a knyue þe Comyn þer he smote,
 þorgh whilk wounde his lyue he lost, wele I wote.
 He gede to þe hie autere and stode and rested him þore,
 240 Com Roberdes squiere and wonded him wel more,
 For he wild not consent, to reise no folie,
 Ne do als he ment, to gymme to mak partie,
 Ageyn kyng Edward Scotland to dereyne,
 With werre and batail hard reue him his demeyne.
 245 Sir Jon wild not so, þerfor was he dede.
 Bot Robert wild do and oper, þat gaf him rede,
 þat he suld go to Seone and mak redy þe se
 And, whan it were alle bone, to tak þe dignite.
 þe garland Roberd tok, þat whilom was þe right,
 250 þe lond forto loke in signe of kynges myght.
 Primatis bisshopes tuo þo with croice and ryng
 And an abbot mo of Seone, þat dubbid þe kyng.
 Erles, barons inowe mad him þer feaute,
 With oth he did þam bowe, at his wille to be
 255 And alle Inglis men did he woyde þe lond.
 þat þei mot finde or ken in stede, þer he þam fonde.
 Now gos þe Brus about, weire he þinkis to hold,
 þe Inglis, þe katched out, to þe kyng þe told.
 Edward þan, he toke folk with his banere,
 260 þe erle went of Penbroke, his name was Sir Eymere,
 And oper men fulle gode, barons and barons pere,
 At tyme wele þei stode and did þer deuere.
 þe date was a þousand þre hundred mo bi sex,
 Whan þe werre of Scotland þorgh þe Brus eft wex.
 265 In þis gere, as I told, at þe Whitsoneday
 þe kyng his fest suld hold at Westmynstre fulle gay.
 His some Edward þe prince and tiffene for his sake,
 þre hundred of þe prouince knyghtes wild he make:
 It was þe kynges costage, for ilk a knyght was gest.
 270 Also þei mad mariage of som, þat were þe best:
 þe zong erle of Warenne with grete nobley was þare,
 A wif þei him bikenne, þe erles douhter of Bare.
 þe erle of Arundelle his londes lauh he þan
 And toke a damyselle, William douhter of Warenne.
 275 zong Sir Hugh was þare, þe Spensere, stoute and gay,
 Gilbert douhter of Clare wedded he þat day.
 It is not to wene, bot certeinly to witen,
 loye inouh is sene, þer suilk a fest is smyten.
 In alle Breteyn was nouht, siþen Criste was born,
 280 A fest so noble wrouht aftere no biforn,
 Outtak Carleon, þat was in Arthure tyme,
 þare he bare þe coroune, þereof ȝit men ryme.
 þe prince after þe fest sone his lene toke,
 With jolif men of gest toward þe north he schoke,
 285 To chace kyng Robyn, where he myght him fynde,

- þat slouh þe gode Comyn, destroie him rote and rynde.
 His fader Edward north mad his jorne.
 Him toke a sekenes hard, at Laynertost lay he.
 Bot Jhesu þorgh his myght, blessed mot he be,
 290 Reised him upright and passed þat hage.
 þerafter ros hard schoures in Scotland of þe elergie
 Bisshops, abbotes and priours, þei had misborn þam hie
 And alle þat fals blode, þat often was forsuorn,
 þat never in treuth stode, sen Jhesu Criste was born.
 295 Sir Eymere of Valence lay at Saynt Jon toun,
 In his alience with many erle and baroun.
 Of Scotland þe best were þan in his feith,
 þer þei gan alle rest, tille þei herd oþer greith:
 Sir Robert þe Brus sent to Sir Eymere
 300 And bad he suld refus, þat him had forsaken ilk a pautenere,
 þe traytours of hise, þat him had forsaken,
 þei suld to þe jewise, when þei þe toun had taken.
 þe toþer day on þe morn com þe Brus Roberd,
 þe toun wist it beforþ þorgh spies, þat þei herd.
 305 Sir Eymere wild haf gon out, Sir Ingram Umfreyuile
 Preid him forto lout, tille it were none þat while.
 „If we now out wende and leue þe toun alone,
 þei gete þe fairer ende and we be slayn ilkone.
 Bot do erie þorgh þe toun, þat non for wele no wo,
 310 In strete walk up and down, bot to þer innes go.
 Whan þe erie was cried, walkand was non sene,
 Bot to innes hied, as þer no man had bene.
 þe Scottis perceyued wele, þei durst not isshen oute,
 It neghed nere metesel, þan ros up alle þe route.
 315 At þe hie midday went þe Scottis men,
 Tuo myle was þer way to þe castelle of Metfen.
 Wlan þei to Metfen cam, þei dight þam to þe mete,
 þan said Sir Ingram: „if we go now, we þam gete.
 Dight us now ilkone, go we, God us spede,
 320 Leue not þe toun alone, þe way I salle zow lede.
 On Saynt Margareteday Sir Ingram and Sir Eymere
 Com on þam, þer þei lay, alle dight to þe dynere,
 þe vauntward was sone dight, our Inglis had mervaile,
 þei were so sone at þe fight and redy to assaile.
 325 þe Inglis þorgh þam ran and had þe fairer side,
 þe Scottis ilk a man, þe lordes durst not bide.
 Here now a contreuore þorgh Roberdes avis:
 Abouen þer armore did serkis and surplis,
 Alle þei fled on rowe in lynen white as milke,
 330 For non suld þam knowe, þer armes whilk were whilk.
 Our men, þat wild haf dede, bare þam forth fulle stoute,
 Sir Eymer had no drede, he serchid þam alle oute.
 At þe first comyng he slouh Sir Eymere stede:
 þat did Robert þe kyng and turned bak and gede.
 335 Sir Eymer had inowe, þat horsid him ageyn,

Robertes men þei slowe, þe nombre uncerteyn,
 þan bigan þe chace and drof þe kyng Robyn,
 To reste had he no space, long to duelle þerin.
 þe Freselle, þer he fled, sone after was he fonden,
 340 Now taken he is and led unto þe toure of Lundon,
 þer his dome he feyng, als traytoure salle, ge witen,
 First drawen and sipen heyng and his hede of smyten.
 Allas! it was to mene his vertuz and his pruesse,
 So fele in him were sene, þat perist for falsnesse,
 345 His hede unto þe brigge to sette was it sent,
 þe body lete þei ligge and som þerof þei brent.

Here now þe grete despite and þe vilenie.
 þat to þer bak gan bite of Scotland þe clergie.
 þe bisshop of Saynt Andrew and þe abbot of Secone,
 350 þe bisshop of Glascow, þise were taken sone.
 Fettred on hakneis to Inlond ere þei sent,
 On sere stedis, it seis, to prison mad present.
 Lewed men and clerkis, þat did werre mayntene,
 Als thenes here þei merkis, hanged alle bidene.
 355 Cristofore of Seton many man him sauh
 Hanged for treson of Jon of Badenaub;
 Hanged als þe Freselle and in þe same stede
 þe erle of Ascetelle, þei bed þe same bede.
 Saue he was not drawen, þat poynt was forgyuen,
 360 Bot alle with schame slawen, þorgh treson þerto dryuen.
 Allas! þat jentille blode com to so ille fyne,
 And alle for falsnes gode to schemes dede and pyne;
 And wele I understonde, þat þe kyng Robyn
 Has drunken of þat blode þe drink of Dan Waryn.
 365 Dan Waryn he les tounes, þat he held,
 With wrong he mad a res and misberyng of scheld,
 Sipen into þe forest he gede naked and wode,
 Als a wilde beste ete of þe gres, þat stode;
 þus of Dan Waryn in his boke men rede,
 370 God gyf þe kyng Robyn, þat alle his kynde so spede.
 Sir Robynet þe Brus, he durst noure abide,
 þat þei mad him restus bot in more and wod side,
 Towhile he mad þis trayne and did unwhile outrage,
 Com Arthure of Bretayne and asked his heritage:
 375 Holy Richemondschire, he cleymed þat þorgh right,
 Kyng Edward, our sire, him ansuerd fulle light,
 He had so light ansuere, þat Arthure toke his leue,
 God schilde us fro þe werre, þat non with oþer greue.
 Whan Arthur was gon, þe kyng did alle anoper,
 380 He gaf it to Sir Jon, Sir Arthures broþer,
 Holdand of him in fe, als whilom was usage,
 Of Sir Edward fre and of alle his linage.
 þe duke of Bretayn with fulle heuy chere
 Passed onere agayn, fulle light ansuere had here.

- 385 Now of kyng Robyn salle I zit speke more
 And his broþer Tomlyn, Thomas als it were,
 And of Sir Alisandere, þat me rewes sore,
 þat boþe com in skandere for dedes þei did þore.
 Of arte he had þe maistrie, he mad a cornen kyng
 390 In Cantebrige to þe clergie or his broþer were kyng.
 Sipeu was neuer non, of arte so þat sped,
 Ne bifore bot on, þat in Cantebrigge red.
 Robert mad his fest, for he was þore þat tyme,
 And he sauh alle þe gest, þat wrote and mad þis ryme.
 395 Sir Alisander was hie dene of Glascow
 And his broþer Thomas ged spiand ay bi throw,
 Where our Inglismen ware, not in clerke habite,
 And non wild he spare, bot destroyed also tite:
 þorgh þe kyng Robyn þei gede, þe Inglis to spie.
 400 Here now of þer fyn þam com for þat folie:
 A sergeant of Galweye, his name was Makedowel,
 On Askwednesday, whan messe was don ilk del,
 Sursaute he þam mette, als þei fro kirke cam,
 þer way he þam withsette, smertly þore þam nam.
 405 He did þam fettre wele streitly and right hard
 And sent þam to Carlele unto kyng Edward.
 þe kyng wele paied was, he sette justise of lawe,
 Demed þe Brus Thomas, boþe to hang and drawe,
 Sir Alisander þe same, and after þer hangyng
 410 Boþe bi o name hede þam bad þe kyng.
 þe pape Boniface wrote in his sexte boke,
 What clerke felle to haf grace, for what eas men him toke,
 Whilk clerke for what trespas, where men suld him saue,
 And where he taken was, what habite on suld haue
 415 And if he were atteynt, als thef þorgh felonie,
 Of suilk þe pape mas pleynt and writes to þe clergie;
 And if þe decretal ne were ordeynd for þis,
 þe clerkes oueralle ne rouht to do amys.
 þe date a þousand was, þre hundred and seuen,
 420 þe clergie for þat eas held þam more in euen.
 After þe Paskes wele þat þise men were þus schent,
 þe kyng at Carlele held his parlement,
 Fro Rome a cardinalle þe pape þider sent,
 To wite þe sothe alle þe mariage long of ment.
 425 If þe prince mot haue þe kynges doughter of France,
 þe acorde and þes mot saue þorgh þat aliance.
 And at þe parlement was a grete spekyng,
 For þe clergie it ment of holy kirkes þing.
 Erles and barons, ilkone it forsuore.
 430 For what manere resons zit wot I no more,
 Bot of þe last ende of þer grete counsaile
 To London suld þe sende men, þat might auaile
 To speke and purueie, whilk suld ouer þe se,
 þe sothe to Philip seie and sette a certeynte

- 135 Of þat mariage, how and whan suld be,
 And bate alle oþer outrage for Gascoyn do feaute,
 Of alle þe poyntes spoken þe parties bifore had said
 Neuer suld be broken on payne þeron was laid,
 And whan þe parties wold mak a finalle pes,
 140 God grante it þam to hold þe conant, þat þei ches.
 zit gos kyng Robyn forth in his rioterie,
 Ne com not zit his fyn to ende of his folie.
 Bot Sir Jon de Waleis taken was in a pleyne,
 þorgh spyng of Norreis, men, þat were certeyn,
 145 Fettred on a hakeney and to London led,
 To bring him sone on wey, þe justise þerto sped.
 Als his dedes was, þeron þei gaf þe lawe,
 For som of his trespas first þei did him drawe,
 Sipeþ for oþer theft þei hanged him, men witen,
 150 Sipeþ lete him down eft and his hede of smyten
 And born to London brigge fulle hie with outheys,
 Beside his broþer to bigge. William þe Waleys,
 þat neuer had pite of Inglis man no weys,
 Bot brent toun and citez, kirkes and abbeyes,
 155 Chanon, monk and frere, alle passed þorgh his suerd,
 Was no man so dere, to dede þei zede in ferd.
 Blissed be þou, God, þat þou in erth cam,
 þi word is wele trod, I say it bi William.
 þou said: with suerd þat smote, with suerd suld be smyten,
 160 Bi þe Waleis it bote þe vengeance, ge may witen.

- A! Jhesu, fulle of myght, þat alle þe world salle deme,
 May no man lyue so right, no so wele him geme,
 No so stalworth be, ne so douhti of dede,
 þat has powere to fle þe dede; þat is to drede.
 165 Adam first gan syme, did, þat God forbede,
 Alle we were him inne, whan he serued þe dede.
 Sipeþ he and we alle com of him and Eue,
 þorgh þe dede salle falle, be we neuer so leue.
 þe hardy kyng Belyn, þe cite of Rou wan,
 170 And sipeþ Constantyn and Maximian.
 Arthure wan alle France, sloth þe emperour of Rome,
 þise of suerd ne lance douted dynt no dome.
 þise kynges men dred and alle þe world þam knewe.
 For alle þer grete boldehed, þe dede zit down þam threwe.
 175 Where ere now alle þise, where ere þei biomen,
 þise hardy men and wise? þe dede has alle þam nomen.
 Among alle þise hardie may Edward, our kyng,
 Be sette fulle solempnelie and mad of grete raysing,
 Sen þe dede of Arthure in Inlond was þer non,
 180 þat so wele stode in stoure ageyn his foos ilkon,
 þis was Edward, kyng Henry sone þe last.
 Tiping haf we hard, þe dede him down has kast.
 Now may men sing and say in romance and ryme:

- „Edward is now away, right has lorn his tyme.“
 485 Sir Jon of Badenaub, who salle venge þi dede?
 þe prince is heire þorgh lauh, þat to þe coroun him bede.
 He has mad his vowe, to stroie þe kyng Robyn,
 þat in Dumfres slowe Sir Jon, þe rede Comyn.
 His dede whan it felle here, þe date I salle gow neven,
 490 Of Criste a þousand zere, þre hundred and seven,
 In þe moneth of July euen þe seuend day;
 Toward Scotland to hie at Burgh bi sandez he lay,
 His time was no more sette here to regre in landes,
 He died at a hamelette, men calle it „Burgh bi sandes.“
 495 þe body, þat myght þer lay, þe soule at Cristes dome,
 þe pape þe toþer day wist it in þe courte of Rome.
 þe pape on þe morn bifer þe clergie cam
 And teld þam biforn, þe floure of cristendam
 Was dede and lay on bere, Edward of Ingland;
 500 He said with heuy chere, in spirit he it fond.
 Fiue zere he gaf pardoun of peyns to be fre,
 þat for him with deuocioun said pater and auc.
 To Waltham þei him brouht, baronage and þe clergie,
 For monethes for him wrouht his seruise solempnelie.
 505 þei bawmid his body, tresore wild þei non spare,
 þe pouere þei gaf party, his soule bettere to fare.
 Four and twenty zere, ault monethes and fiue daies,
 Noblie regned he here bi profe and gode assaies,
 Fro Waltham beforsaid to Westmynster þei him brouht.
 510 Biside his fadere is laid in a tounbe wele wrouht.
 Of marble is þe stone and purtreied þer he lies,
 þe soule to God is gone, to þe joye of paradis. Amen.

13. Lied der landwirte.

- Ich herde men upo mold make muche mon,
 Hou he beth itened of here tilyunge,
 Gode zeres and corn, bothe þeþ agon,
 Ne kepeth here no sawe ne no song sing.
 5 „Now we mote worche, nis ther non other won,
 Mai ich no lengore lyve with my lesinge,
 zet ther is a bitterore bid to the bon,
 For ever the furthe peni mot to the kyunge.
 Thus we carpeth for the kyng and carieth ful colde
 10 And weneth for te kevere and ever bath acast.
 Whose hath eny god, hopeth he nout to holde?
 Bote ever the levest we leoseth alast.
 Luther is to leosen, ther ase lutel ys,
 And haveth monie bynen, that hopieth therto,
 15 The hayward heteth us harm to habben of his,
 The bailif bockneth us bale and weneth wel do,

- The wodeward waiteth us wo, that loketh unter rys,
 Ne mai us ryse ne rest rycheis ne ro.
 Thus me pileth the pore, that is of lute pris,
 20 Nede in swot and in swynk swynde mot swo.
 Nede he mot swynde, thah he hade swore,
 That nath nout en hod, his hed for te hude.
 Thus wil walketh in londe and lawe is forlore
 And al is piked of the pore the prikyares prude.
 25 Thus me pileth the pore and pyketh ful elene,
 The ryche raymeth withouten eny ryht,
 Ar londes and ar leodes liggeth fol lene,
 Thorh biddung of baylifs such harm hem hath hiht;
 Meni of religioun me halt hem ful hene,
 30 Baroun and bonde, the clere and the knyht;
 Thus wil walketh in lond and wondred is weene,
 Falsshipe fatteth and marreth wyth myht.
 Stont fulle ythe stude and halt him ful sturme,
 That maketh beggares go with bordon and bagges.
 35 Thus we beth honted from hale to hurne,
 That er werede robes, nou wereth ragges.
 get cometh budeles with ful muche host:
 „Greythe me selver to the grene wax,
 Thou art writen y my writ, that thou wel wost.“
 40 Mo then ten sithen told y my tax.
 Thenne mot yeh habbe hennen arost,
 Feyr on fyhsheday launprey ant lax,
 Forth to the chepyn geyneth ne chost,
 Thah y sulle mi bil ant my borstax.
 45 Ich mot legge my wed wel gef y wolle,
 Other sulle mi corn on gras that is grene.
 get I shal be foul cherl, thah he han the fulle,
 That ich alle zer spare, thenne y mot spene.
 Nede y mot spene, that y spared gore.
 50 Ageyn this cacheres cometh, thus y mot care.
 Cometh the maister budel, brust ase a bore,
 Seith, he wole mi bugging bringe ful hare,
 Mede y mot munten a mark othor more,
 Thah ich at the set day sulle mi mare.
 55 Ther the grene wax us greveth under gore,
 That me us honteth ase hound doth the hare.
 He us honteth ase hound hare doth on hulle,
 Seththe y tek to the lond such tene me wes taht,
 Nabbeth ner budeles boded ar sulle;
 60 For he may scape ant we aren ever caht.
 Thus y kippe ant cacche cares ful colde,
 Seththe y counte ant cot hade to kepe,
 To seehe selver to the kyng y mi seed solde,
 Forthi mi lond leye lith and leorneth to slepe.
 65 Seththe he mi feire feh fatte y my folde,
 When y think o mi weole, wel nich y wepe,

- Thus bredeth monie beggares bolde
 And ure ruze ys roted ant ruls, er we repe.
 Ruls ys oure ruze and roted in the stre,
 70 For wickede wederes by brok ant by brynke,
 Ther wakeneth in the world wondred ant wee,
 Ase god is swynken anon as so for te swynke.
-

14. Lied gegen den hochmut des gefolges der vornehmen

- Of ribaudz y ryme
 Ant rede o mi rolle,
 Of gedelynges, gromes,
 Of Colyn ant of Colle:
 5 Harlotes, horsknaves,
 Bi pate and by polle,
 To deuel ieh hem tolyvre
 And take to tolle.
 The gedelynges were gedered
 10 Of gonnylde gnoste,
 Palefreïours ant pages
 Ant boyes with boste,
 Alle weren yhaht
 Of an horse thoste:
 15 The devel huem afretye,
 Rau other aroste!
 The shuppare, that huem shupte,
 To shome he huem shadde,
 To fles ant to fleye,
 20 To tyke ant to tadde,
 So seyth romaunz,
 Whose ryht radde:
 Fleh com of flore
 Ant lous com of ladde.
 25 The harlotes bueth horlynges
 Ant haunteth the plawe,
 The gedelynges bueth glotouns
 Ant drynketh, er hit dawe,
 Sathanas, huere syre,
 30 Seyde on is sawe:
 Gøbelyn made is gerner
 Of gromene mawe.
 The knave crommeth is crop,
 Er the cok cawe,
 35 He momeleth and moccheth
 Ant marreth is mawe,
 When he is al forlaped
 Ant lad over lawe,
 A doseyn of doggen

- 40 Ne myhte hym drawe.
 The ryboudz aryseth,
 Er the day rewe,
 He shrapeth on is shabbes
 Ant draweth huem to dewe.
 45 Sene is on is browe
 Ant on is ezebrewē,
 That he louseth a losynger
 And shoyeth a shrewe.
 Nou beth capelclaweres
 50 With shome toshrude,
 Hue bosketh huem with botouns,
 Ase hit were a brude.
 With lowe lacede shon
 Of an hayfre hude,
 55 Hue pyketh of here provendre
 Al huere prude.
 Whose rykeneth with knaves
 Huere coustage,
 The luthernesse of the ladde,
 60 The prude of the page,
 Thah he geve hem cattlesdryt
 To huere companage,
 zet him shulde arewen
 Of the arrerage.
 65 Whil God wes on erthe
 And wondrede wyde,
 Whet wes the resoun,
 Why he nolde ryde?
 For he nolde no grom
 70 To go by ys syde,
 Ne gruechyng of no gedelyng
 To chaule ne to chyde.
 Spedeth ou to spewen,
 Ase me doth to spelle,
 75 The fend ou afretie
 With fleis ant with felle.
 Herkneth hideward, horsmen,
 A tidyng ich ou telle,
 That ge shulen hongen
 80 Ant herbarewen in helle.

15. Lied auf den bruch der Magna Charta durch
 Edward II.

L'en puet fere et defere,
Ceo fait-il trop souvent;
 It nis nouthur wel ne faire,

- Therefore Engelond is shent.
- 5 *Nostre prince de Engleterre,
Par le consoil de su gent,
At Westminster after the feire
Made a gret parlement.
La chartre fet de cyre,*
- 10 *Jeo l' entaint et bien le crey,
It was holde to neiþ the fire
And is molten al awey.
Ore ne say mes que dire,
Tout i ra a Tripolay.*
- 15 Hundred, chapitle, court and shire,
Al hit goth a develway.
*Des plusages de la tere
Ore escotez un sarmoun.*
- Of IV wise men, that ther were.
- 20 Whi Engelond is brouht adoun.
The ferste seide: „I understonde,
Ne may no king wel ben in londe,
Under God almihte,
But he cunne himself rede,
- 25 Hou he shal in londe lede
Everi man wid rihte.
For miht is riht,
Liht is niht,
And fiht is fiht.
- 30 For miht is riht, the lond is laweles,
For niht is liht, the lond is loreles,
For fiht is fiht, the lond is nameles.“
The other seide a word ful god:
„Whoso roweth agein the flod,
- 35 Off sorwe he shal drinke,
Also hit fareth bi the unsele,
A man shal have litel hele,
Ther agein to swinke.“
Nu on is two,
- 40 Another is wo,
And frend is fo.
For on is two, that lond is streintheles,
For wel is wo, the lond is reuthesles,
For frend is fo, the lond is loveles.
- 15 That thridde seide: „It is no wonder
Off thise cyres, that goth under,
Whan theih comen to londe,
Proude and stoute, and ginneth gelpe,
Ac of thing, that sholde helpe,
- 50 Have theih noht on honde.
Nu lust haveth leve,
Ther is reve,
And pride hath sleve.

- For lust hath leve, the lond is theweles,
 55 For thef is reve, the lond is penyles,
 For pride hath sleve, the lond is almuses.
 The ferthe seide, that he is wod,
 That dwelleth to muchel in the fiod,
 For gold or for auhte;
 60 For gold or silver or any wele,
 Hunger or thirst, hete or chele,
 Al shal gon to nohte.
 Nu wille is red,
 Wit is qued,
 65 And god is ded.
 For wille is red, the lond is wreeful,
 For wit is qued, the lond is wrongful,
 For god is ded, the lond is sinful.
 Wid wordes as we han pleid,
 70 Sum wisdom we han seid,
 Off olde men and zunge,
 Off many a thinge, that is in londe,
 Whoso coude it understonde,
 So have I told wid tongue.
 75 Riche and pore, bonde and fre,
 That love is god, ze mai se,
 Love clepeth ech man brother,
 For it, that he to blame be,
 Forgif hit him par charite,
 80 Al theih he do other.
 Love we God and he us alle,
 That was born in an oxestalle
 And for us don on rode.
 His swete herteblod he let
 85 For us and us faire het,
 That we sholde be gode.
 Be we nu gode and stedefast,
 So that we muwen, at the last,
 Haven hevene blisse.
 90 To God almihti I preic:
 Lat us never in sinne deie,
 That joye forto misse;
 Ac lene us alle, so don here
 And leve in love and god manere,
 95 The devel for to shende,
 That we moten alle ifere
 Sen him, that us bouhte dere,
 In joye withoute ende.

Amen.

16. Lieder von Laurence Minot.

I.

Now for to tell zow will I turn
Of the batayl of Banoeburn.

Skottes out of Berwik and of Abirdene,

At the Bannokburn war ze to kene;

Thare slogh ze many sakles, als it was sene,

And now has king Edward wroken it, I wene.

5 It es wrokin, I wene, wele wurth the while;

War git with the Skottes, for thai er ful of gile.

Whare er ze, Skottes of Saint Johnes tonne?

The boste of zowre baner es betin all doune;

When ze bosting will bede, sir Edward es boune,

10 For to kindel zow care and crak zowre crowne.

He has crakked zowre croune, wele worth the while;

Schame bityde the Skottes, for thei er full of gile.

Skottes of Striflin war steren and stout,

Of God ne of gude men had thai no dout;

15 Now have thai the pelers priked about,

Bot at the last sir Edward rifild thaire rout.

He has rifild thaire rout, wele wurth the while;

Bot ever er thai under, bot gaudes and gile.

Rughfute riving, now kindels thi care,

20 Berebag, with thi boste, thi biging es bare;

Fals wretehe and forsworn, whider wiltou fare,

Busk the unto brig and abide thare.

Thare, wretehe, saltou won and wery the while,

Thi dwelling in Donde es done for thi gile.

25 The Skottes gase in burghes and betes the stretes,

All thise Inglis men harmes he betes,

Fast makes he his mone to men, that he metes,

Bot fone frendes he findes, that his bale betes.

Fune betes his bale, wele wurth the while,

30 He uses all threting with gaudes and gile.

Bot many man thretes and spekes ful ill,

That sum tyme war better to be stanestill;

The Skot in his wordes has wind for to spill,

For at the last Edward sall have al his will.

35 He had his will at Berwik, wele wurth the while,

Skottes broght him the kayes, bot get for thaire gile.

II.

Sir David had of his men grete loss,
With sir Edward, at the Nevil Cross.

Sir David the Bruse
Was at distance,
When Edward the Baliolf
Rade with his lance;
5 The northend of Ingland
Teeched him to daunce,
When he was met on the more
With mekill mischance.
Sir Philip the Valayse
10 May him noght avance,
The flowres, that faire war,
Er fallen in Fraunce.

The floures er now fallen,
That fers war and fell;
15 A bare with his bataille
Has done tham to dwell.
Sir David the Bruse
Said, he suld fonde,
To ride thurgh all Ingland
20 Wald he noght wonde.
At the Westminster hall
Suld his stedes stonde,
Whils oure king Edward
War out of the londe.
25 But now has Sir David
Missed of his merkes
And Philip the Valays
With all thaire grete clerkes.

Sir Philip the Valais,
30 Suth for to say,
Sent unto sir David
And faire gan him pray,
At ride thurgh Ingland,
Thaire fomen to flay,
35 And said, none es at home
To let hym the way.
None letes him the way,
To wende where he will;
Bot with schiperstaves
40 Fand he his fill.

Fro Philip the Valais
Was Sir David sent,
All Ingland to win
Fro Twede unto Trent.

- 45 He broght mani berebag
 With bow redy bent,
 Thai robbed and thai reved
 And held, that thai hent.
 It was in the waniand,
 50 That thai furth went;
 Fro covaitise of cataile
 Tho schrewes war schent.
 Schent war tho schrewes
 And ailed unsele:
 55 For at the Nevil Cros
 Nedes bud tham knele.

- At the ersbisschop of zork
 Now will I bigyn,
 For he may with his right hand
 60 Assoyl us of syn.
 Both Dorem and Carlele
 Thai wald nevir blin,
 The wirschip of Ingland
 With wappen to win.
 65 Mekill wirschip thai wan
 And wele have thai waken:
 For syr David the Bruse
 Was in that tyme taken.

- When sir David the Bruse
 70 Satt on his stede,
 He said, of all Ingland
 Haved he no drede.
 Bot hinde John of Coupland,
 A wight man in wede,
 75 Talked to David
 And kend him his crede.
 Thare was sir David
 So dughty in his dede,
 The faire toure of Londen
 80 Haved he to mede.

- Sone than was sir David
 Broght unto the toure
 And William the Dowglas
 With men of honowre,
 85 Full swith redy servis
 Fand thai thare a schowre;
 For first thai drank of the swete
 And sein of the sowre.
 Than sir David the Bruse
 90 Makes his mone,
 The faire coron of Scotland

Haves he forgone.
 He loked furth into France,
 Help had he none
 95 Of sir Philip the Valais,
 Ne git of sir John.

The pride of sir David
 Bigon fast to slaken;
 For he wakkind the were,
 100 That held him self waken.
 For Philyp the Valaise
 Had he brede baken
 And in the toure of Londen
 His ines er taken.
 105 To be both in a place,
 Thaire forward thai nomen:
 Bot Philip fayled thare
 And David es cumin.

Sir David the Bruse
 110 On this manere
 Said unto sir Philip
 Al thir sawes thus sere:
 „Philip the Valais,
 Thou made me be here:
 115 This es noght the forward,
 We made are to zere.
 Fals es thi forward
 And evyll mot thou fare;
 For thou and sir John, thi son,
 120 Haves kast me in care.“

The Scottes with thaire falshede,
 Thus went thai about,
 For to win Ingland,
 Whils Edward was out.
 125 For Cuthbert of Dorem
 Haved thai no dout;
 Tharfore at Nevel Cros
 Law gan thai lout.
 Thare louted thai law
 130 And leved allane.
 Thus was David the Bruse
 Into the toure tane.

III. RITTERLICHE DICHTUNGEN.

17. Havelok der Däne.

- Hauelok was bifore Ubbe browth,
 þat hauede for him ful mikel þouth
 And mikel sorwe in his herte
 2055 For hise wundes, þat wer so smerte.
 But hwan his wundes weren shewed
 And a leche hauede knawed,
 þat he hem mouthe ful wel hele,
 Wel make him gange and ful wel mele
 2060 And wel a palefrey bistride
 And wel upon a stede ride,
 þo let Ubbe al his care
 And al his sorwe ouerfare
 And seyde: „cum now forth with me
 2065 And Goldeboru, þi wif, with þe
 And þine seriaunz al þre,
 For nou wile y youre warant be.
 Wile y, non of here frend,
 þat þu slowe with þin hend,
 2070 Mouete wayte þe to slo,
 Also þou gange to and fro.
 I shal lene þe a bowr,
 þat is up in þe heye tour,
 Til þou mowe ful wel go
 2075 And wel ben hol of al þi wo.
 It ne shal no þing ben bitwene
 þi bour and min, also y wene,
 But a fayr firrene wowe:
 Speke y loude or spek y lowe,
 2080 þou shalt ful wel heren me
 And þan þu wilt, þou shalt me se.
 A rof shal bile us boþe onith,
 þat none of mine, clerk ne knith,
 Ne sholen þi wif no shame bede,
 2085 No more þan min, so god me rede.
 He dide unto þe borw bringe,
 Sone anon, al with ioynge.
 His wif and his serganz þre,
 þe beste men, þat mouthe be.

- 2090 þe firste nith he lay þerinne.
 Hise wif and his serganz þrinne,
 Aboute þe middel of þe nith
 Wok Ubbe and saw a mikel lith
 In þe bour, þat Hauelok lay,
 2095 Also brith so it were day.
 „Deus, quoth Ubbe, hwat may þis be?
 Betere is, i go miself and se:
 Hweþer he sitten nou and wesseylen
 Or of ani shotshiþe todeyle
 2100 þis tid nithes, also foles,
 þan birþe, men casten hem in poles
 Or in a grip or in þe fen.
 Nou ne sitten none, but wicke men,
 Glotuns, reueres or wicke þeues,
 2105 Bi crist, þat alle folk onne leues.”
 He stod and totede in at a bord,
 Her he spak anilepi word
 And saw hem slepen faste ilkon
 And lye stille so þe ston.
 2110 And saw, al þat mikel lith
 Fro Hauelok cam, þat was so brith.
 Of his mouth it com il del,
 þat was he war ful swiþe wel.
 „Deus, quoth he, hwat may þis mene?”
 2115 He calde boþe arwe men and kene.
 Knithes and serganz swiþe sleie.
 Mo þan an hundred, withuten leye,
 And bad hem alle comen and se,
 Hwat þat seleuth mithe be.
 2120 Als þe knithes were comen alle,
 þer Hauelok lay, ut of þe halle,
 So stod ut of his mouth a glem,
 Rith al swilk so þe sumneþem,
 þat al so lith was þare, bi heuene,
 2125 So þer brenden serges seuene
 And an hundred serges ok,
 þat durste hi sweren on a bok.
 He slepen faste alle fine,
 So he weren brouth^{as} of liue.
 2130 And Hauelok lay on his lift side,
 In his armes his brithe bride.
 Bi þe pappes he leyen naked:
 So faire two weren neuere maked
 In a bed to lyen samen.
 2135 þe knithes þonþ of hem god gamen.
 Hem forto shewe and loken to.
 Rith also he stoden alle so
 And his bac was toward hem wend,
 So weren he war of a croiz ful gent

- 2140 On his rith shuldre swiþe brith,
 Brithter þan gold ageyn þe lith.
 So þat he wiste, heye and lowe,
 þat it was kunrik, þat he sawe.
 It sparkede and ful brith shon,
 2145 So doth þe gode charbueleston.
 þat men mouthe se by þe lith.
 A peni chesen, so was it brith.
 þanne bihelden he him faste,
 So þat he knewen at þe laste,
 2150 þat he was Birkabeynes sone,
 þat was here king, þat was hem wone.
 Wel to yeme and wel were
 Ageynes utenladdes here:
 For it was neuere yet a þroþer
 2155 In al Denemark so lieb anoþer,
 So þis man, þat is so fayr
 Als Birkabeyn, he is hise eyr.
 He fellen sone at hise fet,
 Was non of hem, þat he ne gret,
 2160 Of ioie he weren alle so fawen,
 So he him haueden of erþe drawen.
 Hise fet he kisten an hundred sypes,
 þe tos, þe nayles and þe lithes,
 So þat he bigan to wakne
 2165 And wit hem ful sore to blakne.
 For he wende, he wolden him slo
 Or elles binde him and do wo.
 Quoth Ubbe „louerd, ne dred þe nowth,
 Me þinkes, þat i se þi þouth;
 2170 Dere sone, wel is me.
 þat y þe with eyn se.
 Maured, louerd, bede y þe,
 þi man ault i ful wel to be,
 For þu art comen of Birkabeyn,
 2175 þat hauede mani knith and sweyn,
 And so shalt þou, louerd, haue.
 þou þu be yet a ful yung knaue.
 þou shalt be king of al Denemark.
 Was þerinne neuere non so stark.
 2180 Tomorwen shaltu manrede take
 Of þe brume and of the blake,
 Of alle, þat aren in þis tun,
 Boþe of erl and of barun
 And of dreng and of thayn
 2185 And of knith and of sweyn
 And so shaltu ben mad knith
 Wit blisse, for þou art so with.”
 þo was Hauelok swiþe bliþe
 And þankede God ful fele siþe.

- 2190 On þe morwen, wan it was lith
 And gon was þisternesse of þe nith,
 Ubbe dide upon a stede
 A ladde lepe and þider bede
 Erles, barounes, drenges, theynes,
 2195 Klerkes, knithes, burgeys, sweynes,
 þat he sholden comen anon,
 Biforen him sone euerilkon,
 Also he louen here liues
 And here children and here wiues.
 2200 Hise bode ne durste he non atsitte,
 þat he ne neme for to wite
 Sone, hwat wolde þe justise.
 And he bigan anon to rise
 And seyde sone: „Lipes me,
 2205 Alle samen, þeu and fre.
 A þing ich wile you here shauwe,
 þat ye alle ful wel knawe.
 Ye witen wel, þat al þis lond
 Was in Birkabeynes hond,
 2210 þe day, þat he was quic and ded,
 And how þat he, bi youre red,
 Bithaute hise children þre
 Godard to yeme and al his fe.
 Hauelok, his sone, he him tauhte
 2215 And hise two douhtres and al his auhte,
 Alle herden ye him swere
 On bok and on messegere,
 þat he shulde yeme hem wel,
 Withuten lae, withuten tel.
 2220 He let his oth al ouergo,
 Euere wurpe him yuel and wo.
 For þe maydnes here lif
 Refte he boþen with a knif;
 And him shulde ok haue slawen,
 2225 þe knif was at his herte drawen,
 But God him wolde wel haue saue,
 He hauede remnesse of þe knaue,
 So þat he with his hend
 Ne drop him nouth, þat sori fend.
 2230 But sone dide he a fishere
 Swipe grete oþes swere,
 þat he sholde drenchen him
 In þe se, þat was ful brim.
 Hwan Grim saw, þat he was so fayr,
 2235 And wiste, he was þe rith eir,
 Fro Denemark ful sone he fledde
 Intil Englonde and þer him fedde
 Mani winter, þat til þis day
 Haues he ben fed and fostred ay.

- 2240 Lokes, hware he stonde her:
 In al þis werd ne haues he per,
 Non so fayr, ne non so long,
 Ne non so mikel, ne non so strong,
 In þis middelerd nis no knith
 2245 Half so strong, ne half so with.
 Bes of him ful glad and bliþe
 And cometh alle hider swiþe,
 Manrede youre louerd forto make,
 Boþe brune and þe blake.
 2250 I shal miself do first þe gamen
 And ye siþen alle samen.
 O knes ful fayre he him sette,
 Mouthe noþing him þerfro lette,
 And bicam is man rith þare,
 2255 þat alle sawen. þat þere ware.
 After him stirt up laddes ten
 And bicomen hise men
 And siþen euerilk a baroun,
 þat euere weren in al that toun,
 2260 And siþen drenges and siþen thaynes,
 And siþen knithes and siþen sweynes,
 So þat, or þat day was gon,
 In al þe tun ne was nouth on,
 þat it ne was his man bicomen:
 2265 Manrede of alle hauede he nomen.

18. König Alisaundre.

- 3584 Hors, streyngthe of herte and hardinesse
 Schewith mony faire prowessse.
 Nis so fair a thyng, so Crist me blesse,
 So knyght in queyntise,
 Bote the prest in Godis servyse.
 Sitteth stille in alle wyse:
 3590 For here bigynneth gēt arise
 Of doultȳ men and gret of prise.
 Salome, Archelaus and Jonas,
 Salabyn, Besas and Barsonas
 And Octiater, Daries brothir,
 3595 And XX thousand knyghtis, on and othir,
 Hadde warded, saun doute,
 That nyght ryght feor abowte.
 Now they cometh homward
 And metith chaunce hard;
 3600 For, ryght in the daysþryng,
 Tholomeus con on heom flyng.
 „Traytours, he saide, we haveth brought

- The tole ye haveth in Grece ysought,
 Yeilde yow or ye beon dede!
 3605 And with the sporen smot his stede.
 His lounse he can him beode
 And smot a riche prynce of Mede;
 Heort and armes, thorough scheldis bord,
 He cleyvd with speris ord
 3610 And of the sadil cast him, saun faile,
 Over his croupe and his hors taile.
 Percians weore armed wel,
 On hygh stede, in hard steil.
 They withstoden and wel defend
 3615 And of heom was XX thousent.
 Loude they can alle cryghe,
 Ther ros justis for the maistrye.
 Knygthis yslawe, stedis yfeld,
 Ther was cleyvd mony a scheld,
 3620 Crye and noise and gredyng,
 Of strong knyghtis hard metyng.
 Tiberie was an hardy mon,
 He sygh a prynce, that hette Aufrikan.
 To men of Grece don muche wo:
 3625 He smot his stede with sporen tho,
 Thorough scheld and bruny his spere threost,
 He smot that duk on the breost;
 Thorough livre and his entraile
 His scharpe spere karf, saun faile.
 3630 The duyk feol of his stede tho,
 His folk maden muche wo.
 The kyng of Casedoyse seygh this,
 He smot his gode stede ywis;
 Of Grece he smot a baroun,
 3635 That was yhote Maneloun,
 Thorough the gargaze and the gorgor,
 Theo knyght feol ded of his joster,
 Mark of Rome abytt nought longe,
 He slough fyve in that thronge
 3640 And Tigem slough Gildardyn
 And Nepan a strong Sarsyn.
 Antiochus slough the duk Bardat
 And Madifas and eke Ballak.
 Antigonus, the hardy marchal,
 3645 Slough Whandagon, an admyral,
 And Dudinas and Pharaan,
 In Perce was no wyghter man.
 Gandyn, that was of Macedoyne,
 With his sweord of Coloyne,
 3650 He slough Birel and Nasaran
 And mony another Aufrikan.
 Ac Tholome, tofore heom alle,

- Fast he gan heom quelle:
 Mony he cleuyd into the sadel,
 3655 He hit byweop, that lay in eradel.
 Tho of Perce gan heom werye
 And mony of Grece dedly derye,
 Notheles Alisaunder, so y fynde,
 Theo Perciens loron six thousand
 3660 And they of Grece hundrodes threo,
 Undur scheldis hy gan heom wreo;
 Everiche on othir gan to legge
 With maces and sweordis egge,
 That hit denned, so ryght,
 3665 As on nayl doth thes schipwryght.
 Ac of Grece the barouns
 Foughte, so doth lyounes,
 Tho of Perce al arowe
 Gan fleo and heom withdrawe.
 3670 Theo othres heo dryve, verrament,
 To Daries ost with hard dent.
 Theo noise of heom askaped,
 Al that ost was awaped
 And gradde: „As armes for dounce Mahons,
 3675 Lo here of Grece the barouns“,
 From on to othir this cry was herd,
 They armed heom and gurd with sweord
 And lepon apon stedis with styf baneris,
 With sporen they smyten heore justeris.
 3680 Tho they of Grece seyghen this,
 A gret queyntise they dude ywis,
 Scheome heom thougte for to fleon,
 They undergyngith heom bytweonc,
 Threo thousand of tho, that comen,
 3685 That hy hadden overcomen,
 To waterward with sweordegge
 Theo othres come at heore rygge,
 Thus they folowen and dryven,
 Til they come, so i fynde,
 3690 Alle they come, Daries and Perseniens,
 Strong Turkies and Arabiens,
 Feolle Eseleiris and eke Mediens
 And Capadoes and eke Suliens,
 Caldiens, Ebriens and Cretiens
 3695 And Partiens and ek Albaniens
 And Indiens and Emaniens
 With swordes, lances and pesens,
 Al this say Tholomew,
 A life ruwet loude he bleow,
 3700 Gregies stodyn alle in doute
 And Tholomew aboute;
 They beon byset in watersyde.

- Tholomew let gon the bride,
 He smot Aperlieus with his spere,
 3705 Thorough the heorte he gan him beore,
 And anon he smot anothir,
 Y unterstonde, he was his brothir,
 That he clef his basnet,
 At his ehyn stod the dent.
 3710 His men and his amys
 For him maden grete cryes,
 And Tholomew saide: „So ho, so ho!
 We beon awreke of dogges two!“
 Sir Dalmadas of Athenis,
 3715 Cleputh his felawe, yhote Messiens,
 And Mark of Rome and Antieon
 And seith to heom in stille soun:
 „Lordynges, he saide, hit is nought to fleon.
 We buth the ost and the water bytwene.
 3720 Schame hit is, we weore so faynt,
 That we weore in water dreynt.
 Hit is beter, that we to heom schoure,
 So longe so we may dure.
 To Perciens y wol me seolle,
 3725 Sywe me now wha so wol.“
 He dasschith forth, so a doughty mon,
 And smot a duyk Arabyan
 Thorough armure, livre and longe,
 To the deth he hath him stonge,
 3730 Everiche also of his fere.
 Everiche on othir on soche manere.
 Theo grete ost herde herof speke
 And hyeth heom to beon awreke:
 On the Gregies quyk they dasschith
 3735 And feole of heom the deth lachith:
 They no mowe nought assaut stonde
 And fledde forth by the stronde
 And hem biradieth bett
 And gynneth reme manlich flett;
 3740 There they holdith heom togedre,
 So flok of deor in thondurwedre.
 Of Grece a gentil knyght of mounde
 Hadde on him mony a wounde
 And a tronehon in his flank,
 3745 He gan in the water launche,
 Up he cam in that othir side
 And tofore Alisandre he can ride,
 Ryght as he was aryse.
 Of his woundyn he was agrise.
 3750 „Alisaundre, Philippes streone,
 Gef thou wolt Tholomew seone,
 Gaudyn, Mark and Antiochus,

- Theo duyk Tibire and Antigonus
 And the noble dayk Gregies,
 3755 Arme the quyk in armes,
 And thy barouns and hieth bet!
 For all the world hath heom byset.
 Thow myght yseo, by my lere,
 That am a treowe messangere."
 3760 „As armes“ he cried fast:
 Sone was yarmed al the ost.
 Quoth Alisaundre with voys hynde:
 „Now y schal wite, who is my freonde“
 They hied heom quykliche
 3765 And that sone and pryveliche.
 Tho that up the water fyghtis
 Yet neofith nought of this knyghtis,
 That now brought the kyng tidyng
 No of Alisaundris comyng.
 3770 No sygh never men beter fyghtors,
 Beter stonders, no beter weorryours.
 Now is non of heom yfounde
 Withowte threo othir four woundis;
 Feole weore on fote and feole on hors,
 3775 With meschef eche askapith othres cors.
 Alisaundre tofore is ryde
 And mony gentil knyght him myde,
 Ae, for to abide his maigne freo,
 He abideth undur a treo.
 3780 XL thousand chivalrie
 He heom takith in his bataile.
 He dasscheth forth overward,
 Theo othres comen afterward,
 He soughte his knyghtis in meschef,
 3785 He tok hit in heorte agref.
 He tok Bulsifal in the syde;
 As a swalewe he can forth glide,
 A duyk of Perce sone he mette,
 With his launce he him grette,
 3790 He perced his bruny and clewyd his scheld,
 Theo heorte he carf, so he him yeld;
 Theo duyk feol down to the grounde,
 He starf quykliche of that wounde.
 Alisaundre tho aloud saide:
 3795 „Other tole naunc y payd
 Yut ye schole of myn paye,
 Or y go hennes, more asay!
 Anothir launce in bonde he hent,
 Ageyns the prynce of Tyre he went
 3800 And smot him thorough the breste thare
 And out of his sadel him bare.
 And y sey for soth thyng:

- He brak his lance in the fallyng.
 Octiater with muche wondur,
 3505 Antiochim hadde him undur.
 With his sweord he wolde his heued
 Fro the body have yweved.
 He sygh Alisaundre, the gode gome,
 To him wardes swithe come,
 3810 He lefte his pray and fleygh to hors,
 For to save his owne cors.
 Antioens on stede he leap,
 Of no wounde tok he kep.
 And eke he hadde ymad furford.
 3815 Alle ymad with speris ord.
 Tholomeus and his felawe
 Of this soconre weore ful fawe,
 Alisaundre made a cry hardy:
 „Ore tost, or tost, aly, aly!“
 3820 There knyghtis of Akaye
 Justed with heom of Arabye,
 Tho of Rome and heo of Mede,
 Mony lond with othir yeode,
 Egipte justed with Tere,
 3825 Simple knyghtis with riche sire.
 There was yeve no forbering
 Bytweone favasour and kyng.
 Tofore me myghte and byhynde
 Contek seche and contek fynde.
 3830 With Perciens foughte Egregies,
 Ther ros cry and gret noyse.
 They kydde there, they nere nyce,
 They braken speres to selyces:
 Me myght fynde knyghtis there,
 3835 Mony on loste his justere,
 There was sone in litel thrawe
 Many gentil knyght yslawe,
 Mony arm, mony heved
 Was sone fro þe body weved,
 3840 Mony gentil levedy
 There les hire any:
 There was mony mon killed
 And mony fair peneel bibled.
 There was sweordlakkyng,
 3845 There was sperebathyng,
 Bothe kynges there, saun doute,
 Beoth ybeten with al heore rowte;
 The on, to don men of him speke,
 The other, his harmes for to wreke,
 3850 Mony londes, nygh and fear,
 Losten heore lordes in that weorre.
 The corthc quakid of hir rydyng,

- The weder thicked of heore crying.
 Theo blod of heom, that was slawen,
 3855 Ran by flodis and by lauen,
 And y you sigge sikirliche,
 Darie taughte wel doughtyliche
 And dude swithe muche wo,
 To on side he drough him to,
 3860 He blew his horn, saun doute,
 His folk come swithe aboute
 And he heom saide with voys clere:
 „Y bidde, freondes, ye me here!
 Alisaundre is ycome in this lond
 3865 With stronge knyghtis and myghty of hond.
 Gef he passeth with honour,
 Oure is the deshounour.
 Y am of Perce deschargid,
 Of Mede and of Assyre aquyted.
 3870 Ac, gef there is among us
 Ony knyght so vertuous,
 That Alisaundre myghte sleu,
 We scholde parten ows bytween,
 Alle my londis even atwo,
 3875 And yet he schal have therto
 Cristalme, my doughter flour,
 And thorough and thorough al my tresour.
 Now let seo, gef ony is so hardy,
 That durste hit him asyghe.“
 3880 They thoughten thorough, notheles,
 Gef he myghte come on eas,
 Wher hy hym myghte so hound abaye,
 Othir by gile othir by treye,
 Lord Crist! that this world eyghte
 3885 Is lyf to dayk and to knyghte,
 Ther nys non so slow withinne
 And he wiste to have muche wynne,
 That he no wolde, for gret tresour,
 Don him seolf in antoure,
 3890 Among tho of Perce was a knyght,
 Hardy and stalworthe, queynte and lyght:
 A knyght of Grece sone he slowe
 And his armure of he drowe
 And quyk armed him thereynne
 3895 And thoughte Alisaundre wynne,
 Alisaundre of hym nought gaf,
 Ac Perciens tofore him he draf.
 Some he kyt of the arme
 And some the hed and dude heom harm.
 3900 He bad his folk fyghte harde
 With spere, mace and sweord
 And he wolde, after fyght,

- Bonie londis to heom dyght.
 This forsaide knyght rod him by,
 3905 As he weore his amy.
 Whan he Alisaunder besy seoth,
 To him anon he geth,
 He tok a launce, so y fynde,
 And rod Alisaundre bylynde,
 3910 He smot him harde on the hawberk,
 Hit was mad of strong werk.
 The kyng was sumdel agast,
 He huld faste, theo spere tobrast.
 He sat faste and lokid ageyn
 3915 And saw on armed, so hit weore his men.
 „Fy, he saide, apon the, lechour,
 Thow schalt dye as a traytour.“
 „Certis, quod the aliene knyght,
 Y am no traytour, ac an aliene knyght,
 3920 Y dude a gyn, the to slene
 And ded thow hadest, forsothe, ybeon,
 Ac aventure, for the fyght
 This victorie is the ydyght.
 Of Perce y am, feor by west,
 3925 This hardinesse y dude for a byheste.
 That Darie byheyghte to whom, that myghte
 The to slene in this fyghte,
 He scholde have half his kynriche
 And his doughter sikirliche.
 3930 This was, kyng, al my chesoun,
 No myght thou fynde here no treson.
 Ac that y me putte in dedly cas,
 For to have that faire byheste.
 The kyng by chyn him schoke,
 3935 And his serjauns, he him toke
 And bad, him loke in prisoun;
 He nolde him sle, bote by resoun.
 He was don in god warde
 And bounde faste in bondis harde.
 3940 The kyng broughte forth Bulsifall
 And metith of Perce an admyrall.
 He smot him thorough body and scheld
 And cast him ded into theo felde.
 Ther myghte men in heorte reowe,
 3945 How noble knyghtis overthreowe,
 Hors totraden theo boukes
 Of noble barouns and dukis,
 Thicke weore the stretis of knyghtis yslawe
 And medewe and feld, hygh and lowe.
 3950 Non no myghte heom bytweone
 Wite, who scholde maister beon,
 In bothe halve with sweord and spere

- Was ydon wel grete lere,
 Mony faire knyght that day was schent,
 3955 Hors totorn, hauberke torent,
 Mony fair eyghe with deth yblent
 And mony a soule to helle went.
 Theo day failith, theo nyght is come,
 Wery both the gentil gome;
 3960 In bothe halve mony gent
 Wenten hom to heore tent
 And tokyn reste til amorwe,
 Makynge ful gret sorwe
 For heore lordis and for heore ken,
 3965 That laien yslayn in the fen.
 Alisaundre arisen is
 And sittith on his hygh deys,
 His duykes and his barouns, saun doute,
 Stondith and sittith him aboute.
 3970 He hette brynge forth that felawe,
 That him wolde have yslawe.
 He is forth brought and the kyng
 Geveth him acoysyng:
 „Thow, he sayde, traytour,
 3975 Yusturday thow come in amiture,
 Yarmed so on of myne,
 Me byhynde at my chyne
 Smotest me with thy spere.
 No hadde myn hawberk beo the strongere,
 3980 Thou hadest me vyly yslawe.
 Thou schalt beo honged and todrawe
 And beo tobrent al to nought.
 For thou soche traytory wroughtest.
 „Sir, quoth theo Perciens knyght,
 3985 Gef ye doth me lawe and ryght,
 No worth y todrawe no anhonge:
 For hit weore al with wronge,
 Darie byhette to eche of his,
 To make pere to him ywis,
 3990 Who that myghte the wynne
 Othir by gile othir by gynne.
 Darie was my ryghte lord,
 Y fonded to do his word,
 His fo to quelle in eche manere.
 3995 And of treson me wol y skere,
 Gef ony wol other preove,
 Ageyns him, lo, here my glove.“
 Antiochus saide: „Thow no myght the skere,
 Thow hast denied thyself here,
 4000 Tho thow for mede or byhotyng
 Stal byhynde on oure kyng
 Him to slen so theoffiche,

- Founde thow schalt beon oponliche;
 Thou schalt sterve on soche deth hard,
 4005 "This dom y geve to the ward."
 Tholomeus, theȝ marchal, up stod,
 Wyght in bataile and in counsail god,
 And saide: The kyng may do his wille,
 Save that Percien knyght or spille,
 4010 Ac he no hath no ryght cheson,
 For he no dude no treson.
 His dede nas bote honest,
 For he dude his lordes hest.
 Every man, to sle his fo,
 4015 Divers gyn he schal do.
 For his lord, nymeth god cure,
 He dude his lif in aventure.
 He nas nought sworn to my lord,
 Bote with spere and with sweord,
 4020 Lefliche is every fo,
 How he may othir slo.
 Ye mowe wel him do brenne and honge,
 Ac y sigge, hit were with wrong."
 Up stode Sire Mark of Rome
 4025 And entermetyd of his dome.
 „Certes, he saide, he dude wowgh,
 That he a knyght of Grece slowgh
 And dispoyled him of his armes
 By treson to oure harmes
 4030 And joyned him us among
 So on of us, al this was wrong
 And so stal on oure kyng,
 Him to bryng to eyndyng,
 Y jugge he schal anhonged beo.
 4035 Barouns of court, what sey ye?"
 Everiche saide: „He schal beo slawe,
 Forbrent, hongid and todrawe."
 Non no spak him on word fore.
 Bote that he scholde beo lore.
 4040 Tho Alisaunder say this,
 Herith, what he saide ywis.
 Hit is ywriten: every thyng
 Himself schewith in tastyng,
 So hit is of lewed and clerk,
 4045 Hit schewith in his werk.
 The kyng seeth, that no knyght hende
 Nylle more that Percien defende
 And saide „knyght, he weore wod,
 That wolde do the ought, bote god;
 4050 Treson thou no dudest, no feyntise,
 Ac hardy dede in queyntise,
 For that dede, by myn hod,

No schaltow have bote god.
 Richeliche he doth him schrede
 4055 In sponneowe knyghtis wede
 And sette him on an hygh corsour
 And gaf him muche of his tresour
 And lette him to Darie wende hom,
 No gaf he him non othir dom.

19. Richard Löwenherz.

Now herkenes to my tale sothe,
 Though I swere yow an othe,
 I wole reden romaunces non
 6660 Off Paris ne off Ypomydone,
 Off Alisaundre ne Charlemayne,
 Off Arthour ne off Sere Gawain,
 Nor off Sere Launcelot the lake,
 Off Betts, ne Gy ne Sere Sidrake,
 6665 Ne off Ury ne off Octavyan,
 Ne off Hector, the strong man,
 Ne off Jason neither off Hercules,
 Ne off Eneas neither Achilles.
 I wene never, par ma fay,
 6670 That in the tyme off here day
 Dede ony off hem so doughty dede,
 Off strong batayle and wyghthede,
 As dede kyng Richard, sauns fayle,
 At the eyte off Jaffe in that batayle,
 6675 With hys axe and hys sword.
 Hys soule have Jesu, our lord!
 It was before the beygh mydnyght,
 The moon and the sterres schon ful bryght,
 Kyng Richard unto Jaffe was come,
 6680 With hys galeys al and some.
 They lookyd up to the castel,
 They herde no pype, ne flagel.
 They drowgh hem nygh to the lande,
 Yiff they myghten undyrstande
 6685 And they ne cowde nought aspye,
 Ne ne voys off menstralsie,
 That quyk man in the castel ware.
 Kyng Richard then become ful off care:
 „Älas, he sayd, that I was born,
 6690 My goode barouns ben forlorn:
 Slayn is Robert off Leyceetre,
 That was myn owne curteys maystre.
 Ilike lym off hym was wurth a knyght,
 And Robert T'ourneham, that was so wyght,

- 6695 And Sere Bertram and Sere Pypard,
 In batayle that wer wys and hard,
 And alsoo myne othir barouns,
 The beste in al my regions,
 They ben slayne and forlore,
 6700 Hou may I lenger leve thierfore!
 Had I ben in tyme comen hedyr,
 I myght have sayyd altogedyr,
 Tyl I be wreken off Saladyn,
 Certes, my joye schal I tyne!"
 6705 Thus waylyd king Richard ay,
 Tyl it wer spryng al off the day.
 A wayte ther com in a kernel
 And apypyd a noot in a flagel.
 He ne pypyd but on sythe,
 6710 He made many a herte blythe.
 He lokyd down and seye the galey
 Off kyng Richard and hys navey.
 Schyppys and galeys wel he knewe;
 Thenne a meryere note he blewe
 6715 And pypyd: „Seynyours! or sus! or sus!
 Kyng Richard is icomen to us!
 But whenne the Crystene wiste this,
 In herte they hadde gret joye iwis.
 Erl, baroun, squver and knyght
 6720 To the walles they sterten anon ryght
 And seygh kyng Richard, her owne lord,
 They cryede to hym with milde word:
 „Welcome, lord, in Goddes name,
 Our care is turnyd al to game.“
 6725 Kyng Richard hadde never, iwis,
 Halvyndel so mekyl joy and blyss.
 „Az armes, he cryede, make yow yare!“
 To hem, that wyth hym comen ware:
 „We have, he seyde, lyff but on,
 6730 Selle we it, bothe flesch and bon,
 For to cleyne our herytage,
 Slee we the houndes full off rage.
 Who so doutes for her menace,
 Have he never syght off Goddes face!
 6735 Here armure no more I ne doute,
 Thenne I doo a pylchecloute.
 Thorwgh grace off God in trinite,
 Thys day men schal the sothe isee!“
 Al the fyrst on land he leep,
 6740 Off a doseyn he made an heep.
 He gan to cry with voys ful cler:
 „Wher be these hethene pawtner,
 That have the eyte off Jaffe itake?
 Unwyvvely I schal yow wake.

- 6745 To waraunt, that I have idoo,
 Wesseyl I schal drynk yow too!
 He leyde on ilke a syde ryght
 And slowgh the Sarezynes aplyght,
 The Sarezynes fledde and were al mate,
 6750 With sorwe they ranne out off the gate,
 In there herte they were soo yarwe,
 Alle here yates they thought too narwe,
 Both walles they fledde off the towne,
 On every syde they felle adoun.
 6755 Some off hem broke her swere,
 Legges and armes al in fere
 And ilkon cryede in this manere,
 As ye schal afterward here:
 „Malcan staran naw arbru
 6760 Lor fermoir toir me moru“,
 This is to saye in Englys:
 „The Englyshe deyvl icomen is,
 Yiff he us mete, we schal deye,
 Flee we faste out off hys weye.“
 6765 Out off the toum they fledde ylkone,
 That ther lefte never one,
 Bute four hundryd or fyve,
 That Richard brought out off hyve,
 At the gates he sette porters
 6770 And stableded up hys destrers,
 He leep upon hys stede Favel,
 Wel armyd in yren and in stel,
 The folk hym armyd al in fere,
 That out off the galeys comen were
 6775 And many comen out off the castel,
 That weren armyd wundyrwel,
 Kyng Richard rode out at the gate,
 Twoo kynges he founde therate
 With sixty thousand Sarezynes fers
 6780 With armes bryght and brode baners,
 That on upon the hood he hyt,
 That to the sadyl he hym slytte,
 That other he hint upon the hood,
 That at the gyrdylsteed it stood.
 6785 And hys templers and hys barouns
 And hospytalers, egre as lyouns,
 They sloven Sarezynes al soo swythe,
 As gres fallyth fro the sythe,
 The Sarezynes seyghen no beter won,
 6790 But flowghen agayn everylkon
 Unto Saladynes gret hoost,
 That fyftene myle lay acoost,
 Two and thyrty thousand, for sothe to say,
 The sowdan loste that ilke day.

- 6795 For their armure fared as wax
 Ayenst kyng Richardys ax.
 Many a Sarazyn and hygh lordynge
 Yelded than to Richard, our kyng.
 Richard putte them in hostage tho,
 6800 There were a thousand prysoners and mo.
 The chace lested swythe longe,
 Tyl the tyme of evensonge.
 Richard rod aftyr tyl it was nyght,
 So many of hem to deth he dyght,
 6805 That no nombre it may accounte,
 How many of them it wolde amounte.
 Richard left withoute the towne
 And pyghte ther hys payvloune
 And that nyght with mekyl herte
 6810 He confortyd hys barouns smerte.
 And ye schal here, on the morwe
 How ther was a daye of sorwe
 For the gretest batayle, I understonde,
 That never was on ony londe:
 6815 And ye, that this batayl wyl lere,
 Herkene now and ye schal here.
 As kyng Richard sat at hys sopere
 And gladded hys barouns with mylde chere
 And comforted hem with ale and wyn,
 6820 Two messangers come fro Saladyn
 And stode kyng Richard before,
 With longe berdes and with hore.
 Off two mules they wer alyght,
 In gold and sylk they wer idyght.
 6825 Eyther held other by the honde
 And sayde: „Kyng Richard, now undyrstonde.
 Our lord Saladyn, the hyghe kyng,
 Hath thee sente this askyng:
 If that thou were so hardy a knyght,
 6830 That thou durste hym abyde in fyght,
 Tyl to morwe, that it day were,
 Of blysse thou scholde ben atbere,
 For thy lyff and thy barouns,
 He wyl not geve two skalouns,
 6835 He wyl the take wyth strength off hondes,
 For he hath folk of mony londes:
 Egyptiens and of Turkey,
 Of Moryens and of Arabye,
 Basyles and Ambosyens
 6840 Withe egyr knyghtes of defens,
 Egyptiens and of Surry,
 Of Ynde, Morroe and of Cappadoeye,
 Of Medes and of Asclamoynre,
 Of Samarye and of Babyloynre

- 6845 Two hundred knyghtes, withoute fayle,
 Fyve hundred of amoraile,
 The ground ne may hem unnethe bere,
 The folk, that cometh the to dere,
 By our rede do ryght wel
 6850 And tourne agayn to Jaffe castel,
 In safe warde thou myght there be,
 Tyl thou have sente after thy meyne;
 And yf thou se, thou may not stoude,
 Tourne agayn to thyn owne londe."
 6855 In anger Richard toke up a lofe
 And in hys hands it alle torofe
 And sayde to that Sarazyn:
 „God geve the wel evyl pyne.
 And Saladyn, yowr lorde,
 6860 The devyl hym hange with a corde,
 For your counsayl and your tyding
 God geve you wel evyl endyng.
 Now go and say to Saladin:
 In despyte of his god Appolyn
 6865 I wyl abyde hym betyme,
 Though he com to morrow at pryme
 And though I were but myself alone,
 I wolde abyde hem, everychone.
 And, if the dogge wyl come to me,
 6870 My pollax schal hys bane be,
 And saye, that I hym desyre
 And al his cursed company in fere,
 Go now and saye to hym thus,
 The curse have he of swete Jesus!"
 6875 The messangers wente to Saladyn
 And al the begynnyng tolde hym,
 Saladyn mervayled than
 And sayde, it was non erthly man:
 „He is a devyl or a saynt,
 6880 Hys myght we found I never faynt."
 Anon he made hys ordeynyng,
 For to take Richard our kyng.
 Therof Richard toke no kepe,
 But al nyght lay and slepe
 6885 Tyl agaynst the dawning.
 Thenne herde he a schryll crying,
 Thorwgh Goddys grace an aungel of hevenc
 Tho sayde to hym with mylde stevene:
 „Arys and lepe on thy gode stede Favel,
 6890 And tourne agayn to Jaffe castel,
 Thou hast slepte long inowgh,
 Thou schalt fynde hard and towgh,
 Or thou come to that cyte,
 Thou schalt be wrapped and thy meyne.

- 6895 After the batayle, withouten les,
 With the sowdan thou mak thy pes!
 Tak trewes and let thy baronage
 Unto the home do her vvage,
 To Nazareth and to Bedlem,
 6900 To Calvary and to Jerusalem.
 And let them wende after themme
 And come thou after with thy schypmen,
 For enemyes thou hast, I understonde,
 There in thyn owne londe.
 6905 Up, sayde the aungel, and wel the spede,
 Thou ne haddest never more nede."
 Richard aros and toke hys wede,
 And lept on Favel, hys gode stede,
 And sayde: „Lordynges! Or sus, or sus!
 6910 That hath us warned sweet Jesus."
 Az armes! he let crye there
 Ayenst the Sarazyns for to fare,
 But Saladyn and hys tem
 Was bytwene Jaffe and them.
 6915 That was to Richard moche payne,
 That he ne myght hys boost ordayne,
 But prekyd forth upon Favel
 And garte hys laumse byte ful wel.
 Therwith he slowgh, withouten doute,
 6920 Thre kynges off the sawdones route.
 Hys stede was strong, hymselfe good,
 Hors no man hym non withstood,
 He hewe upon the bethene with fors,
 That unto grounde fel her cors.
 6925 Whoso hadde sene hys cuntenaunse,
 Wolde ever had hym in remembraunse,
 They gumen on hym als thykk to fleen,
 As out off the hyve doth the been:
 And with hys axe down he swepe
 6030 Off the Sarezynes, as bere doth schepe,
 Ynglysche and Frensche gan aftyr ryde,
 To fyghte they wer ful fresche that tyde:
 And layden on with al her myght
 And slowen the Sarezynes downryght,
 6935 But theroff was but lytyl keep,
 To many ther wer upon an heep,
 That no slaughtyr in that batayle
 Myght be sene, withouten fayle,
 A myre ther was withouten Jaffes,
 6940 A myle brode, withouten les,
 Mawgre the Sarezynes Richard, the syre,
 Thre thousand Sarezynes droff into the myre,
 Thoo myghte man see the bethene men
 Lyggen and bathe hem in the fen,

- 6945 And thoo, that wolde have come uppe,
 They dranke off kyng Richardes cuppe.
 What ther wer drownyd and what wer slawe,
 The sawden loste off hethene lawe
 Syxty thousand in lytyl stounde,
 6950 As it is in the Frensche ifounde.
 Kyng Richard wente agayn
 To help hys hoost with myght and mayn,
 Now was there, now was here,
 To governe hys hoost with hys powere.
 6955 Seygh never man, I have herd telle,
 Half so many Sarezynes felle;
 And the moste peryle off the batayle,
 Kyng Richard seygh, withouten fayle.
 Hys eme, Sere Henry off Champayne,
 6960 Feld off hys hors down on the playn.
 The Sarezynes hadde hym undyr honde,
 To sleven hym ful faste they fonde.
 It hadde ben hys daye laste.
 No hadde kyng Richard come in haste,
 6965 Kyng Richard cryede with loude voys:
 „Help God and the holy croys!
 Thys ilke day myn eme thou schylde
 Fro deth off these doggys wyld.
 Lordynges, he sayde, layes upon,
 6970 Letes off these honndes ascape non,
 And I myself schal prove to smyte,
 Yiff my pollax can ought byte.“
 Men myghten see, Crystene with al their mayn
 Schede the Sarezynes blood and brayn.
 6975 Upon the place, that grene was,
 Many soule wente to Sathanas.
 Be the dymmyng off the more
 Men myghte see, where Richard fore.
 The templers comen hym to socour,
 6980 There began a strong stour.
 They layd on, as they wer wood,
 Tyll valeys ruunen al on blood.
 The Longespay was a noble knyght,
 As a lyoun he gan to fyghte,
 6985 The erl off Leycestre, Sere Robard,
 The erl off Rychemond and king Richard,
 Many Sarezyn they slowgh, sauns fayle,
 Soo layde they on in that batayle.
 Ther these ilke knyghtes rod,
 6990 That day was the way all brod,
 That four waynes myghte on mete:
 So many Sarezynes les the swete.
 On bothe half was many body
 Slayn, strong, bold and hardy.

- 6995 And at the last with gret payne
 Kyng Richard wan the erl off Champayne
 And sett hym upon a stede,
 That swythe good was at nede,
 And bad hym wende by hys syde
 7000 And nought a fote fro hym ryde.
 A messenger com, swythe rydyng,
 To speke with Richard, our kyng,
 And sayde: „Sere, par charyte,
 Turne agayn, to Jaffe cyte.
 7005 Helyd is both mount and playn:
 Kyng Alysandre ne Charlemayn
 Hadde never swylke a route,
 As is the cyte now aboute.
 The gates be on fyrr isette
 7010 Ryght off Jaffe castelette.
 Thy men may nexthyr in ne oute,
 Lord, off thee I have grete doute,
 For ye may nought to the cyte ryde,
 In felde what aventure yow betyde,
 7015 And I yow warne, withouten fayle,
 Mekyl apayryd is youre batayle.
 The patryark itaken is
 And Jhon the Neel is slayn iwis,
 William Arsour and Sere Gerard,
 7020 Bertram Braundys, the good Lombard,
 They are slayn and yitt moo.”
 Kyng Richard bethought hym thoo
 And gan to crye: „Turne arere
 Every man with his banere!”
 7025 And many thousand before hym schete
 With swerdes and with launes grete,
 With fawchouns and with maces bothe;
 Kyng Richard they made ful wrothe.
 They slowen Favel under hym,
 7030 Then was kyng Richard wroth and grym.
 Hys ax from hys arsoum he drowgh,
 That ilke Sarezyn sone he slowgh,
 That steked under hym hys stede.
 Therefore he loste hys lyff to mede.
 7035 On foot he was and he on layde,
 Manye under hys hand ther deyde:
 Al that hys ax areche myght,
 Hors and man he slowgh down ryght;
 What before and what behynde,
 7040 A thousand and moo, as I fynde,
 He slowgh, whyle he was on foot,
 That hym com never helpe ne boote.
 Saladynes twoo sones come ryde,
 Ten thousand Sarezynes by her syde

- 7045 And gan to cry to kyng Richard:
 „Yelde the, theff, traytour, coward!
 Or I schal sloo the in this place!“
 „Nay, quod Richard, be Godes grace!“
 And with hys ax he smot hym thoo,
 7050 That hys mydyl flowgh intwoo,
 The half the body fel adoun
 And that othir half lefte in the arsoun:
 „Off the, quod kyng Richard, I am sekȳr.“
 Hys brothir come to that bekȳr,
 7055 Upon a stede with gret randoun,
 He thoughte to bere kyng Richard down
 And gaf hym a wounde thorwgh the arme,
 That dede our kyng mekyl harme.
 Upon the sperehed was venym.
 7060 And kyng Richard stoutly smot hym,
 That man and horse fyl ded to grounde.
 „Lygge there, he sayd, thou hethene hounde!
 Schalte thou never telle Saladyne,
 That thou madest me my lyff to tyne.“
 7065 With that fyve dukes off hethenys
 Come with her hoost, withouten mys,
 Bysette about Richard, oure kyng,
 And thoughte hym to deth brynge.
 Kyng Richard in a lytyl thrawe
 7070 The fyve dukes hadde islawe
 And fele hundryd aftȳr then
 Off stronge hethene men.
 And at the last, though it wer late,
 They wunnen unto Jaffes gate.
 7075 Thenne wer our Crystene men ful sekȳr.
 That they scholde overcome the bekȳr.
 The erl off Leycetre, Ser Robard,
 Brought our kyng hys stede Lyard.
 Kyng Richard into the sadyl leap,
 7080 Then fledde the Sarezynes, as they wer scheep.
 Our kyng rode aftȳr, tyl it was nyght,
 And slowgh off hem, that he take myght.
 Ther wer slayn in playn and den,
 Two hundryd thousand hethene men.
 7085 That nyght, withouten les,
 Kyng Richard wan into Jaffes
 And thankyd Jesu, kyng off glorie,
 And hys modȳr off that victorye.
 For, siȳthe the world was ferste begun,
 7090 A fayrer batayle was never iwunne.
 At morwe he sente Robert Saboyle
 And Sere Wyllyam Watevyle,
 Hubert and Robert Tourneham,
 Gawter Gyffard and Jhon Seynt Jhan

- 7095 And bad hym seye to the sawden,
 That hymself agayn fyve and twenty men
 In wylde field wolde fyghte,
 To derayne Godes ryghte,
 Yiff he it wynde, to have the land
 7100 Ever in Crystene mennys hand.
 And yiff the Sarezynes myghte hym slee,
 The lande scholde evyr the sawdons be;
 „And yiff he wole nought here hys sawes,
 Sayes, thre yer thre monethys and thre dawes
 7105 I aske trewes off the sowdan,
 To wende home and come agayn than.“
 The messangers gunne to wende
 And tolde the sawdon wurde and ende.
 He wolde nought consente to that batayle,
 7110 Fyve hundred agayn Richard, sauns fayle:
 At morwe, yiff he wolde come,
 The trewes scholde ben inome.
 Thus he tolde the messangers
 And they it tolde Richard, the fers.
 7115 The next day he made forewarde
 Off trewes to the kyng Richard,
 Thre yer and more, to the flome .
 Fro Aeres that wolde come.
 Thoo afterward al the thre yere
 7120 Crystene men, both fere and nere,
 Yeden the way to Jerusalem
 To the sepulchre and to Bedlem,
 To Olivet and to Nazaret
 And to Emaus castelette
 7125 And to alle other pylgrymage,
 Withouten harme or damage.
 Kyng Richard, doughty off hand,
 Turnyd homward to Yngeland.
 Kyng Richard reynyde here,
 7130 No more but ten yere,
 Sythe he was schot, alas!
 In Castel-Gaylard ther he was.
 Thus endyd Richard, our kyng:
 God geve us alle good endyng
 7135 And hys soule reste and roo,
 And oure soules, whenne we com thertoo!
-

IV. VOLKSTÜMLICHE LIEDER.

20. Kukukslied.

- 1 Sumer is icumen in,
 Lhude sing cuccu!
 Growep sed
 And blowep med
 5 And springe þe wde nu.
 Sing cuccu!
 Awe bleteþ after lomb,
 Lhouþ after calue eu,
 Bulluc stertep,
 10 Bucke nertep,
 Murie sing cuccu!
 Cuccu, cuccu!
 Wel singes þu cuccu.
 Ne swik þu nauer nu!
 15 Sing cuccu nu, Sing cuccu,
 Sing cuccu! Sing cuccu nu!
-

21. Lied des gefangnen.

- 1 Ar ne kuthe ich sorghe non,
 Nu ich mot manen min mon,
 Karful wel sore ich syche.
 Geltles ike sholye muchele schame.
 5 Help, God, for thin swete name,
 Kyng of heueneriche!
- Jesu Crist, sod god, sod man,
 Louerd, thu rew upon me,
 Of prisun thar ich in am,
 10 Bring me ut and makye fre,
 Ich and mine feren sune,
 God wot, ich ne lyghe noet,
 For othre habbet þen misuome,
 In thys prisun ibroet.
- 15 Almihti,
 That wel licthi

Of hale is hale and bote,
 Heeneeking,
 Of this woning
 20 Ut us bringe mote.

Foryhef hem,
 The wykke men,
 God, yhef it is thi wille,
 For wos gelt
 25 We bed ipelt
 In thos prisun hille.

Ne hope non to his line,
 Her ne mai he biliue,
 Heghe thegh he stighe.
 30 Ded him felled to grunde.
 Nu had man wele and blisce,
 Rathe he shal tharof misse
 Wordes wele, mid ywisse,
 Ne lasted buten on stunde.

35 Maiden, that bare the heeneeking,
 Bisech thin sone, that swete thing,
 That he habbe of hus rewsing
 And bring hus of this woning,
 For his muchele milse.

40 He bring hus ut of this wo
 And hus tache, werchen swo
 In thos line, go wus' it go,
 That we moten ey and o
 Habben the eche blisce!

22. Frühlingslied.

1 Lenten ys come wip loue to toune,
 Wip blosmen and wip briddes roune,
 þat al þis blisse bryngeþ;
 Dayeseȝes in þis dales,
 5 Notes suete of nyhtegales,
 Uch foul song singeþ.
 þe þrestelece him þreteþ oo,
 Away is huere wynterwo,
 When woderoune springeþ;
 10 þis foules singeþ ferly fele
 And wlyteþ on huere wynterwele,
 þat al þe wode ryugeþ.

- þe rose raylep hire rode,
 þe leues on þe lyhte wode
 15 Waxen al wiþ wille,
 þe mone mandep hire bleo,
 þe lilie is lossom to seo,
 þe fenyl and þe fille.
 Wowes þis wilde drakes,
 20 Miles murgeþ huere makes,
 Ase strem þat strikeþ stille;
 Mody menep, so doþ mo:
 Ichot, ycham on of þo,
 For loue þat likes ille.

 25 þe mone mandep hire lyht,
 So doþ þe semly sonne bryht,
 When briddes syngeþ breme,
 Deawes donkep þe downes,
 Deores wiþ huere derne rounes,
 30 Domes forte deme.
 Wormes wowep under cloude,
 Wymmen waxep wouderproude,
 So wel hit wol hem seme:
 zet me shal wonte wille of on,
 35 þis wunne weole y wole forgon
 Ant wyht in wode be fleme.

23. Winterlied.

- 1 Wynter wakeneth al my care,
 Nou this leues waxeth bare,
 Ofte y sike ant mourne sare,
 When hit cometh in my thoht,
 5 Of this worldes joie hou hit goth al to noht.

 Now hit is ant now hit nys,
 Also hit ner nere ywys,
 That moni mon seith, soth hit ys,
 Al goth, bote Godes wille,
 10 Alle we shule deye, thah us like ylle.

 Al that gren me graueth grene,
 Nou hit faleweth al bydene,
 Jhesu, help, that hit be sene,
 Ant shild us from helle,
 15 For y not whider y shal, ne hou longe her duelle.

24. Alysoun.

- 1 Bytuene Mershe ant Aueril,
 When spray biginneþ to springe,
 þe lutel foul hap hire wyl
 On hyre lud to synge,
 5 Ich libbe in lonelonginge
 For semlokest of alle þynge,
 He may me blisse bringe,
 Icham in hire baundoun.
 An hendy hap ichabbe yhent,
 10 Ichot, from hevене it is me sent,
 From alle wymmen mi loue is lent
 Ant lyht on Alysoun.

- On heu hire her is fayr ynoh,
 Hire browe broune, hire ege blake,
 15 Wip lossum chere he on me loh,
 Wip middel smal ant wel ymake,
 Bote he me wolle to hire take,
 Forte buen hire owen make,
 Longe to lyuen ichulle forsake
 20 Ant feye fallen adoun.
 An hendy hap etc.

- Nihtes when y wende ant wake,
 Forþi myn wonges waxeþ won,
 Lenedi, al for þine sake
 Longinge is ylent me on.
 25 In world nis non so wyter mon,
 þat al hire bouute telle con,
 Hire swyre is whittore, þen þe swon,
 Ant feyrest may in toune.
 An hendy etc.

- Icham for wowyng al forwake,
 30 Wery so water in wore,
 Lest eny reue me my make,
 Ychabbe ygyrned zore.
 Betere is þolien whyle sore,
 þen mournen evermore.
 35 Geynest under gore,
 Herkne to my roune!
 An hendy hap etc.

25. Blow, northerne wynd!

- 1 Blow, northerne wynd,
 Sent thou me my suetyng.
 Blow, northerne wynd, blou, blou, blou!

- Ichot a burde in boure bryht,
 5 That fully semly is on syht,
 Menskful maiden of myht,
 Feir ant feir to fonde,
 In al this wurhliche won,
 A burde of blod ant of bon,
 10 Never zete y muste non
 Lussomore in londe. Blou etc.
- With lokkes letliche ant longe,
 With frount ant face, feir to fonde,
 With murthes monie mote heo monge,
 15 That brid so breme in boure,
 With lossom eye, grete ant gode,
 With browen blysfol under hode,
 He, that reste him on the rode,
 That letlich lyf honoure. Blou etc.
- 20 Hire lure lumes liht,
 Ase a launterne a nyht,
 Hire bleo blykyeth so bryht;
 So feyr heo is ant fyrr,
 A suetly suyre heo hath to holde,
 25 With armes, shuldre, ase mon wolde,
 Ant fynghes, feyre forte folde,
 God wolde hue were myn!
- Middel heo hath menskful smal,
 Hire loveliche chere as cristal,
 30 Theges, legges, fet ant al
 Ywraht wes of the beste.
 A lussum ledy lasteles,
 That sweting is ant ever wes,
 A betere burde never nes
 35 Yheried with the heste.
- Heo is dereworthe in day,
 Graciously, stout ant gay,
 Gentil, jolyf, so the jay,
 Worhliche when heo waketh;
 40 Mayden murgest of mouth,
 Bi est, bi west, by north ant south;
 Ther nis fiele ne crouth,
 That such murthes maketh.
- Heo is coral of godnesse,
 45 Heo is rubie of ryhtfulnesse,
 Heo is cristal of clannesse
 Ant baner of bealte,
 Heo is lilie of largesse,

Heo is parvenke of pronesse,
 50 Heo is solseele of suetnesse
 Ant ledy of lealte.

To love that leflich is in londe,
 Y tolde him, as ych understonde,
 Hou this hende hath hent in houde
 55 On huerte, that myn wes;
 Ant hire knyhtes me han so soght,
 Sykyng, sorewyng ant thoht,
 Tho thre me han in bale broht,
 Ageyn the poer of pees.

To love y putte pleyntes mo,
 Hou sykyng me hath siwed so
 Ant eke thoht me thrat to slo
 With maistry, zef he myhte;
 Ant screwe sore in balful bende,
 65 That he wolde for this hende
 Me lede to my lyves ende
 Unlahfulliche in lyhte.

Hire love me lustnede uch word
 Ant beh him to me over bord
 70 Ant bed me hente that hord
 Of myne huerte hele
 Ant bisecheth that swete ant swote,
 Er then thou falle, ase fen of fote,
 That heo with the wolle of bote
 75 Dereworthliche dele.

For hire love y carke ant care,
 For hire love y droupne ant dare,
 For hire love my blisse is bare
 Ant al ich waxe won,
 80 For hire love in slep y slake,
 For hire love al nyht ich wake,
 For hire love mournyng y make,
 More then eny mon.

26. Liebeslied.

- 1 When the nyhtegale singes, the wodes waxen grene,
 Lef ant gras ant blosme springes in Averyk, y wene,
 Ant love is to myn herte gon with one spere so kene,
 Nyht ant day my blod hit dryukes, myn herte deth me tene.
- 5 Ich have loved al this zer, that y may love namore,
 Ich have siked moni syk, lemmon, for thin ore,

Me nis love never the ner ant that me reweth sore,
 Sute lemmou, thench on me, ich have loved the gore.

Sute lemmou, y preye the of love one speche,

- 10 Whil y lyve, in world so wyde other nulle y seche,
 With thy love, my sute leof, mi blis thou mihtes eche,
 A sute cos of thy mouth mihte be my leche.

Sute lemmou, y prege the of love one bene,

- 15 ȝef thou me lovest, ase men says, lemmou, as y wene,
 Ant ȝef hit thi wille be, thou loke, that hit be sene;
 So muchel y thenke upon the, that al y waxe grene.

Bituene Lyncolne ant Lyndeseye, Norhamptoun ant Lounde

Ne wot y non so fayr a may, as y go fore ybounde,

Sute lemmou, y prege the, thou lovie me a stounde,

- 20 Y wole mone my song on wham that hit ys on ylong.

V. GEISTLICHE PROSA.

27. Dan Michel's Ayenbite of Inwyt.

þe zeuende heaued of þe beste.

þe zeuende heaued of þe kucade beste zuo is þe zenne of
þe mouþe and, þeruore þet þe mouþ heþ tuo offices, huerof þe
on belongeþ to þe zuelȝ, ase to þe mete and to þe drinke, þe
oper zuo is in speche; þeruore him todeþ þe ilke zenne in tuo
5 deles principalliche; þet is to wytene: in zenne of glotonnye,
þet is ine mete and in drinke, and ine zenne of kucade tonge,
þet is ine fole spekinge. And uerst zigge we of þe zenne of
glotonnye, þet is a vice, þet þe dyeuel is moche myde ypayd
and moche onpayþ God. Be zuylȝ zenne heþ þe dyeuel wel
10 grat migte in manne. Huerof we redeþ ine þe godspele, þet God
yaf yleauwe þe dyeulen, to guo into þe zuyn, and, þo hi weren
ine ham, hise adreynten ine þe ze: ine tokninge, þet þe glotouns
ledeþ lif of zuyn and þe dyeuel heþ yleauwe, to guo in ham and
hise adrenche ine þe ze of helle and ham to do ete zuo moche:
15 þet hi toleue, an zuo moche drinke, þet hy ham adreneþ.

Huanne þe kempe heþ his uelawe yueld and him halt be
þe þrote, wel omeawe he arist. Alsuo hit is of þan, þet þe dyeuel
halt be þa zenne, and þeruore bleþeliche he vernþ to þe þrote,
ase þe wolf to þe ssepe, him uor to astrangli, ase he dede to
20 Euen and to Adam in paradys terestre. þet is þe vissere of
helle, þet nymþ þane viss bi þe þrote and by þe chinne. þis
zenne moche mispayþ God. Vor þe gloton makeþ to grat ssame,
huanne he makeþ his God of ane zeeche, uol of dong, þet is: of
his wombe, þet he loueþ more, þanne God, and ine him yleflȝ
and him serueþ. God him hat ueste, þe wombe zayþ: „þou ne
25 sselt, ac et longe and atrayt.“ God him hat, be þe morgen arise,
þe wombe zayþ: „þo ne sselt, ich am to uol, me behoueþ to slepe,
þe cherche nys non hare, hy abytt me wel.“ And huanne he
arist, he begynþ his matyns and his benes and his oreysones
30 and zayþ: „a, God, huett ssolle we ete to day, huader me þe ssolle
enȝ þing uynde, þet by worþ?“ Efter þise matynes comeþ þe
laudes and zayþ: „a, God, huett we hedde guod wyn yesteneuen
and guode metes.“ And efterþan he bewepþ his zennes and
zayþ: „allas, he zayþ, ich habbe xyby nyȝt dyad to niȝt, to
35 strang wes þet wyn feue. þet heaued me akþ, ich ne ssel by
an eyse, alhuett ich habbe ydronke.“ þous to þe kucade zayþ.
þis zenne let man to ssame. Vor alþernerst he becomþ tauernyer,
þanne he playþ ate des, þanne he zelyþ his ogen, þanne he be-

comp ribaud, holyer and pyef and þanne me hine anhongeþ
 10 þis is þet seot, þet me ofte payþ.

þis zenne him todeþ, ase he saynt Gregorve, ine viþ boges.
 Vor ine viþ maneres me zenegeþ he mete and he drinke. Oþer
 uor þet, þet me eth and dryngþ touore time, oþer to lostuolliche,
 oþer out of mesure, oþer to ardoutliche, oþer to plentuuousliche.
 15 þe uerste bog þanne of þise zenne is: to ete beuore time and to
 uoul þing hit is of man, þet heþ age, huanne he ne may abyde
 time to etene and of grat lecherie of þrote hit comp, þet man,
 þet is strang and hol of bodye wyþoute ancheysoum seeluo touore
 rigte houre yernþ to þe meté, ase dep a best dounb. And uele
 20 zennes comeþ of þo ilke wone. þanne hit comp, þet zuyeh a
 man zayþ, þet he ne may ueste ne do penonce. Vor he heþ þet
 yzed: "ich hadde a to kucad heaued." And he zayþ zoþ, uor he
 heþ hit zuyeh ymad, and kucad herte alzuo, þet heþ ymad þat
 kucad and him heþ ydo breke þe uestinges, þet is grat
 25 zenne and yef he him dammede he him zelue, þerof no
 strengþe. Ac he wyle hadde uelages, þat dop, ase he
 dep, huiche he dragþ uram wel to done and let his mid him
 into helle. Vor he dep ham breke hare uestinges and do hare
 glotounyes, huerof hi ham wolden loki, yef þer nere kucade
 30 uelages. Vor þe drinkere and þe horling amang þe oþre kucades,
 þet hi dop, proprelieche one zenne, þet is þe dycules, huanne
 hi wyþdrageþ to do wel. Hy ziggeþ, þet hi ne moze nagt ueste,
 ac hy lyegeþ, vor litel loue of God ham heþ, þet y do zigge.
 Vor yef hi loueden zuo moche þe zoþe joye of heuene, ase hy
 35 dop þe ydele blisse of þis wordle, ase hy uesteþ nor þe timliche
 nyedes alhuet nigt, ase wel hi migten ueste, huet non uor God,
 yef hi him zuo moche louede. Ac hy byeþ, ase is þet child, þet
 wyle alneway hadde þet bread ine his hand. And þe ssel come,
 þet ase me zenegeþ ine to raþe arizinge uor to ethene and alzuo
 40 me zenegeþ late to soupi. þanne þet uolk, þet late louieþ to
 soupi and to waki be nigte and wastep þane time ine ydelnesse
 and late guoþ to bedde and ariseþ late, zenegeþ ine uele mane-
 res. Verst ine þet hi wastep þane time and hine miswendep,
 huanne hi makeþ of þe nygt day and of þe daye nygt. Zuyeh
 45 uolk God acorseþ he þe prophete. Vor me ssel be daye wel do
 and be nigte herie God and bidde; ac huo, þet lyp a bedde, huanne
 he ssolde arise, slepe he mot, huanne he ssolde bidde and his
 seruise yhere and God herie and þos he lyegeþ al his time and
 þe nigte and þane day. Efterward ine zuyeh wakinges me dep
 50 manye kucades: ase playe ate ches, oþer ate tables and me zayþ
 manye bisemers and folyes and þus wastep þe wreche his time
 and his wyttes and his gnodes and wreþeþ God and harmep his
 bodi and more þe zaule.

þe oþer bog is of mete and of drinke be to moche and wyþ-
 55 oute mesure. þe ilke byeþ proprelieche glotoumes, þet al nor-
 zuelgeþ, ase dep þe kete of his sperringe. Hit is grat wyt to
 loki mesure ine mete and ine drinke and grat helpe, nor moche
 uolk sterueþ and ofte þer comeþ greate ziknesses. Ac huo, þet

- wyle þise mesure lyerny, he ssel ywyte and onderstonde. þet þer
 90 byep ule maneres to libbe ine þe wordle. þe nerste libbeþ be
 þe ulesse, þe oper be his ioliuete, þe þridde be his fisike. þe
 nerpe be his onestete, þe vifte be þan, þet hare zennes asep, þe
 sixte be þe goste and be þe loue of God.
- þo þet libbeþ be þe ulesse, ase zayþ zaynte Paul: hi slageþ
 95 hire zaulen, uor hi makeþ of hare wombe hare God. þe ilke
 ne hyealdeþ seele ne mesure and þerore ssole habbe ine þe
 oþre wordle pine wyþoute mesure.
- þe ilke, þet libbeþ be hare ioliuete, wylleþ hyealde hire
 fole uelagredes, zuo þet hi ne conne ne hi ne moze healde mesure.
- 100 þo þet libbeþ be ypocrisye, þet byep þe dyenles martires;
 hi habbeþ tuo mesures, uor þe tuaye dyenlen, þat tormentep
 þane ypocrite, byep moche ayder ayens oþren. þe on him zayþ:
 „eth ynoz, alhuet þou art uayr and uet“ þe oper him zayþ: „þou
 ne ssel, ac þou ssel ueste, alhuet þou art bleche and lhene.“
- 105 Nou behoueþ to habbe tuo mesures, ane litte and ane searse,
 þet he useþ tonore þe uolke, and anopre guode and
 large, þet he useþ. þet non ne yzyzþ. þes ne halt naht þe
 rizte mesure. þe ilke, þet couaxyse ledeþ, habbeþ zuwehe me-
 sure, ase þe pors wyle. þet is lhouedi and hotestre of þe house.
- 110 þanne ssole we betuene þe porse and þe wombe of þe glotoune
 habbe a nayr strif. þe wombe zayþ: „ich wylle by uol“ þe
 purs zayþ: „ich wylle by uol.“ þe wombe zayþ: „ich wylle, þet
 þou ete and driuke and þet þou despendi.“ And þe purs zayþ:
 „þou ne ssel naht, ich wille, þet þou loki and wyþdrage.“ Allas,
- 115 huet ssel he do, þes wreche, þet is þrel to zuwehe tuaye kueade
 lhordes. Tuo mesures makeþ be wyzte ymad: þe mesure of
 wombe in oþre manne house guode and large, and þe mesure of
 þe purse of his, þet is zorzual and searse.
- þo þet libbeþ be fisike, hy healdeþ þe mesure of Ypoeras.
- 120 þet is lite and strait, and hit inalþ ofte, þet þe ilke, þet be
 fisike leueþ, be fisike sterueþ.
- þo þet libbeþ be hyre onestete, þe ilke hyealdeþ þe mesure
 of seele and libbeþ worssiptliche to þe wordle, þet etep ine time
 and ine oure and nimeþ mid guode wylle. þet hi habbeþ, and
- 125 cortaysliche an gledliche.
- þo þet libbeþ be þan, þet hare zennes oksep, hyealdeþ
 zuiche manere and mesure, ase me ham chargeþ ine penonce.
- þo þet libbeþ be þe goste, byep þo, þet ine þe loue of God
 wonyep, to huam þe holy gost tekþ to hyealde ordre and sekele
- 130 and mesure.
- þo þet habbeþ þe lhordssip ope þe bodyes, þet is zuo ytagt,
 þet he ne asep none outrage and dep, þet þe gost hat, wyþoute
 grochinge and wipoute wipzigginge.
- Nou miht þou xsi, nor þet we habbeþ hyer yzed, þet ule
- 135 gimmes heþ þe dyenel, uor to nime þet uolk be þe þrote. Uor
 uerst he sseawep ham þe wynes and þe metes, þet byep uayre
 and likerouses, ase he dede to Euen þane eppel. And þet, yef
 hit him ne is naht worþ, he him zayþ: „eth and drink, ase þe

ilke and þe ilke uelagrede þe behouep hycalde, yef þe
 110 wylt, þet me ne storue þe naȝt and þet me þe ne hyalde
 uor papelard. Oþer he him zayþ: „þe helpe of þine bodye þou
 sselt loki, uor huo þet ne heþ helpe, he ne heþ naȝt. Ne by
 naȝt manslagþe of þe selue, þou sselt to þine bodye þe sosti-
 145 nonce“. Oþer he him zayþ: „Nim yeme of þe guodes, þet þou
 dest oþer miȝt do, þou ne est naȝt uor þe lost of þyne bodye,
 ac to serui God, þou sselt þine strengþe loki to God, ase zayþ
 Dauid: þise seeles byep zuo eleniinde, þet þe wyseste and þe
 holyste man byep oþerhuyt beeaȝt“.

þe þridde boȝ of þise zenne is to uerliche yerne to þe mete,
 150 ase deþ þe hond to þe hes, and þe more þet is þe ilke uerlich-
 hede, þe more is þe zenne. Vor, ase hit ne is no zenne uor to
 habbe richesses, ac his to moche louye, alsuo hit ne is no zenne
 uor to ethe þe guode metes, ak ethe his to uerliche oþer disor-
 deneliche. Ethie metes byep guode to guode and to ham, þet be
 155 seele and be mesure his useþ, and hise nimeþ mid þe sause of
 þe drede of oure lhorde. Vor me ssel euremo habbe drede, þet
 me ne mysnyne be ouerdede, and me ssel lerye God and yelde
 hym þonkes of his yeffes. And be þe zuetnesse of þe mete, þet
 wyþoute ne may by, me ssel þenche Godes zuetnesse and to þe
 160 ilke mete, þet uelþ þe herte. Þernore me ret ine hous of reli-
 gion ate mete, uor þet huame þet bodi nymþ his mete of one
 half, þet þe herte nyme his of oþer half.

þe uerþe boȝ of þis zenne of þan, þet to nobleliche wyllep
 libbe, þet despendeþ and wastep uor to uelle hare glotonye,
 165 hwerof an hondred poure miȝten libbe and ynoȝliche by ueld.
 Zuich uolk zeneȝep ine uele maneres. Verst in greate despenses,
 þet hi makeþ, efterward ine þan, þet hi hit useþ ine to grat
 bete and ine to grat lost, and efterward ine þe ydele blisse, þet
 hi habbeþ. Vor hit ne is naȝt onlepiliche lecherie of zuelȝ, ac
 170 hit is wel ofte uor bost, þet hi zeeþ zuo riche metes and makeþ
 zuo uele mes, hwerof ofte comeþ uele kneades.

þe vifte boȝ is þe bysihede of glotuns, þet ne zeeþ, bote
 to þe delit of hare zuelȝ. Þise byep propreliche lechurs, þet ne
 zeeþ, bote þet lost of hare zuelȝ. Ine þri þinges nameliche liþ
 175 þe zenne of zuiche uolke. Verst ine þe greate bysihede, þet hy
 habbeþ to porchaci and to agraipi, efterward mid grat lost, þet
 hy habbeþ ine þe us, efterward ine þe blisse, þet hi habbeþ ine
 þe recordeinge. And huo þet miȝte telle, huyche bysinesse hi dop
 to þan, þet hare metes by wel agraybed and eeh to his oȝene
 180 smac and hou hy moȝe maki of one mete nele mes, desȝved
 uor hare noule lost. And huame þe mes byep ycome, on efter
 þe oþer, þanne byep þe burdes and þe truffes uor entremes and
 ine þise manere ȝep þe tyme. þe wreche him uoryet, þe seele
 sleþ, þe mage gret and zayþ: „Dame Zuelȝ, þo me ssast, ich
 185 am zuo uol, þet ich toleue.“ Ac þe tonge, þe lykestre, him
 ansuereþ and zayþ: „þaȝ þou ssoldest toleue, ich nelle naȝt lete
 askapie þis mes“. Efter þe lecherie, þet is ine etinge, comþ þe
 blisse, þet is ine þe recorder. Efterward hi wesseþ, þet hi hed-

den nykken of crane and wombe of cou, uor þet þe mosseles
190 blefte lenger ine þe prote and more migten norsuelge.

Nou þou hest yhyerd þe zennes, þet comþ of glotounye
and of lecherie and þeruore, þet zuȝche zennes arizeþ commun-
liche ine tauerne, þet is welle of zenne. þeruore ich wyll a lite
take of þe zennes, þet byþ ydo ine þe tauerne. þe tauerne
195 ys þe seole of þe dyeule, huere his disciples studieþ and his
ogene chapele þer, huer me deþ his seruese. and þer, huer he
makeþ his miracles, zuiche ase behouþ to þe dyeule. At cherche
kan God his uirtues sseawy and do his miracles: þe blinde to
lyȝte, þe crokede to rigte, yelde þe wyttes of þe wode, þe speche
200 to þe dombe. þe hierþe to þe dyaue. Ac þe dyenel deþ al
ayenward ine þe tauerne. Vor huanne þe glotoun geþ into þe
tauerne, ha geþ oprigt. huanne he comþ ayen, he ne heþ not,
þet him moȝe sostyeni ne here. Huanne he þerin geþ, he yzyeþ
and yherþ and speeþ wel and onderstant, huan he comþ ayen,
205 he heþ al þis uorlore, ase þe ilke, þet ne heþ wyt ne seele ne
onderstondinge. Zuȝche byþ þe miracles, þet þe dyenel makeþ.
And haet lessouns þer he ret: alle uelþe he tekþ þer: glotounye,
lecherie, zuerie, norzuerie, lyege, miszigge, reueye God, cuele
telle, contacty and to uele oþre manyeres of zennes. þer ariseþ
210 þe cheastes, þe strifs, þe manslaȝþes; þer me tekþ to stele and
to hongri. þe tauerne is a diel to þienes and þe dyeules castel,
uor to wertu God an his halȝen and þo, þet þe tauernes sus-
tyeneþ, byþ uelages of alle þe zennen, þet byþ ydo ine hare
tauernes and, uor zoþe, yef me ham zede oþer dede asemorhe
215 ssame to hire uader oþer to hare moder oþer to hare gromes,
as me deþ to hire uader of heuene and to oure lhenedy and to
þe halȝen of paradis, mochel hi wolden ham wreþi and oþer
red hi wolden do þer to þanne hi doþ.

28. Prosaabhandlungen von Richard Rolle de Hampole.

I. De imperfecta contricione.

Recharde hermyte reherces a dredfull tale of unperfytte con-
treycyone, þat a haly mane Cesarius tellys in ensauple. He
says þat:

A ȝonge mane, a chanone at Parys, unchastely and dely-
5 cyously lyfande and full of many synmys laye seke to þe dede.
He schrafte hym of his gret synmys, he hyghte to amende hym,
he reschevynde þe sacrament of þe autre and amoynte hym, and
swa he dyede. Till his grauyng it semyde als þe ayere gafe
seruese. Efter a fan dayes he apperyde till me, þat was famy-
10 liare till hym in hys lyfe, and sayde, þat he was dampned for
þis echesone. „Thot I ware” quod he „schreuen and hyghte
to doo penance, me wantede verray contrycyone, wythowtten þe
whilke all othere thynges awayles noghte. Forþy, if I hyghte to

lefe my foly, my coneyens sayde, pat, if I lefede thaim, zet walde
 15 I hafe delyte in myn alde lyfe. And till pat my herte heldede
 mare and bowghede, thane to restreine me fra all thoghtes, pat
 I kneue agaynes Goddes will. And forthy I had na stabyll
 purpos in gude, na perfite contrieyone, therefore sentence of
 dampnacyone felle one me and wente agaynes me.

20 Allswa he reherces anoithre tale of verraye contreeyone,
 pat þe same clerke Cesarus says. He tellys þat:

A scolere at Pares had done many full synmys, þe whylke
 he hade schame to schryfe hym of. At the last gret sorowe of
 herte overcome his schame and, whene he was redy to schryfe
 25 hym till the priore of þe abbay of saynte Victor, swa mekill
 contricione was in his herte, syghyng in his breste, sob-
 bing in his throtte, pat he noghte noghte bryng a worde
 furthe. Thane the prioure said till hym: „Gaa and wrytte thy
 synnes.” He dyd swa and come agayne to þe pryoure and gaf
 30 hym, pat he hadde wretyn, for gitt he myghte noghte schryfe
 hym with mouthe. The prioure saghe the synmys swa greite,
 pat thurgh leue of þe scolere he schewede theyme to þe abbotte,
 to hafe conceyle. The abbotte toke þat byll, pat þay ware
 wretyn in and lukede thareone. He fonde na thyng wretyn
 35 and said to þe priour: „What may here be redde, þare
 noghte es wretyne?” That saghe þe pryour and wondyrde
 gretly and saide: Wyet ge, pat his synys here warre wretyn
 and I redde thaim, bot now I see, pat God has sene hys con-
 tryeyone and forgyfes hym all his synnes. þis þe abbot and
 40 þe prioure tolde þe scolere and he with gret joye thanked God.

II. Moralia Ricardi heremite de natura apis.

The bee has thre kyndis. Ane es, pat scho e. neuer ydill
 and scho es noghte with thaym, pat will noghte wyrke, bot castys
 thaym owte and puttes thaym awaye. Anoithre es, pat when
 scho flies, scho takes erthe in hyr fette, pat scho be noghte lightly
 5 overcheghede in the ayere of wynde. The thyrde es, that scho
 kepes clene and bryghte hire winges. Thus ryghtwyse men, that
 lufes God, are neuer in ydillnes, for owthir þay ere in traunyle,
 prayand or thynkande, or redande, or othere gude doande, or
 withtakand ydill mene and schewand thaym worthy to be put
 10 fra þe ryste of heuene for thay will noghte traunyle. Here þay
 take erthe, pat es: þay halde þam selfe vile and erthely, that
 thay be noghte blawene with þe wynde of vanyte and of pryde.
 Thay kepe thaire wynges clene, that es: þe twa commandementes
 of charyte þay fulfill in gud coneyens and thay hafe othir
 15 vertus unblendide with þe fylthe of synne and unelene luste.
 Aristofill sais, pat þe bees are fechtande agaynes hym, pat will
 drawe paire hony fra thaym, swa sulde we do agaynes deuells,
 pat affores thaim to reue fra us þe hony of poure lyfe and of
 grace, for many are, that neuer haue halde þe ordyre of lufe
 20 ynesche þaire frendys, sylbe or firemede, bot outhir þay lufe

- paym onerme kill or thay lufe þam ouerlyttill, settand thaire
 thoghte unryghtwysely on thaym, or þay lufe thaym ouer-
 lyttill, yf þay doo noghte all, as þey wolde till þame. Swylke
 25 kane noghte fyghte for thaire hony, þorthy þe denelle turnes it
 to wormes and makes þeire saules ofte sythes full bitter in angwys
 and tene and besynes of vayne thoghtes and oþer wrechidnes,
 for thay are so heuy in erthely frenchype, þat þay may noghte
 flee into þe lufe of Jhesu Criste, in þe wylke þay moghte
 30 well forgaa þe lufe of all creaturs, lyfande in erthe. Wherefore,
 accordandly, Arystotill sais, þat some fowheles are of gude flygh-
 yng, þat passes fra a land to anoþire. Some are of ill flygh-
 ynge for heynnes of body and for þaire neste es noghte ferre
 fra þe erthe. Thus es it of thaym, þat turnes þam to Godes
 35 seruys. Some are of gude flyeghyng, for thay flye fra erthe to
 heuene and rystes thaym thare in thoghte and are fedde in de-
 lite of Goddes lufe and has thoghte of na lufe of þe worlde.
 Some are, þat kan noghte flye fra þis lande, bot in þe waye late
 theyre herte ryste and delyttes þaym in sere lufes of mene and
 40 womene, als þay come and gaa, nowe ane and nowe anoþire.
 And in Jhesu Criste þay kan fynde na swettnes or, if þay any
 tyme fele oghte, it es swa lyttill and swa schorte for oþire
 thoghtes, þat are in thaym, þat it brynges thaym till na stabyl-
 nes. Or þay are lyke till a fowle, þat es callede strueyo or
 45 storke, þat has wenges and it may noghte flye for charge of
 body. Swa þay haue undirstandyng and fastes and wakes
 and semes haly to mens syghte, bot thay may noghte flye to
 lufe and contemplacyone of God, þay are so chargede wyth
 oþyre affections and oþire vanytes.
-

VI. HISTORISCHE UND RECHTLICHE PROSA.

29. Proclamation Heinrichs des III.

Heur', þurȝ Godes fultume king on Engleneloande, Hoayerd on Yrloand', duk on Norm', on Aquitain', and eorl on Anioſw, send igreteinge to alle hiſe holde ilerde and ileawede on Huntendon' ſchir'.

- 5 þæt witen ȝe wel alle, þæt we willen and unnen, þæt þæt ure redesmen, alle oþer þe moare dæl of heom, þæt beoþ iehosen þurȝ us and þurȝ þæt loandes folk on ure kumeriche, habbeþ idon and ſchullen don in þe worþneſſe of Gode and on ure treowþe for þe fremde of þe loande, þurȝ þe beſiȝte of þan toforeniſeide redesmen, beo ſtedefeſt and leſtinde in alle þinge abuten ande. And we hoaten alle ure treowe in þe treowþe, þæt
- 10 heo us oȝen, þæt heo ſtedefeſtliche healden and ſwerien to healden and to wrien þo iſetneſſes, þæt beon innakede and beon to makien þurȝ þan toforeniſeide redesmen oþer þurȝ þe moare dæl of heom, alſwo alſe hit is biſoreniſeid; and þæt ȝe he oþer helpe, þæt for to done bi þan ilche oþe aȝenes alle men, riȝt for to done and to foanȝen, and noan ne nime of loande ne of eȝte, whereþurȝ þiſ beſiȝte muȝe beon ilet oþer iwerſed on onie wiſe. And ȝif on oþer onie cunnen her onȝenes, we willen and hoaten,
- 20 þæt alle ure treowe heom healden deadliche iſoan, and for þæt we willen, þæt þiſ beo ſtedefeſt and leſtinde, we ſenden ȝew þiſ writ open iſeined wiþ ure ſeel, to halden amanges ȝew ine bord.

Witteſſe uſſelven æt Lundon', þane eȝtetenþe day on þe monþe of Octobr' in þe twoandfowertigþe ȝeare of ure cruninge.

- 25 And þiſ weſ idon ætforen ure iſworene redesmen:
 Bonifac' archebiſchop on Kanterbur',
 Walter of Cantelop, biſchop on Wirecheſtr',
 Sim' of Muntfort, eorl on Leirecheſtr',
 Ric' of Clari', eorl on Glowcheſtr' and on Hurtford',
 30 Roger Bigod, eorl on Northfolk' and mareſcal on Engleneloand',
 Perres of Sauneye,
 Will' of Fort, eorl on Auben',
 Joh' of Pleſſeiȝ, eorl on Warewik',
 35 Joh', Gefrees ſune,
 Perres of Muntfort,
 Ric' of Grey,
 Roger of Mortemer,
 James of Aldithel,
 40 and ætforen oþre muȝe, And al on þo ilche worden iſeind into æurihece oþre ſheire ouer al þare kumeriche on Engleneloande and ek intel Irelande.

30. Verzeichnis von rechtsausdrücken.

Expositio Anglicorum nominum in cartis secundum consuetudinem scacarii.

- 1 Mundebriche = trespas vers seigneur.
 Burchbriche = quite de forfesture.
 Miskeminge = mespris par oi u de fet.
 Scephinge = quite de mustreisun de marchandise.
- 5 Haschinge = charger u l'en vudra.
 Frithsoene = franchise de francplege.
 Flemenfremthe = chatel de futif.
 Weregold =
 Wisegeldthef = larun ke pot estre rejt.
- 10 Utleph = echapement de prisum.
 Forfeng = quite de avant prise.
 Infeng = quite de prise en feste.
 Ferdwite = quite de murance de ost.
 Blodwite = quite de sanc espandu.
- 15 Wardwite = quite de wardein truver.
 Hangwite = quite de larun pendu san sergant.
 Hamsokne = quite de entrer en autri ostel a forcee.
 Forstal = ki autre forcee desturbe.
 Infangenethef = Larum pris ens nostre tere.
- 20 Sache = quite de medlee.
 Soche = aver franchiseert.
 Tol = quite de tounn.
 Tem = progenie de nos hummes.
 Danegeld = tailage des Danais.
- 25 Gridbriche = pais enfrainte.
 Mordre = humme mort sanz ateinte.
 Wree = truvure de mer.
 Intfangenethef = larum repele par franchise.
 Fictlwite = quite de medlee de la merci.
- 30 lylage = sugest a la lei le rei.
 Utlage = fors, bany.
 Chirchesoht = une certeine somme de ble batu.
 Briggebote = refere punz a passer.
 Ferdware = quite de aler en ost.
- 35 Childwite = chalenge de serf ki serf serve enceinte.

Anmerkungen.

Dichtung.

I. Geistliche gedichte.

1. Genesis und Exodus.

Unser stück ist entnommen aus: The story of Genesis and Exodus, ed. by Richard Morris. No. 7 der publicationen der Early English Text Society. London, 1865. pag. 2 - 12. Die interpunktion wurde nach Deutschei weise in den text gesetzt. Offenbare kleine versehen der hs., welche schon Morris verbessert hat, habe ich ohne weiteres in dem texte corrigiert. Wichtigere änderungen und abweichungen von M. sind bemerkt. Nur wenn verbesserungen mir zweifellos schienen, habe ich mir sie in den text zu setzen erlaubt, doch findet es sich alsdann jedesmal in den anmerkungen angegeben.

v. 29. ðhinge. ð wechselt mit *ðh* häufig in unserm gedichte. So *ðhister- nesse*, *ðhsterne*; *ðhre*, *ðre*; *ðride*, *ðridde*, *ðhrilde*; *ðu*, *ðhu* u. a.

v. 30. Die schwer zu erklärende form *almightu* ist zu gut bezeugt, als dass wir sie ändern dürfen. Vgl. 572, 3727.

v. 31. timinge. Bildungen auf *-ing* haben in unserm gedichte noch subst. bedeutung, die participia praes. sind durch *-ud* gebildet.

v. 32. taunen; hs. thaunen. Da sonst stets *taunen* oder *tawuen* steht, habe ich geändert. Mhd. entspricht *zoune* holl *toone*. Vergl. aber auch M. p. 120, wonach die hs. auch die lesung: *taunen* (= *tawian*) zulässt.

werdes. Die form *werd* statt *werld* ist nicht selten. In Hav. ist es sogar die gewöhnliche form, vgl. v. 1290, 2241, 2335, 2792, 2968.

v. 34. hie rede or singe. Es ist hier *rede* in der alten bedeutung von *sprechen* zu nehmen: *ob ich sage oder singe*. Vgl. Castel o. L. v. 1359: *no longe ne mihte reden ne pougt þenken his mihtful deden*. Auch A. R. hat es öfters in dieser bedeutung.

v. 35. wisdom hs. Sonst hat unser gedicht stets die Form *wisdom*, vgl. v. 37 u. s.

v. 36. godd. modd. M. übersetzt: *godd* mit *good*. Unsr schreibart ist auffällig. *Mod* ist natürlich in unserm gedichte, wie in der ganzen Englischen literatur, lang anzusetzen, vgl. v. 128, 108 u. s. Wie Mor. übersetzt, ist unersichtlich, wie v. 35 u. 36 verbunden werden soll. Unser dichter liebt es, wie v. 49 - 52, v. 167 u. s. zeigt, verba aus dem zusammenhange ergänzen zu lassen; so darf man wol hier ergänzen: *Wit and wisdom and hwe is god*. Der dichter kann, nach art Orms, *god* (= *deus*) geschrieben haben *godd* und ein schreiber änderte alsdann auch *modd*. Nimmt man den sinn: *Verstand, weisheit und liebe ist Gott*, so verbindet sich v. 36 sehr gut, während nach M.'s übersetzung der zusammenhang unklar bleibt. An dem unreinen reim *god*: *mōd* darf man keinen anstoss nehmen, denn, wenn auch der dichter recht rein reimt, läuft doch öfters ein unreiner reim unter.

v. 42. middeswerld, middelwerld v. 98, das unser gedicht neben *middelerd* gebraucht, scheint Ostengland eigentümlich. Orm hat es auch v. 17538 *middell wereld*.

v. 43. ðrosing sieht M. wol mit recht als *ðroxim*, *ðrosem* = *proxim* (*vapor, fumus*) verschrieben an.

v. 47. of hin. Die acc. form hin ist nur noch einmal v. 3001 zu belegen, denn v. 3468 ist zweifelhaft. Ausserdem steht noch einmal v. 3887 *in* = *cum*. Da sonst immer die form *him* gesetzt ist und da besonders auch of im Ags. stets mit dem dat. verbunden wird, dürfen wir hier vielleicht *him* ändern.

v. 49–52. *Von ihnen beiden (von Gott vater und Gott sohn), die lieblich (teue adr.) lieben . . . geht aus, stammt diejenige heilige liebe etc.* Es ist hier also das verbum aus dem zusammenhange zu ergänzen, vgl. v. 167.

v. 51. *hali froure* ist die übersetzung von *paracletus*.

v. 58. *sad*. S entspricht hier dem alten *se*. Ähnlich GE. *sat*, *saft*, *same*, *sarp* u. a. Ebenso schreibt Lag., bes. in hs. B häufig. Daneben steht GE. *sh*: *shad* z. b. 118.

v. 63. *dis*. Hier blieb die anlautende media in unserm texte stehen, denn diese form ist, neben der mit spirans im anlaut, recht häufig in unserm hs. Vgl. v. 221, 232, 312, 411, 526 u. s.

v. 61. *quual*. Nach *q* steht bald *uu* bald einfaches *u*, *uu* wurde beibehalten, um an diese eigentümlichkeit zu erinnern. *quual* hat hier den sinn von *biquad* = *ordained, bestimmte, wies an*.

v. 67. *dwale*, vgl. GE. v. 20. Es ist das goth. *drals*, *töricht*, *toll*. Orn gebraucht es im sinne von *heretisch*, z. b. v. 7151.

v. 69. *wunder*. Altags. hat *wunder* noch nicht die bedeutung von *übel, unglück*. Doch schon Nags. geht es in diese bedeutung über, vgl. A. R. p. 316: *þer hea schal sprecen al ut þet wunder*.

v. 73. *hs*, *ik* ist hier in *ilk* zu ändern, da dies die sonst in GE. alleingebrauchliche form ist.

wene. Diese stelle übersetzt Morris pag. 121: *This word is according to Hebrew opinion (tradition)?* Welches wort? Wir müssen *word* im sinne von *gerücht, erzählung* nehmen, wie es sich auch z. b. in Orn 7152 findet.

v. 77. *est*. Morr. setzt *eft*? und überträgt es: *the dawning came again. eft agon* wäre tautologie, welche allerdings einem dichter, wie dem unsern zuzutrauen ist. *est* gibt aber hier einen sehr guten sinn, nur muss man es, wie v. 1419 = *in oriente* nehmen. Ähnlich v. 278 *min sete norð on heuene maken*. O. a. N. v. 923 *east and west, feor and ner, i do wel faire mi mester*. Vgl. auch zu v. 291.

a-gon druckt M. Praefixe sind in unserm texte mit ihrem worte zusammengedruckt, ebenso zusammengesetzte wörter vereinigt.

v. 81. *moal* Altags. *māl*, *māl*. Orn hat *mal*, auch unser dichter schrieb sehr wahrscheinlich so, wie der reim *natural* vermuten lässt. Vgl. auch zu v. 237. Unsere form erklärt sich aus einem schwanken zwischen *ā* und *o*, wie es sich findet z. b. A. R. *moore, loare, loure* (Ags. *lūf*), *loarerd* u. a. Ebenso *loar* GE. v. 177, 181.

v. 86. *hs*, *eue* and *adam*. Der leichtern übersicht wegen sind in unserm texte die eigennamen mit grossen anfangsbuchstaben geschrieben. In unserer hs. schwankt die schreibung. Andre wörter, welche bisweilen auch mit majuskel stehen, bes. die mit *r* anlautenden, sind mit kleiner schrift gegeben.

v. 97. *yses wal*, vielleicht *yses swal*? Hall. *to lie in the swale* i. e. *in the cold air*. North.-Frb. *swale* = *shade*, *in opposition to sunshine* *hs. let us walk, or sit, in the swale*.

v. 105. *troken*. Bo. führt Altags. *trucan* = *grow weak, to die away, to perish* an, dessen bedeutung auch hier passt.

v. 118. *brimen*. Wir haben *brim ferus, ferox* und *brim ardor, brunst*. Also *brimen* = *in der brunst sein*, woraus dann *gebären hervorgeht, to teem, to become fertile*. Vgl. auch *brim* = *bringen, hervorbringen*. Hall. East.

v. 124. *fohne*. Diese ungewöhnliche form erklärt M. p. 168, wie oben *drosing* aus *proxm*, so umgekehrt *fohne* aus *fodung* oder Altags. *fudung* geschrieben. Hall. führt auch *fodunge* = *a nourishing* aus dem Prompt. Parv. an.

on werldes brogt. Dieser plur. ist auffällig, da nur von der einen welt, der irdischen schöpfung, die rede ist. Vielleicht ist zu trennen: *on werld* *es brogt* = *is brogt*. Die form *es* kann nicht auffallen, jedoch spricht gegen diese änderung, dass *was* in der vorhergehenden Zeile steht.

v. 131. *knowned* in *knowrd* zu ändern?

v. 135. *sett* *es*. *hs*, *settes* und 156 *wrontes* habe ich, wie auch M. tut, der leichtern übersicht wegen getrennt.

v. 138. *times garen* = *zeitabschnitte bereiten, machen, dass man die zeit unterscheiden kann*.

v. 147. Der sinn ist: *sonnenlicht und mondlicht waren in gleicher länge gemacht und von einander geschieden (also auch in gleicher länge) in Rekefille*. 117 übersetzt M. in *the equinox was it made*. *Genhengthe* heisst aber nur: *gleiche länge*. Die zeit der tag- und nachtgliche wird ausgedrückt v. 149: *genhengthes time*. = *worn* und *woren* ist plur. form, vgl. 147, 347, 488, 790, 823, 1207, 2380. *It* steht auch 1920 bei einem plur. = *they*. Worauf soll sich bei M. *it* beziehen?

v. 118. Rekefille. Mor. übersetzt es in anschluss an v. 3136 mit *April*. Doel ist, wie aus unserer stelle hervorgeht, ein monat gemeint, in welchem tag- und nachtgliche fällt, also März oder September. Weinhold, in den Deutschen monatsnamen p. 53, nimmt *Rekefille* für *rauch- oder dunstfille* = *zeit der März- uebel*. Damit stimmt die beschreibung des März im Ags. monologium und seine benennung: *Aljda* = *der brausende sturmond*. Allein wie verhält sich dazu v. 3134, wo Gott zu Moses sagt: *dis sal gure firmest moned ben?* Leiten wir *reke* nicht von *rē* = *rauch*, sondern von *reke* = *Ags. hræc* ab, nach Hall, noch jetzt in Lincoln *reke*, nengl. *rick* = *getreidehaufe*, *seheuer*, so wäre *Rekefille* der monat, wo die getreidehaufen oder die seheuern sich füllen. Halten wir damit zusammen, dass der *September fulmonet, fulmont, folter monde, vollmonat* genannt wird (Weinh. p. 59), auch die welsche bezeichnung: *medi, mismedi erntemond*, vgl. Gr. D. S. p. 103, so haben wir für *Rekefille* = *September* genug anhaltspunkte; damit stimmt endlich auch v. 3134 überein, denn im September beginnt das Jüdische jahr. Nur widerspricht dem v. 3136: *ðoo gure men de moned sen, in april rekefille ben*. Am meisten dürfte sich vielleicht empfehlen *Rekefille* = *März* (vgl. oben) zu nehmen, d. h. die zeit von mitte März bis mitte April. Dieser termin umfasste alsdann ein *aequinoctium* (v. 118) und könnte auch April genannt werden. Dem dichter aber mag, da er mit dem Latein vertraut war (vgl. v. 134, vorgeschwebt haben, dass mit dem März zwar nicht das Jüdische, wohl aber das alte Römische jahr begann. Geben wir dies versehen zu, so würde *Rekefille* = *zeit vom neunmonde im März bis zum neunmonde im April* trefflich an allen stellen passen.

v. 160. *hs.* *ernerile* ist natürlich ein schreibfehler, ähnlich wie *lornerd* v. 2029.

v. 161. *tuderande*. GE. v. 630 haben wir das part. pass. *tudered*. Es ist dies verbum das Altags. *tyddrian, tydrian, tydrian* Bo., das die bedeutung *hervorbringen, gehören, ernähren, fruchtbar sein*, hat.

v. 167. Hier ist das verbum *cam* zu ergänzen, vgl. v. 144, v. 130, v. 158.

v. 170. *hs.* *quel* = *quile*. Abfall des *e* in diesem worte findet sich in den 1000 versen der *hs.* nur noch einmal v. 3631: *quile*, so dass man wol berechtigt ist, das fehlen des *e* als nachlässigkeit des schreibers betrachten zu dürfen. *e* jedoch wechselt so häufig mit *i* in unsrer *hs.*, dass wir mit gutem rechte *e* beibehalten dürfen, wenn auch meist in diesem worte *i* sich findet.

v. 172. *singen* = Altags. *synzian*. Orm v. 3970 *sinzhepp*.

v. 173. *to fremen and do frame*. M. am rande *to frame?* und p. 122 ist es übersetzt: *to serve and do good*. *do* nimmt also M. als infin. Setzen wir *do* oder *to*, so bleibt jedesmal eine tautologie. *To* habe ich in den text gesetzt, weil sich ein inf. *do* aus unserm gedichte nicht belegen lässt, er lautet noch immer *don*.

v. 180. *hs.* *hem*. Da gleich darauf *his* kommt, wurde geändert, sonst könnte man glauben, dass der pluralbegriff in *man* ein plurales *hem* bewirkt habe, *hem* = *him* ist GE. nicht zu belegen.

v. 181. *loar* übersetzt Morr., wie v. 177, mit *loss* = *Ags. lor, damnum, jactura*. Oben könnte etwa der sinn passen, hier geht er durchaus nicht. Wie oben *moal* geht *loar* auf ein langes *a* zurück, also = *lare* oder *lar doctrina*, nengl. *lore*. Dieser sinn passt sehr gut: *Dem menschen zur pein und zur lehre hier, schuf Gott das gewürm und wilde getier. Sie peinigen den menschen mit sorge und angst und erinnern ihn an seine sündigkeit. Das ist ihm lehre, wann er sie sieht, alsdann ist er in sorge vor sünde, hütet er sich vor sünde*.

v. 195. *mede*. Altags. *mæd mass*, *massvolle verhalten*. *Massvolles verhalten* eines höhern gegen einen niedern wird diesem oft als *gnade* erscheinen, daher *mede* = *gnade*. Bei Lag. u. Orm steht es noch im alten sinne, in unserm gedichte nur = *mercy, pity*.

v. 198. Die sonst nicht ungewöhnliche schreibweise *leiste* statt *teste* findet sich GE. nur hier.

v. 203. *hs.* *sekil*, ähnlich *sekaðe* 550, findet sich öfters im *texte*.

v. 205. *liket* = *lik it* (*sc. spirit*).

v. 206. *hs.* *unlif*, schon von M. in *unlik* geändert.

it wile mis. Mor. nimmt *mis* als subst. = *wrong*, doch ist es wol nichts weiter als das vom verbum *getremate* affix. Die zahl der mit *mis* zusammengesetzten verben ist im Englischen sehr gross.

v. 222. *here* = Altags. *hira*, also genet. plur. des pron. der 3. person.

v. 231. *abraid*. Das Altags. *ābreðan* und *ābreðdan* hat die bedeutung der zitternden, raschen bewegung und daher hier gebraucht vom *auffahren im schlafe und vom erwachen, das durch diese bewegung geschieht*.

v. 232. *rif*. Lye stellt ein Altags. adj. *ryff* auf, dessen bedeutung er mit: *prevailent*, also gleich dem heutigen *rife* gibt. Der eigentliche sinn des wortes ist aber wol: *berufen, bekannt*. Vgl. R. o. Gl. I, 87.

v. 234. *durte* = Altags. *þorste*, Nags. *þurste*. A. R. hat pag. 172 *hs.* Titus *þurte*, *hs.* Cleop. *þurde*. Dazwischen steht die form *þurhte* Mose. 96, 95.

v. 235. Wie hebr. *ischa* = *das weib* von *isch* = *mann* abgeleitet, stellt unser dichter *mayden* zu *man*.

v. 237. ghe entspricht Orms *zho*. Auch Laz. neben *heo* das femin. *zco*. Best. v. 235, 250 *ge*. R. o. G. *zoe*. Unser gedicht hat auch schon *sche* und daneben *sgo*.

woa gereimt auf *Eua*, ebenso 550 *Ōba*: *woa* lassen glauben, dass der dichter *wa* sprach. Reime, wie *fra*, *wo* oder *wo*: *uo* beweisen nichts dagegen, da hier *fra*, *ma* gestanden haben kann.

v. 239. *adden*. h im anlaut fällt GE. häufig weg, vgl. 240, 547, 548, 549, 600, 918, 1039 n. s.

v. 255. M. schreibt: *on ðe rode wold*, vgl. p. 123 bei M. über sh. *wold* = *wald, baum, holz* in compos. Die trennung der *hs. rode wold* blieb in unsern *texte*, da sich die stelle sehr gut erklärt. Allerdings ist *wold* nicht, wie Morris meint, part. pass. von Ags. *weellan*, sondern von *welcen*, praet. *wolde*, vgl. Afr. Pro. 389 und die bedeutung, wie 420 GE. *bewältigt, überwältigt*. *was* 255 bezieht sich auf beide particeipien *wold* und *biried*.

v. 258. *aligen* ist wol verschrieben für *algyen* oder *algen* = *hülzian*. Vgl. auch z. v. 239.

v. 271. *Ligber* neben *Lucifer* v. 20, ist die Englische übersetzung des Latein.

v. 274. *sīð* = *gang, wandel, lebenswandel, betragen, conduct*. Aehnlich Hom. 2, 167: *his wreche sīdes*.

v. 275. *ðhanen*. Altags. *þafian* bedeutet: *sich in etwas fügen, etwas geschehen lassen*, daher dann *dulden, ertragen*.

v. 276. *hs.* *ðat him sulde ðhinge grauen*. Morris hat mit recht *grauen* in *ðrauen* verändert, wie auch v. 359, 365, 366 für *gu* zu lesen ist *ðu*. *ðhinge* betrachtet Morr. als adv. gebraucht = *in any wise* und übersetzt *that should in any wise control him*. Die schwierigkeit liegt aber darin, dass wir einen solchen adv. gebrauch von *ðhinge* nirgends sonst nachweisen können. *ðrauen* Altags. *þrāfian* ist nur im sinne von *urgere, compellere* zu belegen, eine bedeutung, die sich allerdings mit der übersetzung von M. vereinigen liesse. Vielleicht: *er wollte keinen herra dulden, der sich, zu seinem zwecke, die dinge zwingen würde, der die dinge, die geschöpfe nötigenfalls zwingen würde, seinen willen zu tun*. Es ist ja beim reflexiv in damaliger zeit noch nicht nötig, dass *self* hinzutritt.

v. 281. *henone hīl*. Dasselbe bild findet sich: *Frauenlob*, kreuzesleich: *aldrerst viel der reine ūz hūhen himelwelschen her*. Vgl. auch Sh. Haml. II, 2 in der deklamation des schauspielers.

v. 291. *esten* ist im *texte* beibehalten. *Eāstan* kommt Altags. wie Althd. *ōstana* als *im osten* vor. Hier passt die bedeutung, wie auch v. 320, 1264. Das *paradies* dachte man im osten liegend: *der teufel sah im osten Adam und Eva im paradiese*.

v. 295. *hs.* *ma it*. *ma* statt *mai* hat GE. sonst nirgends. Da *it* folgt, liegt offenbar ein versehen für *mai it* vor.

v. 297. Mor. fügt hier nach *dinge* ein *ðe* ein, doch ist dies unnötig, wenn wir verbinden: *Adam ben kīdy and Eve ben quene of alle ðe dinge in werlde*.

v. 298. *sen*. Im Altags. hat *seon* auch die bedeutung: *wohin kommen*, also: *wie mag es dazu kommen*.

v. 306. *ermor*. *Ever* wird alleinstehend und in *compos.* häufig einsilbig gebraucht. Vgl. Ch. C. T. v. 50, wo mit ten Brink *er honoured* zu lesen ist. Auch Rob. Mann hat *ere more* öfters. Vgl. auch v. 387.

v. 311. *hs.* *ðad* nur an dieser stelle steht die *media* im auslaute, daher wurde in *ðat* geändert.

v. 314. *ðor buten hunte*. M. übersetzt es: *without search, without delay*. Es lässt sich jedoch das subst. *hunte* sonst nur in der bed. *venator* belegen. Da aber bisweilen im vordersatze das pronon. in GE. fehlt, dürfen wir vielleicht *hunte* als verb. nehmen: *darum, nach diesem ziele jage ich, ob ich es vermag?*

v. 316. *bilirten* übersetzt M. mit *to deprive by fraud*. Die bedeutung ist nur: *betrügen, to deceive*. So Best. v. 203. A. R. 280 zeigt das partice. *bilurt* Tir. und *bilurd* Cleop. Mhd. haben wir ein sw. verl. *hurzen* = *betrügen*. Mhd. W. pag. 1055 zum stamme *lîrz* = *links*. Vgl. Grimm D. S. pag. 391.

v. 318. *dreue*. Es ist dies wol das bei Bo. angeführte Altags. *drêfan, he-nurukigen, zerstören* und es ist nicht an *drîfan, treiben* zu denken, wie überhaupt wechsel von *i* und *ê* selten ist.

v. 322. *aldre*. Der gen. *alre* findet sich noch vereinzelt bei Chaucer und Lidgate. Die einschlebung von *d* ist nicht selten z. b. *alderfirst* W. o. Pal. 3345 und sogar von *p*: *alperleste*. Hav. 1978. Ch. C. T. v. 823: *oure alther cok hs.* Harl. 7334. Ebenso auch Mich. Ay. p. 27 und im leseb. p. 112.

v. 324. *owold*. Morr. überträgt *owold* mit *to signify* und gibt auch beispiele für diese seltene bedeutung dieses verbums, doch lassen alle auch andre deutung zu. Ich möchte es nehmen = *of wold*: was soll dieses machthat? Die form *wold* = *potestas* ist GE. nicht selten, vgl. 1958, 2000, 2122.

v. 330. *hs.* *witent*.

v. 339. *hs.* *seroðt* und *loðt* ist im texte getilgt. (*seriden* = unserm *einen angehen, to entreat*), denn dass das *t* hier für *it* steht, wie v. 969, 3526, ist nicht anzunehmen.

v. 341. *cumen hs.* *comen*. Da sonst stets *cumen* und auch v. 343 *nunen* geschrieben ist, ist die textänderung erlaubt.

v. 345. *Unbuxumhed* = *unbuxamsunkheit, ungehorsam*. M. übersetzt es 345 *disobedience*, aber 346 mit *weakness*, eine bedeutung, für die es schwerlich belege geben dürfte. *Ungehorsam* passt aber auch an beiden stellen. *Ungehorsam ist über sie selbst gekommen, über ihren eignen leib, denn es waren (wurden) schwach, gerieten in streit, ihre eignen glieder an ihnen*.

v. 349. *flesses fremede* and *satte same*. Morr. übersetzt *lust, force* und bemerkt: *fremede seems connected with fremen and frame*. Doch es gehört zu *fram*, mhd. *fremede*, *fremde* = das fremdsein, das nicht bekannt und vertraut sein. Ganz ähnlich unser stelle ist Trist. 11905, 12041: *daȝ* = mhd. *z geschaof die fremde und die scham*. — *satte same* = *die scham des geschöpfes, wie sie jedes geschöpf hat*. — *Erst nach dem sündenfalle erkannten Adam und Eva, dass sie mit der fremden last des leibes bedeckt waren und empfanden natürliche scham*.

v. 359. *ðu*. *hs.* *gu* ist sinnlos, denn der plur., welcher sich etwa hier verteidigen liesse, lautete damals noch *ge*. Ebenso verhält es sich mit *gu hs.* v. 365, 366.

v. 363. *mete hs.* Morr. setzt *meten*, warum? Meist allerdings lautet der infin. auf *-en*, doch nicht immer, z. b. 1715 *serne*. Ausserdem findet sich 403 *sune, nunen*, wo M. auch nicht ändert.

v. 365. *beas*, ebenso 366. Das auslautende *t* ist hier, wie oft in unserm denkmale ausgefallen. Vgl. 360, 1760, 1768 u. s. *ea* steht für *ê*, wie *forbed, forbed, dead, ded* (hier allerdings ist *ea* das ältere) u. a. stehen, vgl. ann. zu 101. Dass *e* in *best* lang ist, beweist das Mengl. *beest* und ebenso noch in den heutigen Südwestdialekten.

v. 368. *hs.* *nunen* gibt keinen sinn. Wie schon der reim zeigt: *nunen* : *nunen* muss *nunen*, das trefflich passt, stehen. Allerdings findet sich 365 *cumen* : *nunen*.

v. 373. *san* = Altags. *scand* mit abfall des *d*, wie in *an* = *and* 206, 221, 617 u. s.

v. 387. Wie oben *ermore* ist hier *nermore* zu lesen.

v. 391. *swem*. Mhd. *swem, schweben, schwanken*. Altu. *swim, bewegung, unruhe*. Dann geht es in *traver* über, z. b. Lidg. m. p. 38.

v. 392. *grem hs.* *grein*, wie oben *leste* = *leste*.

v. 398. Reste des duals finden sich in GE, wie in andern gleichzeitigen gedichten. Es sind hier die formen *gunker* und *gunc*.

v. 401. red : dead. Oben der reim 388 *opened : dead* beweist, dass *dead* gesprochen wurde, wenn auch hin und wieder noch ein *dead* geschrieben wird.

2. Psalmübersetzung

findet sich abgedruckt in: Anglo-Saxon and Early English Psalter. 2 vols. London. Printed for the Surtees Society.

Es findet sich in dieser ausgabe links eine ältere Nordlumbische und rechts die jüngere Nordenglische übersetzung abgedruckt. Die ältere übertragung ist interlinear.

Psalm VII. Abgedruckt pag. 15—17.

v. 2. fyllyhand. Alltags. haben wir *fylgian*, *fyliġan* = *folgen*, *verfolgen*, *nachstellen*.

v. 3. les whenne ist die etwas ungelenke übersetzung von: *ne quando*. Die Nordh. übersetzung hat: *ðy les æfre*.

v. 5. bie. Diese form gebraucht noch Wycl. neben *bigge*, z. b. Gen. 41.

v. 6. mas = *makes*, eine im Nordenglischen und Schottischen nicht seltene contraction. Vgl. unten ann. zu v. 416 der chronik Rob. Mann.

v. 9. Yf I yelde yeldand me ivele, lautet im Nordh. *ȝif ic aȝald ðæm ȝeldendum me yfel*.

v. 10. unnaht = *inanis* wird ebenso gebraucht Ps. II, z. 2. Ausserdem hat es AR p. 130 die hs. Titus; es gehört zu *nahten*, das sich noch im Nordengl. findet = *gebrauchen*, *geniessen*. *Nahten* haben wir z. b. All. Po. pag. 53 v. 531: Pere. o. Galles XII, 185. *unnaht* führt auch Hall. als dialektische form = *useless*, *vain*, *unprofitable* p. 902 an.

v. 11. hs. fai : swa. Doch reim beweist, dass *fa* stehen muss, ebenso finden wir *fa* sonst v. 10, v. 16 und Ps. LXX v. 25 n. a.

v. 16. Die Englischen worte sind genaue übersetzung der worte der Vulgata: *et exaltare in finibus inimicorum tuorum*. Nordh. *and hefe up in endum ȝeonda ðinra*.

v. 18. sal ungife þe. Hier zeigt sich deutlich, dass schon damals *sal* zur umschreibung des fut. gebraucht wurde, denn die obigen worte sind übersetzung von *circumdabit te*.

v. 19. for þat, übersetzung von *propter hanc*, das sich auf das vorhergehende *synagoga* bezieht.

v. 22. after over me myn underandnes. Es ist zu verbinden: *after myn underandnes over me* = *secundum innocentiam manuum mearum super me*. Das Nordh. hat genau: *after unscedfulnisse honda minra ofer me*.

v. 23. nith. Das Egerton und Harl. ms. haben *nigh*, das keinen sinn gibt, während *nith* schon Alltags. das wort für *nequitia* war.

v. 24. right ist infin. und *rightwise* adj. und object zu *right* = *dirigere*.

v. 27. quert, das hier offenbar nur als flickwort angewandt ist, gehört zu *cocer* und *in quert* bedeutet: *guten mutes*, vgl. die von Hall. pag. 658 angeführten beispiele. Weiteres beispiel ist Ps. 63 z. 25: *querte* wird Ps. 88 z. 68 für *salus* gebraucht: *keper of mi querte* = *susceptor salutis meae*.

v. 28. makes. Egerton hat auch hier die oben erwähnte contraction eintreten lassen: *þat berihed mas rihtlice of hert*.

v. 29. tholand ist die übersetzung von *longanimis*, Nordh. *longmod*.

v. 32. hs. graipede ite (= it) se. bough. Doch alsdann bleibt der vers unrein. Vielleicht stand: *graipe (sc. bough) dighte: er hat den bogen gespannt und fertig gemacht*, genau der Vulg. entsprechend: *arcum suum tetendit et paravit illum*.

v. 33. lomes of dede ist die übersetzung von „*vasa mortis*“. *lome* entspricht Alltags. *ȝelōma* oder *lōma* Bo. = *gerät*, *werkzeug*.

v. 34. rede steht statt der gewöhnlichen form *redde*. Got. *raidjan*, unser *bereiten*.

he made to brennand rede ist die übersetzung von: (*sagittas suas*) *ardentibus offerit*, indem das als dat. aufgefasste *ardentibus* mit *to* brennand wiedergegeben wird. Nordh. überträgt wörtlich: *strelas his beornendum ȝefremede*.

v. 35. kyneld. Die gewöhnliche form ist *kindlen*, *cundlen* = *gebären*, vgl. ann. zu Min. I, v. 10.

sloghe = Alltags. *slōh* (Sonner), neugl. *slough* = *grube*, *pflanze*.

v. 10. *scalp*. Es ist dies die übersetzung von *vertex* Nordh. *hnoð* Som. Stramm. führt dies wort gar nicht auf. Coleridge belegt es mit unser stelle. Müller Et. W. führt das verbum *an*: *to scalp* = *scalpiren* und sh. *abgeschnittene kopfhaut* und bringt es mit lat. *scalpere* zusammen. Unsere stelle jedoch beweist, das *scalp* nicht nur die *abgeschnittene kopfhaut*, sondern *den kopf überhaupt* bezeichnet, damit fällt dann auch natürlich die etymologie Müllers.

v. 12. Stevenson druckt *heghist es*, doch es fehlte dann dem nebensatze das subjekt; da ausserdem in der Vulg. *domini altissimi* steht, sind wir berechtigt in *heghistes* zu ändern.

Psalm XVIII. Abgedruckt ebendasselbst pag. 33—55.

v. 2. *walken* ist hier wol als sing. = *walkne* zu nehmen, als übertragung von *firmamentum*, denn plur. auf *n* sind in unserm stücke ungewöhnlich. Die form *walken* neben *wolken* findet sich auch sonst z. b. GE. 103.

v. 3. *riften* in der bedeutung: *rülpsen*, ebenso Ps. 44 z. 1, auch jetzt noch *to rift*.

v. 11. *ghoten* Egert. u. Harl. ms. haben *eten*. Die gewönl. form ist *Altags. eoten* = *gigas*, doch findet sich ja auch nicht selten schwanken zwischen *io* und *eo*.

v. 15. *esse* : *blisse*. Vers 43 finden wir *isse* : *blisse*. Es schwankt *es* und *is* in dem Nordengl.

v. 19. *right* ist hier als adv. zu fassen, vgl. Vulg. *justitiae domini recte laetificantes corda*.

v. 25. yornandlike. Harl. und Eg. haben einen comparativ gesetzt. Harl. *mare yornandlic*, Egert. *mare to be yorned over gold*. Unsr. hs. hält sich tren an die Vulg. *desiderabilia super aurum*.

v. 28. *kambe* bedeutet natürlich *honikambe*, nengl. *honeycomb* = *honigzelle*, genau dem lat. *favum* entsprechend.

v. 32. *hedinges*. Harl. und Eg. ms. *helinges* = *ab occultis meis*. Ebenso *heling* = *velamentum* Ps. LX z. 10. Maund. pag. 217. *heding* ist meines wissens sonst nicht zu belegen.

v. 39. *be mon*, ebenso findet sich *mon* Po. a. Lives X v. 35, sonst ist die gewöhnliche form *mun* = *gedanke*.

at = to bei dem infinitive ist Nordengl.

v. 41. *thinginge*. Egert. hat die gewöhnliche form *þinking*. Es hat unser schreiber wol nur augenblicklich im schreiben *þinken* und *þingen* verwechselt.

v. 44. hier, vgl. oben Ps. VII v. 5 = *bigger redeptor*.

Psalm LXX. Abgedruckt ebendasselbst pag. 225—229.

v. 4. Egerton ms. hat: *In þe lacerd hoped I, noht shent in ai be
Sal I: in þi riðtrisse lese me.*

Es ist aber nicht nötig, die lesart unsrer hs. *Vespasian* zu ändern. Denn obgleich allerdings z. 1 u. 2 sehr lange ist, so sind doch überhaupt die verse unsrer übertragung ganz ungleich. Dass mitten in der z. 2 die übersetzung des 2. verses beginnt, ist auch nichts ungewöhnliches, obgleich sich im allgemeinen allerdings die übersetzung an die strofenabtheilung des originals hält. Allein vgl. z. 51, wo mitten darin v. 19 beginnt.

v. 41. *þilde* (Eg. u. Harl. ms. *þildt*) ist auch bei Orm gebräuchlich. Nordh. hat *ædgyld*.

v. 43. fest am 1. Es ist hier *fest* als part. pass. zu nehmen (statt *fested*) und es übersetzt: *confirmatus sum*.

v. 26. *þat get mi saule*. Vulg. *qui custodiebant animam meam*. Das verbum *geten* = *curare, custodire*, Altu. *gæta*, findet sich Orm 2079, Hav. 2762 u. s.

v. 31. Hier ist *be* aus dem zusammenhange zu *fer* zu ergänzen.

v. 38. eke ist hier das verbum = *Altags. ecan*.

v. 41. for I knewe noght boke writen al ist die freie übersetzung von *quia non cognovi literaturam*.

v. 41. auch ist hier als adv. zu fassen: *einzig, allein*, wie Rolle de Hamp. Pricke 2345, 5698 u. s.

v. 45. *þou taght = docuisti*. Koch sagt I p. 335 § 57: das personenzeichen in der 2. sing. praeter. der sw. verba fehle bisweilen, sicher aus nachlässigkeit. Doch finden wir in unserm stücke *þou made* v. 53 *fecisti*; *schewed* 55 *ostendisti*; *quikened* 57 *vivificasti* und das sw. gewordne *felefaðed* 59 *multiplicasti*; also zu viele stellen, um das fehlen von der endung *-est* nur für versehen zu betrachten.

es ist vielmehr entweder ein anlehnen an die 2. person der st. verba oder direkt an den conjunktiv.

v. 46. wordes pine. Besser ist hier die lesart von E. u. H. *wundes*, da in der Vulg. *mirabilia* steht.

v. 47. in unelde and alderelde. Beide wörter sind sonst nicht zu belegen. Sie übersetzen das Lateinische: *in senecta et senium*. hs. E. hat *in elde and in unelde*. H. *in elde and alderelde*.

v. 50. strende zu Altags. *streónan*, *stríqnan*, kinder gebären. Wir finden *cormenstríð* = *generatio* oder *gens permagna*. *stríð* das simpl. führt Bo. an. *streone* sb. Kyng Alis. v. 511.

v. 60. rone, ein verbum, das Stratm. nicht zu kennen scheint, findet sich noch Ps. CXVIII, v. 76, 82, LXXVI v. 3 und das vbsubst. *roning* XCIH, 19 im sinne von *schmücken*.

v. 61. lomes, vgl. ann. zu z. 33 Ps. VII.

v. 62. salme, vgl. Ps. 7, 42. Schon das Altags. hat eine abneigung gegen die anlautsverbindung *ps* und schreibt neben *psalterium* Ps. 91, 3; 107, 2; 143, 10; 149, 3; lieber *sealm* Ps. 56, 9, 11; 65, 1; 67, 4; 94, 2; 107, 1; *sealnfert* 70, 20; *salletan* 104, 2 u. s.

v. 64. hs. Halgh of Israel. Vulg. *Deus sanctus Israel*, im texte ist daher *Israel* in *Israel* geändert.

v. 65. daie: maie. In *alle daie* (übersetzung von tota die) lässt sich das *e* verteidigen, obgleich auch im dat. meist schon *e* in den Ps. abgefallen ist. In *maie* kann es nur stehen, wie so häufig nach langen silben.

3. Leben der heiligen Katharine.

nach: Early English poems and lives of saints with those of the wicked birds Pilate and Judas edited by Frederick J. Furnivall. Published for the Philological society. Berlin 1862, pag. 90—98.

Alle eigenmannen sind hier, wie in allen folgenden stücken, mit grossen anfangsbuchstaben geschrieben. Ebenso sind zusammengehörige wortteile stets vereinigt. Die metrischen punkte am ende der ersten halbzeile sind weggelassen, um nicht die übersichtlichkeit zu stören. Die *e*, welche sich nach *i* bisweilen in zeitwörtern und adjectiven finden, von Furnivall als *flourishes of the scribe* bezeichnet, sind in unserm texte durch kursivdruck bezeichnet.

v. 1. bi, in temporaler bedeutung im Altags. selten, ist in R. o. G. und den heiligenleben sehr beliebt. L. o. B. 649, 2198 u. a. Sonst wird es hauptsächlich in der verbindung: *bi daie*, *bi nigte* gebraucht.

dawe. Hier zeigt sich der im Südwesten gewöhnliche übergang des inlautenden *ɣ* in *w*. Ähnlich wie S. K. *lure*, *more*, *flowe*, *aslave* u. a. Daneben aber 173 *dayes*, *daie* und ähnliche formen.

v. 2. quene hatte schon Altags. die bedeutungen *königin*, *weib* und *gemahlin*. In unserm gedichte haben wir es nebeneinander in allen drei bedeutungen. Hier, wie Jud. Is. 29, als *königin*. v. 97 als *weib* und 157 als *gemahlin*.

v. 3. clere hat in der ältern zeit nur die bedeutung *gelehrter*, nicht *geistlicher*, vgl. v. 1. So Ael. Pro. v. 19 wird von Aelfred gesagt: *he wes king and he wes clere*. Vgl. auch Ch. C. T. v. 182: *he was also a lerned man, a clerk*.

v. 4. hs. artz. Da hier, wie in: *maumetɣ* 11, 22, 30, 211; *tourmentɣ* 166, 217, und St. Crist. v. 1. *Saraɣin*, mit *ɣ* sicher kein ander laut als *z* gemeint ist, ist hier im texte das gewöhnlichere zeichen dafür gesetzt. V. 117 ist aus versehen *croiz* stehen geblieben.

v. 5. pulke. Ähnliche zusammenziehungen des artikels mit einem vokalischem anlautenden worte, finden sich S. K. häufig *pemperour*, *pemperwe*, *pemperesse*, *fofer* u. a. Jud. Is. v. 89 *paplen* u. s.

v. 7. meche lon le let erie gibt keinen sinn. Mit einer kleinen änderung aber einen vortrefflichen: *meche loude*, er liess ganz laut, viel laut ausrufen.

v. 8. kirriche (zu Altags. *cyn nobilis*? nach Dietrich = *fortissimus*) mischt sich ort mit *kirgriche*, vgl. Proel. z. b. *þæt landes folk ou ure kunicriche*. Ebenso Orm Hav. u. a.

v. 10. here god. Das plur. pronomem steht hier wegen des pluralbegriffes, der in *ech man* enthalten ist.

v. 11. Die reime *lure* : *drane* zeigen, dass der dichter das *n* im infinitive abwarf. Beweisende reime dafür sind: v. 19 *do* : *herto* ; v. 29 *make* : *forsake* (imper.);

v. 19 *go* : *mo* ; 51 *were* : *lere* ; 57 *also* : *do* ; 77 *wenche* : *aquenehe* ; 95 *alle* : *bifalle* ; 109 *afonge* : *stronge* ; 155 *hende* : *wende* ; 165 *blandisinge* : *bringe* ; 171 *deye* : *teye* ; 199 *erie* : *Marie* ; 217 *stronge* : *afonge* ; 235 *drave* : *to dance* ; 243 *wende* : *ende* ; 247 *afonge* : *to longe* ; 255 *skere* : *here* ; 261 *do* : *also* ; 267 *grone* : *alone* ; 281 *ende* : *wende*. Daneben findet sich allerdings v. 15 *anou* : *gon*. Ebenso haben wir beweisende reime, dass *u* im part. der starken verba ausfiel: 53 *note* : *ischote* ; 117 *lare* : *todrave* ; 137 *herto* : *ido* ; 177 *afare* : *care* ; 221 *iswore* : *uore* ; 257 *make* : *itake* ; 301 *also* : *ido*. — So hat denn wol auch v. 11, wo *to don here lare* steht, der dichter *to do* geschrieben. Denn wie v. 58, 65, 69, 72, 77 u. a. beweisen, warf auch vor vokalen und anlautendem *h* der dichter *u* im auslaute ab.

v. 11. *honoure*. Der *u*-laut in Roman. wörtern ist schon immer durch *ou* in S. K. ausgedrückt. So *emperour* 16, 17, 33, 39, 41, 51 u. s.; *ounrede* 32; *sponse* 293; *to sacut* 166; *reisoun*, *resoun* 31, 56, 63 u. s.; *Catoun*; *Mahoun* (hingegen *Platon* 117); zwar 27, 98 *turn*, dagegen *tourne* v. 276. — *u* in Romanischen wörtern bezeichnet den *ä*-laut: *vertu* 102; *dukes* 121 u. a.

naumetz. Aus *Mahomet* verkürzt erhielt es die bedeutung: *götzenbild*. Vgl. du Fresnoie p. 187. Schon Lažamon gebraucht es so und ebenso noch Chaucer. C. T. p. 163 z. 31. In den heiligenleben findet sich dies wort nicht selten.

v. 21. *goure*. *ä* in Germanischen wörtern ist in S. K. durchweg mit *ou* ausgedrückt, ein beweis, dass die hs. nicht vor 1300 anzusetzen ist. So *aboute*, *adoun*, *coupe*, *foul*, *gou*, *gouce*, *hou*, *loude*, *monpe*, *not*, *oure*, *our*, *ous*, *out*, *toun*, *pousend*, *wipoute*. Man sieht, dass auch erst lang gewordne *u* auf diese weise gegeben werden. Eigentümlich verhält sich *pu*, das Laž. schon kurz und lang gebraucht. Steht es allein, so wird es *pu* geschrieben, doch mit dem verbum verbunden finden wir: *ertou* 40, 97; *zyffstou* 90; *penzstou* 98; *welton* 263, 269. Auch wenn *u* mit mehreren consonanten verbunden ist, wird es *ou* geschrieben: *houndes*, *wounde*, *grounde*, *round*, *souud*, *stounde* u. a.

v. 23. *whi*. Altes *hw* wird stets *wh* geschrieben in S. K. Manchmal fällt *w* schon ganz ab: *ho so* 101, 305; *ho* 207, 225. Ebenso Jud. Is. *ho so* 3, 130.

maie : *daie* beweist, dass der durch *e* gegebne zug des schreibers wahrscheinlich ohne wirklich lautliche geltung ist, oder wenigstens wäre ein *e* hier ganz unorganisch. Vgl. auch anm. Ps. 70, 68.

v. 25. *sterres* *hs.* *steires*. Letztere form ist weder aus unserm gedichte (vgl. 123, 127, 128) zu belegen, noch auch sonst wol aus Altengl. zeit. Unstre Änderung ist also gerechtfertigt.

fram behält hier, wie Jud. Is., stets *a*. R. o. G. hat *from*. Sonst geht *a* in S. K. vor *u* in *o* über: *com* 1, 18, 85, 89, 175 u. s.; *bicom* 120; *nom* 88, 98, 180; *combes* 250. Ganz ähnlich hat sich H. Meid. stets *fram* neben sonstigem *o* erhalten.

v. 26. *wendeþ*. Der plur. des praesens lautet auf *þ*, vgl. 26, 45, 48, 93, 132, 133, 136 u. s. Beweisende reime haben wir allerdings keine. In v. 79 aber, der etwa dagegen sprechen könnte, ist *ȝe wene* als *conjunctiv* aufzufassen.

v. 31. *reisouns*. Die gewöhnlichste pluralbildung in S. K. ist die mit *-s*. Vgl. 25, 32, 45, 49, 63, 68, 116, 124, 127 u. s. *knizte* v. 261 neben *kniztes* 192 ist wol nichts als ein schreibfehler. Auch neutra bilden diesen plural: *boncs* 302; *hymes* 260; *whcles* 222, 229; *wordes* 279; neben dem plur. *þinges* 109 finden wir noch den alten *þing* v. 278; *ȝer* hat 5 und 307 noch nach alter weise plur. *ȝer*. Sonst noch 271 pl. *þone*; *brocstes* 250, daneben 215 *brosten*.

v. 32. *nerc*. Die praet. plur. haben das *u* abgeworfen, wie der reim *þere* : *nerc* 143, 149, 191 beweist.

v. 34. *quoyntise*, daneben v. 63 *quoynte*, das Dietz wb. zu *cognitus* stellt, erhielt schon A. R. ein *w*. Hier findet sich *kointe* 291, 328 neben *cwointe* 140, 328 e; R. o. G. hat *quoynte*, *quoyntise*, *quoyntise*, *quoyntise* und ähnliche formen und die form mit *qu* hat sich von nun an festgesetzt.

v. 35. *seide*. Ausgesprochen wurde dies wort schon wie *sede*, vgl. reime, wie 97 *seide* : *rede* ; 265 *seide* : *decide* ; 275 *seide* : *misdeide* ; 283 *sede* : *leide*. v. 265, 283, 292 ist es auch geradezu *sede* geschrieben. In unsern texten blich *seide*, wo es stand, stehen, zum beweis, dass dieser diptong schon als einfache länge ausgesprochen wurde.

v. 39. *freo* : *þe* beweist, dass *fre* gesprochen wurde.

v. 41. *ic wihne swiþe lute* u. s. w. = *ich wünsche nur ganz wenig über mein geschlecht dir zu sagen, denn es wäre sündige prahlsucht (viel davon zu reden)*.

v. 43. man verdumpft sein *a* nicht, vgl. 37, 44, 120 n. s.; *roman* 50, 171, *woman* 54, 74; *manhode* 110; ebenso *can* 29; *gan* (*coepit*) 16, 142, 242; *and* behält stets *a*. Aber *londe, sonde, understonde, longe, stronge, ufonge, fond, wrong* u. a.

v. 48. *ic*. S. K. gebraucht für dies pronomen drei formen: *ic* 75, 191, 203, 241, 261 n. s. ist am häufigsten. *ich* findet sich nur verbunden mit *wole* v. 100, 276; *y* 162, 186, 241, 271.

v. 49. *hem*, hs. *him*, wurde in den text gesetzt, da aus dem verse deutlich hervorgeht, dass ein plural gemeint ist. Dieser accus. plur. lautet aber stets *hem* vgl. 50, 52, 69, 94, 139, 147 n. s.

v. 52. *worlde*, diese metathese ist in den heiligenleben nicht selten. Vgl. Jud. Is. v. 9, 10, 11. Sonst findet sie sich in den schriftstellern von Kent, vgl. Will. d. Shrh. und Mich. Ay.

v. 53. And me schal leone alle men. Wie sich L. o. B. 687 die form *leorde* findet als praeter, zu *leve* = *believe*, so ist wol auch hier der infin. zu nehmen = *lene*. Das simplex *lene* kommt bei R. o. Glouc. öfters vor. Der sinn ist also: Und doch soll man der grossen menge (alle men), allen übrigen leuten glauben und es wird dies mehr nützen bringen, mehr von nützen sein, als einem törichtten weibe, wie du eins bist.

v. 54. *goure* holt is sone ischote. Wir finden schon in den sprüchen Aelfreds v. 421: *sottes bolt is sone ischote*. Ebenso prov. of Hend. v. 55: *Sottes bolt is sone shote*. Vgl. auch Shakesp. As you like it. V, 4.

v. 60. *hyne*. Bo. hat *hina*, woher? Nags. ist es nicht selten Lag. 368; H. Meid. 7, 29; Misc. 82, 308; auch R. o. G. 485, 540; L. o. B. 263 kennen es. Auch Chaucer wendet es noch an, C. T. v. 605. — hire *hyne*. Man könnte hier glauben, dass das bewusstsein für das geschlecht der subst. bei unserm dichter noch nicht ganz erloschen. Allein gerade *soule* ist hier wenig beweisend, da auch noch Sh. häufig von der seele mit *she* spricht, vgl. Hamlet II, 2 u. s.

v. 62. *worst* ist zu Altags. *wōrian* = *vagari*, aber auch *wogen* und *in trämmen unherrollen*; hier vom unstäten unherirren, unherfliehen in der hölle gebraucht, vgl. No. 7 v. 49.

v. 63. *purf*. Wie im inlaute an stelle der weichen palatalen spirans die weiche labiodentale in den südwestl. denkmälern gesetzt ist, so im auslaute hier die harte labiodentale. Doch findet sich auch die form *purm*, z. b. 1405 der O. a. N. und bei R. o. G. *porne*, also auch der weiche laut im auslaute, wenn nicht hier, wie wahrscheinlich, *porn* zu sprechen ist, wie sich ja auch R. o. G. häufig so geschrieben findet.

v. 65. *mid* und *wip* wechseln in S. K. mit einander ab. *Mid* v. 31, 82, 136, 161, 195 u. s. *wip* 84, 107, 196, 229 u. s.

v. 66. *schal*. hs. *scha* ist jedenfalls in *schal* zu bessern.

v. 73. hs. hat v. 73 neben an den rand geschrieben *Retores*, jedenfalls steht dies an falscher stelle und gehört neben 75, wo die rede des einen gelehrten beginnt. Ebenso findet sich v. 97 neben geschrieben: *pruans retor*; und v. 105 *Katerine*.

v. 77. *wenche*. Vgl. über dies dunkle wort Orm II, 591 und Müllers etymologisches wörterb. p. 538.

v. 81. *gon*. Da sich nie ein *ano* statt *anon* findet, dürfen wir hier nicht den conjunktiv *go* herstellen. Es ist offenbar *schal* ausgefallen, vgl. die vorhergehende zeile.

v. 87. *martirdom* : *nom*, ebenso 89 *com* : *dom* beweist, dass der dichter nicht immer rein gereimt hat. Ein *nōm, cōm* schon anzusetzen, ist unglaublich. da Orm stets *namn*, *camm* schreibt. Auch sonst finden sich ungenaue reime: v. 197 *seude* : *wende* u. a.

v. 93. *prute*. Die Altags. form ist *prāt, prýt* (Bo.), doch schon bei Lag. findet sich die form *prude* neben *prute*. Der sinn ist hier, wie auch noch im Nengl. bisweilen = *schmuck, pracht*.

v. 122. *ge witeþ*. Diese form kommt in Kent und Südengland öfters vor. In R. o. G., dann in den heiligenleben L. o. B., ebenso in Mich. Ay. Aus Nags. lässt sich wol ein imperativ *wited* A. R. 92, 248, *iwited* 61 belegen, aber kein plur. präs.

v. 128. *lok*. Altags. *luc* bedeutet ursprünglich: *spiel, kampfspiel, kampf*, dann *das im kampf eroberte, die beute*. Aus dieser bedeutung geht hervor: *gabe, geschenk*.

v. 130. *ȝine*. Die form *ȝine* = *dederunt* verzeichnet Koch erst für das Mengl., vgl. I, p. 276 § 22. Doch unsre stelle zeigt, dass sie auch schon im Altengl. vorkam.

v. 131. hs. cler. Da v. 3 *clerc*, v. 4 *clerk* steht, ist v. 131 nur ein versehen der hs. anzunehmen.

quap þis maistres. Auch hier ist offenbar ein versehen des schreibers, denn beim plur. *þis maistres* steht der sing. des verbums. Da gewöhnlich nur ein meister im namen aller spricht, ist wol am besten *quap þis (der schon bekannte) maister*. Es kommt dazu, dass der plur. *queþen* oder, wie er hier lauten würde: *queþe*, Nags. zwar vorkommt, z. b. Misc. 10, 97; 116, 33. Alt-englisch aber kaum mehr zu belegen sein dürfte.

v. 131. þore = *wir dürfen*. Im Mengl. begegnen wir imperson. *þar*. Gaw. 2355; *þar* Ch. C. T. 1318, 5914, 5918, 6947 u. s.; daneben *darstow* = *darfst du* P. t. Plow. 238, 55. Es scheint hier öfters eine begriffsvermischung von *Ags. þearf* und *dear* vorzuliegen. Vgl. unten Jud. Is. v. 59.

v. 135. bote hat hier seine ursprüngliche bedeutung: *ausserhalb*.

v. 136. ieristened, daneben findet sich für *getauft* 141 *ifulled* u. 192 *ibaptized*.

v. 140. þane. Diese volle form des demonstr. pron. mase. finden wir noch häufig 116, 247, 266.

v. 147. eroiz, vgl. ann. zu v. 4. Aus versehen ist hier in unserm drucke *z* stehen geblieben, das wir sonst in *z* verwandelt haben.

v. 152. Das compos. *apeiren* (zu *pire*) ist, da auch *apceyrn* Prompt. Parv. p. 12 vorkommt, = *empiren*, *empieren*. Vgl. Mich. Ay. p. 10 *anpayri*, p. 237 *anpayri*. Daneben 237 *apayref*. R. o. G. hat auch *apeyren* p. 279; ebenso L. o. B. 1349 *apeiri*. Noch Chaucer kennt sowol *appeired* als *apeyren*. — Wie hier, ist es von den kleidern gesagt: Wyel. deuter. 29, 5; *zowre clothes ben not apeyred*.

v. 154. Zu *schulde* ist *þe* zu ergänzen, da dies verbum stets transitiv gebraucht wird.

v. 156. noblei, ebenso 162. Diese nicht sehr häufige form kennt auch R. o. G. *noblege*.

v. 160. Eigentümlich ist *him*, die accusative mase. form kann sich doch nur auf das sb. ymage beziehen, das immer fem. gewesen. Es zeigt dies eben, dass das bewusstsein für das geschlecht der sb. sehr im sinken war.

v. 173. Die hs. hat: *tuel nigt*; da aber gerade vorher die gewöhnliche form *tuelþ* steht, wurde auch *tuelþ nigt* in unserm texte hergestellt.

v. 179. S. K. liebt die schreibung *prineiliche*, ebenso *prineu* 180. Allein auch hier ist *ei* = *e* zu sprechen. R. o. G. *prineiliche*, *prineu mon* pag. 25, 16 und 18.

v. 181. Von hier an sind bei Furnivall durch ein versehen des druckers die verse verzählt, indem 181 als 180 bezeichnet ist.

v. 202. Nach Furnivall hat die hs. *wiste* : *miste*. Worauf soll sich alsdann aber *miste* beziehen? auf ein aus *ifed* zu ergänzendes sb.? Da wir L. o. B. v. 1958 *wiste* : *wiste* finden, 2293 ebenso, da auch sonst die hs. öfters ein *i* schreibt, wo wir nach des dichters dialect *u* zu lesen haben, z. b. L. o. Edm. 69 *custe* : *wiste*; *churche* : *wirke* L. o. Dumst 105 u. s., so ist unsere änderung wol gerechtfertigt.

v. 212. gentrise. Stratm. führt p. 201 an *genterise* A. R. 168, Jul. ed. Cockayne p. 82, v. 52 mit einem fragezeichen. Unsere stelle und Pil. 220, 234, ebenso R. o. G. 46, 15; 431, 14 u. a. scheinen ihm entgangen zu sein. Die bedeutung geht aus diesen stellen deutlich hervor und Coleridge hat sie schon richtig angegeben: *nobleness*. Ueber *genterise* neben *gentilise* vgl. Burguy 183.

v. 215. speit. Die schreibweise *e* für *es*, *ks* ist in den heiligenleben häufig.

v. 223. tuel wheles, ebenso 223 neben v. 199 *two þinges* zeigt, dass das gefühl für das geschlecht der subst. im verschwinden war.

v. 229. hs. hat alto- heu. In unserm texte sind die worte nach dem sinne getrennt.

v. 232. four þousend. Hier ist *four* nur als unbestimmte zahl gesetzt, wie es häufig geschieht, also nur = *viele tausende*. Vgl. ann. zu v. 182 des Rob. Manning of Brunne.

v. 233. hs. hurne : querne. *Circorn* führt Bo. schon aus dem altags. an. goth. *quairnus*. Da unser dichter liebt: *hurte*, *furrene*, *urpe*, *urþlich* u. a. zu schreiben dürfen wir die änderung von *querne* in *quarne* vornehmen. Mhd. ist ja auch *kierne*, *churne* neben mhd. *quirn* die gewöhnliche form.

v. 236. bilige. Die form *lice* = *leogen*, *belügen*, *betrügen*, *hintergehen* findet sich z. b. Lag. 3034, Hom. 1, 153, O. a. N. 853 u. s. Das compos. *belözen* treffen wir A. R. p. 68, W. d. Shrh. p. 84 u. s.

ibrogt of dawe. Dieselbe wendung für *getödtet werden* findet sich Jud. Is. v. 57

v. 237. *hs.* *noz*. Da sich sonst stets *nozt* findet, wurde letztere form in den text gesetzt.

v. 241. *ferē* : *rore*. Da hier *fore* keinen sinn gibt, müssen wir wol annehmen, dass der dichter die seltene umgelautete form *rere* schrieb. Da aber *rore* die gewöhnliche, setzte der schreiber diese.

v. 251. *mossel* assimiliert aus *morsel* steht auch R. o. G. p. 342 und Mich. Ay. *mele*. Frh. führt ein verb. *to mell* p. 212 an, dessen bedeutung hier recht gut passt: *to swing or wheel round, to turn any thing slowly about*. Praet. würde dann *melde* lauten oder dürfen ein st. v. annehmen: *mele* praet. *mel* (*mal*), *melen*, *molen*?

v. 253. *a* = *at*, ebenso v. 81 u. s., ist auch bei R. o. G. häufig.

v. 255. *skere*. Die bedeutung dieses wortes hat sich noch jetzt im adj. *sheer* = *rein* erhalten. In der bedeutung: *sich von schuld reinigen*, findet es sich z. b. R. o. G. p. 334. *And napeles hu were uton . . . þat hyr moter hyr skere ssode myd fury gre*.

v. 257. *make*, das sich Altags. nicht belegen lässt, ist schon Nags. sehr gewöhnlich.

v. 261. *schalt*, wie die *hs.* liest, ist ein offenkundiges versehen.

v. 264. *hs.* knihte dürfen wir in *kniztes* ändern, vgl. ann. zu v. 31.

v. 269. Da sich kein *reim* auf *nyue* findet, ist hier offenbar eine zeile ausgefallen.

v. 274. *hs.* hat *wip þe touu*, das keinen sinn gibt, es soll jedenfalls *wipout* heissen. Vgl. 284, 287.

v. 296. Im verbum *rinnen* ist S. K. die metathese eingetreten. So hier *orn* und v. 303: *urnep*.

v. 299. Das schwache msc. *manne*, das schon Altags. selten ist, kommt im Nags. und Altengl. immer mehr ab. Mich. Ay. ist wol das letzte werk, aus dem es sich belegen lässt. *manne* ist mit ausfall des *n* = *mannen*.

v. 303. *blyne*. Noch bei Lag. und Orm ist es stets *bi lue* geschrieben. Schon R. o. G. hat es im sinne von *belive*, *quickly*, *hurtig*.

v. 304. *menie sik men* ist ibrogz. Eine singul. form *men* ist durchaus ungewöhnlich; hier setzte sie der schreiber wol durch das plur. *menie* veranlasst.

v. 309. *hs.* *Noon Jhesu Crist* gibt keinen sinn, deshalb haben wir den schluss geändert, wie er fast in allen heiligenleben lautet: *nou . . .* vgl. Dunst. 205, Swithun 159; Kenelm 367; James 71; Christoph. 22s; 11000 virgins 179; Edm. the conf. 597; Edm. king 101; Lucy 174; Edward v. 21; Jud. ls. 115.

4. Leben des Judas Iscariot

findet sich im selben buche, wie das vorhergehende pag. 107—111. Dieselben änderungen, wie bei S. K., wurden in unsern text vorgenommen. Die einzelnen grossen anfangsbuchstaben, welche sich zuweilen finden, wie Rode z. l. Instise 61, 93 wurden in kleine verwandelt. *r* = *u*, die besonders im anlaut stehen; *vp*, vnder u. ähnl. sind der gleichheit wegen mit *u* gegeben.

v. 1. *brid* hat hier noch die alte bedeutung: *brut*, *junges*, ähnl. v. 12 *liþer vode*. Jamieson führt an: *bird*, *bird* = *offspring*; *often used in a bad sense as: witch bird*. An eine bedeutung, wie sie jetzt *bird* in Schottland hat, als spöttelnde benennung einer frauens- und mannsperson = unserm *lockerer vogel* (vgl. Seymour), ist zur zeit unsres gedichtes wol kaum zu denken.

v. 8. *metinge . . . mette*. *Metan* = *träumen* ist Altags. sehr selten, das sb. *mätung* = *traum* nur Dan. 141. Altengl. ist es nicht selten in der bedeutung *träumen* und *traum*. Bei Aelfric kommt es in der bedeutung: *mätung pictura*, *mètre pictor* vor. Ebenso Orm 1017 *meted* = *pictus*.

he = *leo*, vgl. v. 18. Die gewöhnliche form in unserm gedichte ist *leo* 9, 13, 17, 19, 32, 33 u. s.

v. 9. *wordle*, ebenso v. 10, 11. Vgl. ann. zu v. 52 S. K.

v. 11. *mase*. Somn. führt ein wort: *mase* = *gurgles* und *parra* an. Letztere bedeutung passt auf unsre stelle natürlich nicht. Von *gurgles* = *strudel* wird dann die bedeutung des jetzigen *maze* = *irrtum*, *verwirrung* abgeleitet. Stratm. führt diese bedeutung aus dem Altengl. 3 beispiele an: unsre stelle. Troil. Cres. und P. t. Flow. I, 6. In der letzten stelle ist aber die bedeutung: *tiefe*, *abgrund*, vgl. Procl. 15. Die bedeutung *strudel*, *verwirrung*, *irrtum* lässt sich ja recht gut vermitteln und passt hier: *Es ist ein irrtum (eine verwirrung des geistes) deinerseits (þe) und als solcher wird er sich zeigen*.

v. 18. *yfele*. Wir haben hier, wie in der vorhergehenden zeile *iwite*, infinitive mit dem affix *i-*: *sie begann zu wissen und zu fühlen*.

hs. an *pulke tyme*. *And* der hs. steht hier fälschlich für *an*, daher geändert. Dass die *a*-form, nicht *an*, in unserm gedichte die gebräuchliche ist, vgl. z. b. v. 107.

bigite. Dieses part. wird ohne umlaut in unserm gedichte gebraucht. Vgl. v. 13. 86.

v. 19. *freondes*. Wir haben im Jud. 9 plur. auf *s* und 4 auf *n*: Ausser *freondes* noch *arnes* 50, *felanes* 68, *schrewes* 67, *aples* 71, *prophetes* 122, *teres* 125, *bores* 131, 136, *guttas* 142, dann *schrewen* 69, *aplen* 78, *aplen* 78 und *peren* 89. Von umgelauteten nur die gewöhnlichen *fet* 125, *teþ* 77.

v. 20. *hi* ist die gewöhnliche pluralform im Jud. Is., jedoch kommt daneben *he* vor, vgl. 23 und 68.

v. 23. *sege*: *sie sahen zuletzt eine kiste, dahinein taten sie das kind*. An *sagen* = *sägen* ist hier nicht zu denken, da *sagen*, wie in den andern German. dialekten schwach conjugiert wird.

v. 35. *mid childe heo hire made*. hs. hat *make*: *glade*. Der reim zeigt, dass die form *made* stehen muss. Vgl. 63 *made*: *bade*. So ist auch wahrscheinlich zu ändern v. 81, 92, 113 u. s., obgleich es nicht unmöglich, dass unser dichter beide formen gebrauchte. Die bedeutung ist: *sie tat, als sei sie schwanger mit einem kinde*.

v. 37. *þe tyme heo nom forþ* = *nahm die zeit wahr, wartete die rechte zeit ab*.

v. 50. *þat god lete* ist hier nur ein flickvers: *und das gute zu unterlassen*. *þat* kommt Jud. noch öfters neben *þe* vor, ohne dass ein besonderer nachdruck darauf läge.

v. 51. *enne* wechselt mit *anweð* v. 79. Dieses schwanken zwischen *en-* und *an-* ist auch sonst häufig: *enchesun* und *ancheisun*; *encloien*, *encloin*; *enjoine*, *anjoine* u. a.

v. 57. *þing* an sich hat durchaus keine schlimme verächtliche bedeutung. Vgl. lied des gefangenen, wo Christus *þat swete þing* genannt wird. Aber an beiden stellen ist es von *kindern* gebraucht.

v. 59. *þerste*, vgl. S. K. ann. zu v. 131. Der sinn der stelle lässt hier sowol: *er durfte*, als: *er wagte nicht länger zu bleiben, damit er nicht sein urteil, seine strafe empfinde*.

v. 60. Die form *stilleliche* gebraucht auch R. o. G. 19, 16. Sonst ist *stilliche* = nengl. *stilly* die gewöhnlichere.

v. 74. *fader* bleibt in unserm gedichte im sing. unverändert, nom. *fader* v. 75, gen. 71, dat. 87, acc. 85. Ebenso *mader* nom. 1, gen. 109, dat. 86, acc. 94.

v. 76. was. Hier ist seltner weise einmal das *h* ganz weggefallen, während sich sonst *what*, *whar*, *whan* u. a. finden.

v. 78. *þez þu hit haddest iswore*. Aehnli. Ch. C. T. v. 1089. *Some wikke aspect or dispositioun Of Saturne . . . Hath yeven us this, although we hadde it sworn in der bedeutung: verschwören*.

v. 82. hs. hat *gunde* statt *grunde*.

v. 89. hs. Of *þaplen þat þe schrewe whan and of þe peren* also *And bar Pilatus*. — In *whan* ist das *h* ein offenes versehen und in *wan* zu ändern. Auch steckt noch ein andres verderbnis in dieser zeile; wie die hs. hat, fehlt das hauptverbum. In unserm texte ist daher geändert in *þer þe schrewe*. Ich gebe *þer* vor *þa* (das man auch vermuten könnte) den vorzug, weil *þat* an unsrer stelle ausgeschrieben ist und *þat* eher für ein *þer*, als für *þa*, verlesen sein kann.

v. 102. *myn unþonkes* = *me invita*. So Orm v. 7189 u. 7194 und *his þankes* noch bei Chaucer C. T. 1628.

v. 104. *ic* wechselt, wie S. K., mit *y* 101, 120. Ein: *ich wole* ist Jud. nicht zu belegen.

v. 106. *ischryne nere*. *scrifan* hat Alltags die bedeutung: *einem ein urteil sprechen*, dann *verurteilen*. Beo. 979, Cri. 1220, Jul. 728. In der bedeutung *verurteilt, verdammt werden* ist es hier, nicht in der gewöhnlichen Altengl. bedeutung (= *einem eine strafe auferlegen*, dann *absolution erteilen*), zu nehmen.

v. 114. *spene* ist eine nebenform von *spende* vgl. O. a. N. 1525, A. R. 322; ferner im Samum v. 17 in Po. a. Lives.

v. 115. *zyne* steht hier als pluralform, vgl. ann. zu S. K. v. 130.

v. 119. *teopþing*, ebenso 133. Bei R. o. G. lautet die form schon *teþinge*.

Altags. steht in dieser bedeutung Gen. 2122 *teoðan sceat*. Bo. hat jedoch auch *teoðing*, *teoðung*.

v. 121. *þas* als neutr. plur. kommt Altengl. nicht mehr viel vor. *þeos*, *þis* dringt durch alle formen vor.

dede : sede beweist, wie der dichter sprach, wenn sich auch, wie S. K., vielfach *seide* geschrieben findet, vgl. 128, 131.

v. 130. atingred, daneben steht Nags. *offingred*. Die form mit *h* = Altags. *ofhingred* (Bo.) findet sich nicht mehr.

v. 136. keourie. Sonst findet sich, z. b. R. o. G., die form *keuer* = *recover* erhalten, *erlangen*.

v. 137. *liþeri þewe* ist wohl zu trennen *liþer i þewe*, der verworfen von sitte ist. Denn *i* = dem indifferenten vokal, also = *liþere þewe* (verworfenner geselle) ist in unserm gedichte nicht zu belegen.

baret = Altfr. *barat* ist Altengl. selten.

5. William de Shoreham's gedicht von den sieben sakramenten

ist entnommen der ausgabe: The religious poems of William de Shoreham. Edited by Thomas Wright. London 1849. Printed for the Percy Society. No. 85.

Unser stück findet sich dort pag. 44—57. Der text der hs. ist sehr verderbt und häufig muss zu conjecturen zuflucht genommen werden. Der abdruck von Wright ist nicht ganz zuverlässig. Man vergleiche über Wright's art texte zu drucken: The Philological Essays of Rev. Richard Garnett. Ed. by his son. London 1859. pag. 122 u. f.

v. 2. *sage* : *lawe*. Unsere hs. hat sowol *laȝe*, vgl. v. 80, 107, 125, 151 als *lawe* v. 43, 50, 162, 190 u. s. Wir können also ebensowol *sage* in *sawe*, als *lawe* in *laȝe* ändern.

v. 3. *ther was* u. s. w. Zu *ayȝne* ist hier, wie häufig bei William, das subj. aus dem vorigen zu ergänzen: Es wurde sehr wol bezeichnet (angedeutet) einst durch das alte gesetz, dass er, nämlich der mönchsorden, da anfänge, als man gottes haus baute und die diener darinnen erwählte. Oder dürfen wir *ther* in *thet* ändern und direkt auf *ordre* beziehen?

v. 4. Wir finden in unsrer hs. die formen *calde*, *alde* und *elde*.

v. 11. Wie im Altags. gebraucht auch W. d. Sh. *fouȝe* = empfangen, daneben aber auch *afouȝe* v. 222.

v. 12. *brotheren*. Die nichtumgelautete form finden wir bei *laȝ*, neben der umgelauteten *breðren*, Orn hat nur *brefre*. Im Altengl. findet sich im Nord und Süd nur die umgelautete form, allein der Kentdialekt macht eine ausnahme. Wie in unsern denkmale stossen wir auch Mich. Ay. pag. 101, 102, 119 u. s. auf die nicht umgelautete form.

v. 14. *the notheren*, ebenso v. 16. Diese schreibweise entstand aus: *then otheren* mit herüberziehung des *n*. Ähnlich finden wir bei R. o. G. *alle nende* = *allen ende* oder *þorn þe neȝe* = *þen eye*.

v. 15. *hys* = *is*, ist bei Slrh. die gebräuchliche form. Im Kentdialekt ist allerdings die gebräuchliche *is*, vgl. Mich. Ay.

v. 17 u. folg. *So sind die ordensbrüder herausgenommen, anserwählt, im leben, wie die weissen aus den schwarzen*.

v. 20. *Gott möge gehen, gebe, alle ordinierten leute wollten richtig, in richtiger weise, dafür sorgen (nämlich dass sie wirklich wie anserwählte leben)*. Das *e* bei *gode* kann uns nicht auffallen, da auch sonst unsre hs. häufig ein umorganisches stummes *e* den worten anfügt. *scrifan* findet sich schon Altags. mit genet. verbunden in der bedeutung: sich worum bekümmern, wofür sorgen z. b. Metr. 25, 53, 10, 29 u. s.

v. 21. *folle*. *o* tritt im Kentdialekt häufig, als schwächung von *n* ein, z. b. *on* — *ouder* — *op* u. a. Ebenso v. 26 *orthre*, während z. b. S. K. *urpe* hat.

v. 26. *orthre* : *werthe*. Wir können hier sowol *orthre* in *erthe*, also *werthe* in *worthe* ändern. Denn ersteres steht z. b. v. 253, letzteres v. 35.

v. 27. *hys*. Für den acc. plur. des persönlichen pron. der 3. haben wir im Kentdialekte die formen *hi*, *his*, *hise* und *ham*.

v. 28. *toke thou etc.* In die lesart unsrer hs. ist kein sinn zu bringen. Wol zu ändern in *to kethe hy that ... zu verkünden, dass sie wol würdig seien*. Oder: *to kethe hou hy that ... wie sie des würdig seien, sr. dass Christ sie selbst in seiner menschheit annahm*. Vielleicht könnte man auch bessern: *tokne thu = um*

dadurch zu bezeichnen, dass . . . also *thu = thi*, doch gebe ich der ersten änderung den vorzug.

v. 29. doreward kann hier sowol den *wächter* als die *torwache* bezeichnen, vgl. die folgenden zeile.

v. 32. agenyss ist wol in das bei W. d. Shr. gewöhnlichere *azegys* zu ändern, obgleich *azegys* durchaus nicht unerhört ist.

v. 33. to wersiexe : worthe. Schon der reim zeigt, dass hier irgend ein verderbnis ist. Ausserdem finden wir, dass die drittletzte zeile der strophe stets nur drei silben enthält. Denn v. 12 ist *as broth'ren*, v. 61 *thoffice* zu lesen, v. 68 *schold zelde*. Ausserdem ist ein verbum *wersiexe* nirgends zu belegen. Am meisten empfiehlt sich zu ändern: *to werre = krieg führen gegen*. In v. 35 aber mag ursprünglich gestanden haben: *wel worthe tapres to bere*. Ein schreiber vergass *wel worthe* und trug es dann am ende der zeile nach.

v. 42. Die anordnung der verschiedenen geistlichen stände ist nicht etwa, wie man glauben könnte, nach Isidorus Hispalensis de ordinibus ecclesiasticis, sondern nach der reihe, wie sie sich in dem canon Aelfrics finden, abgedruckt bei Thorpe, Ancient Laws of England. London 1840, p. 41 ff. Auch ist hier das amt des einzelnen ganz ähnlich beschrieben, wie in unserm gedichte:

X. Seofon badas syndon gesetec on cyrcan: an is hostiarius, oder is lector, þrida exorcista, feorða acolitus, fifta subdiaconus, sixta diaconus, seofoda presbiter. XI. Hostiarius is þære cyrcan durewerd, se sceal mid bellan biennigan þa rida and þa cyrcan unluem geleafulum mannum and þam ungeleafulum belucan witudum. XII. Lector is readere, þe read on godes cyrcan and bið þerto gehadod, þæt he bodige godes word. XIII. Exorcista is on Englisc sepe mid æðe halsað þa awyrgeðan gastas, þe wyllað menn drecean, þurh þæs hælendes naman. þæt hy þa menn forleton. XIV. Acolitus is geeweden sepe candelas odde tapor byrd to godes þenningum, þonne mann godspell ret odde þonne man halgað þæt husl æt þam weofode, na swyðe he todræfe þa dymlican þeostra ac þæt he geþyenege blyse mid þam leolthe Criste to arwurdnyse, þe is ure leht. XV. Subdiaconus is soðlice underdiacon, sepe þa tætu byrd forð to þam diacone and myd eadmodnyse þenad under þam diacone æt þam halgan weofode mid þam huselfatūm. XVI. Diaconus is þen, þe þenad þam mæssepreoste and þa offrunga sett uppon þæt weofod and godspell eac ret æt godes þenningum. Se mot fulligan eild and þæt fole husligan. Ða sceolon on hwytm alnum þam hælende þeowigan and þæt heofenlice lif healdan mid clænnisse and eall dūgende beon, swaswa hit gedafenad þam hade. Se sacerd, þe bið winnigende butan diacone, se hafað þone naman and naefð þa þenunga. XVII. Presbiter is mæssepreost odde ealdwita, na þæt æle eald sy, ac þæt he eald sy on wisdom. Se halgað godes husel, swaswa se hælend behead. He sceal þæt fole laran to geleafan mid bodunge and mid clænnum þearum þam cristennum gebysnian and his lif ne sceal beon swyðe lewedra manna. Nis na mare betwux mæssepreoste and biseop, buton þæt se biseop bið gesett to hadigenne preostas and to biseopgennu eild and to halgennu cyrcan and to gymenne godes gerihta, forþan þe hit ware to mænigfeald, gif æle mæssepreost swa dyde, and hy habbað ænne had, þeah se oder sy furdor. — Es wurde die ganze stelle hier abgedruckt, da manches daraus dient, dunkle stellen in W. d. Shr. aufzuhellen.

v. 43. Zu verbinden ist: *God let in the elde hawe synagoge werche the ordres*.

v. 45. sched. Aehn. dieser form des part. pass. findet sich GE. *shad* und *schad* oder *saul*.

v. 45—47. Der sinn dieser stelle ist wol: *Und diese scheidung der orden fand statt, dass sein licht* (sc. Gottes licht, wie v. 132 und 143) *niemand in der heiligen kirche entreissen könne: die orden wurden gemacht, um Gottes lehre zu schützen an geheiligten orte*. — *non wryt = wryht = tat, handlung*. Aehnlicher ausfall des palatalen lautes findet sich 130, 151 u. s., also: *dass keune tat . . . entreissen kann*. Besser wäre wol *wryt in wyt = wryht* zu ändern = *niemand*. — *inere* = *Altars. genuerian*, das. in der bedeutung *entreissen* schon Ps. 118, 153 steht. Diese stelle lässt auch noch eine andere deutung zu; wenn wir *hys* = *eos* nehmen und *lygt* als adv. für *lygte*: *Und diese scheidung fand statt, damit sie* (sc. the ordres) *niemand in der kirche ihrem dienste entreissen könnte ohne schwierigkeit* (lygt)?

v. 54. *wel couthe* = *dass nichts unreines öffentlich hereinkommen könne*.

v. 56. *nouthē*. Diese verstärkung von *uu* findet sich im Nags. leben der Marh. 13. 21 als *uu ðen*, *uude* bei Lag. häufig, ebenso R. o. G. und in den heiligenleben. Auch noch Chaucer hat *non þe*.

v. 66. *dotheth*. Vielleicht ist dies *-eth* nur ein versehen des schreibers. Allein da sich schon im Durh. h. die form *biðan* findet, wo man entweder das einfache *bið* nicht mehr als plur. empfand oder es vom sing. *bið* unterscheiden wollte, wie wir bei Lag. ein morganisches *suadeð* = *sind* treffen, so mag man auch hier, wo sing. wie plur. *doth* lautete, um beide formen von einander zu trennen, eine ähnliche morganische bildung vorgenommen haben. Allerdings findet sich daneben *doth* als plur. bei Shrh.

v. 67. *Als ob ihr rechnung ablegen solltet, wann ihr sterben werdet, über das, was darunter, unter dem schlüssel verschlossen ist.*

v. 70. Auch hier ist das verbum zu ergänzen: *sehr verwegen ist, wer dies zu grunde gehen liess.*

v. 73. *baleys*. Hall. führt dies wort als Anglo-Normannisch in der bedeutung: *a large rod* = *gerte*, *rute* an und bemerkt, das zeitwort *baleisen* = *mit ruten schlagen* sei noch in einem teile von Shropshire gebräuchlich.

v. 71. for the nones = nengl. *for the nonce* absichtlich. Morris gibt die richtige etymologie pag. 133 (in: Chaucer, Oxford, Clarendon Press 1872) als entstanden aus: *for þen ones*. Vgl. auch anm. zu v. 11.

v. 82. *by wokke*. Die verdoppelung des auf einen vokal folgenden consonanten beweist in unsrer hs. durchaus nicht immer kürze des vorhergehenden vokals. Vgl. v. 167, wo *clenne* geschrieben, obgleich dies *e* sicher lang ist. Wir können in unsrer stelle also *wokke* sowol = Ags. *wice*, *wuce* oder gleich *wice* nehmen und übersetzen: *woche um wache* oder *seinem amte nach, offiziell*.

v. 84. *onlowke viz. the prophessye*. Aus versehen ist hier im drucke *ou* getrennt geblieben von *lowke*.

v. 88. *aneye*. Stratmann setzt einen infinitiv *anæȝen* an, dessen bedeutung er nicht erklärt. Doch ist *aneye* offenbar = *anoier* und hier in der bedeutung *sich kümmern um* zu nehmen. Ebenso W. d. Shrh. p. 19 *of soþe he ham aneyde*. Die bedeutung unsrer stelle ist: *man soll sie prüfen, dass sie sich um das, was sie lesen, wol bekümmern mögen*. Vgl. über diese bedeutung von *anoier* auch Mätz. W. p. 90.

v. 93. *kedde*. Diese form mit dem infin. *kethen* ist die gewöhnliche bei Shrh.-Orm, Tristr. u. a. denkmäler haben *kíþen* als nebenform zu *cæðen*.

v. 95. *radde*. Die *a-* und *e-*formen wechseln in unsern gedichte beständig ab: *wat, wet, that, thet, hadde, hedde, schad, schet* u. a.

v. 106. In unsrer dichtung fehlt sehr häufig das verbum substantivum.

v. 108. to dryve. Die hs. hat *go dryge*, was offenbar falsch ist. *dryve* out... out of men. Es ist keine notwendigkeit ein out zu tilgen, obgleich eines genügt.

develyn. Plur. auf *-u* sind bei Shr. gerade nicht selten. So haben wir *verden exercitus, jogen quadia, taken clansurac, sibben equationes, ton digiti, tren arbores, nyken officia* u. a. Auch in Mich. Ay. ist derer keine geringe anzahl.

v. 111. *take ham*. Der conjunctiv kann hier verteidigt werden, allein wahrscheinlicher ist, dass ursprünglich *taketh* stand, da auch das entsprechende verbum *seggeth*, also indicativ, lautet. - *ham* ist dat. plur., eine form, welche wir auch in Mich. Ay. finden, sowol für acc. als dat. plur., vgl. p. 5, 8, 13, 11 u. s. *ham* = *him* ist nicht zu belegen. Wir können hier also *take* nicht in der bedeutung *nehmen* auffassen. Doch steht es auch im Altengl. = *geben*. So in unserm lese-buche No. 14, v. 8. Ausserdem aber im leben des Pilatus v. 235: *þo þe gaylre him* (viz. Pilatus) *tak a knyffe, him silwe he* (Pilatus) *sloug anon*. Auch in unserm stück ist *takth* v. 65 und *taketh* v. 100 wol eher mit *er gibt ihm* (se. dem ostiarius oder dem lector) zu übersetzen. Allerdings v. 66, 72, 118 ist die bedeutung *nehmen* sicher. Die älteste bedeutung des wortes ist offenbar die des *berührens, ergreifens*, sowol um einen gegenstand für sich zu nehmen, als einem andern zu geben. Vgl. auch das Altn. *taka*.

v. 119. *opbiggeth*. Hier ist natürlich nicht an *biggen* = *bewohnen, wohnen* zu denken, was sollte alsdann *op* bedeuten? Auch wol nicht an *buggen* = *kaufen*, sondern an *bēȝen, bāȝen* = *biegen, bewegen*. Also: *diejenigen, welche die teufel anbiegen, antreiben*: von den convulsivischen zuckungen der besessenen gebraucht. Wir können hier sowol, nach der sprache unsres dichters, *biggeth* in *begeth* ändern als *seggeth* (v. 117) in *siggeth*, desshalb wurde nichts im texte geändert.

v. 121. *apryse* kommt Altfr. wie das heutige *apprentissage* als *probe, versuch* vor, dann aber überhaupt = *enterprise*.

v. 127. Wright druckte *fer the*, es ist dies natürlich in *ferthe* zu ändern, vgl. v. 155.

v. 128. *wigt* für *wit* = *with*. Shrh. gebraucht die formen *with, wit* und *wid*. Es findet sich bei Shrh. häufig, nicht nur nach *i*, ein unmorganisches *z* eingeschoben. So *waȝt* = *wat*, *foȝt* = *for*, *goȝde* = *bonus* u. a. Besonders haben wir dies vor dentalen, doch auch vor andern lauten. Dagegen ist wieder häufig die palatale spirans, wo sie zu erwarten wäre, ausgelassen, vgl. v. 130: *dryte* — *dryȝte*, v. 147 *lyt*, v. 151 *vytes* u. a.

v. 131. *he yordred*. Wright hat *hey ordred*. Es ist dies nur ein druckfehler, vgl. v. 169.

v. 136. *lokke*. Häufig bezeichnet Shrh. den kurzen vokal durch verdoppelung des folgenden consonanten. Vgl. zu v. 82. Doch gerade diesen stamm schreibt er im comp. *ouloſke* v. 84, ebenso p. 121 u. s., wo *ow* auf verlängerung hinweisen sollte.

v. 138. *to syngre* ist hier als verbum, nicht als subst. aufzufassen, wie das folgende *in tokne* beweist: *um durch ein sinbild anzudeuten...*

v. 139. *crowet*. Auch hier steht *ow*, wie häufig bei Shrh. = *ou*. Die form *eruet* = *phiata* finden wir Rel. Ant. I. 6; Brand. 343.

v. 156. *aolyeth* reimt auf *enjoyeth*. Schon hierin sieht man, dass ein versehen vorliegt. Es ist also *alogeth* wol herzustellen und wir finden im Altfranz. *alier, aléier* und *aloier*, sich verbinden und dann *gemeinsam handeln*. Hier also wol: *er dient gemeinsam mit dem diakon*, vgl. oben den canon Aelfrics.

v. 160. *al bare* entspricht dem Ags.: *and mid eadwuduise fenað*, *corperans* ist eigentlich *das tuch, welches Christi leichnam umhüllte*, dann *das tuch, in welches die hostie gehüllt wurde*. Im Mhd. *corporal*. So sei eine stelle, die zur erklärang unsres verses dient, angeführt, aus Frauenl. 234, 12: *ein corporal gerüeyet in dri ratten dā inne lac daz lebende brāt*, vgl. auch Hav. 488.

v. 164. *bere, lis, hat there*, doch dies ist ein offener fehler, da alsdann gar kein *praedicat da wäre*.

v. 165. *bensy*. Wenn *bensy* nicht einfach eine verschreibung für *clensy* ist (allerdings würde sich *clensy* auf *clensy* reimen), so beruht unsre form wol auf einem neben *heueier* stehenden *beneieier* (vgl. *beneicun*) = *benedicere*. Die bedeutung wäre dann: *mit wasser sich heiligen*.

v. 166. *ryȝte*. Ebenso findet sich v. 128 und sonst, diese nutzlose doppel-schreibung. Es kommt dieselbe jedoch zu häufig vor, um sie nur auf ein versehen des schreibers schieben zu dürfen.

v. 172. *tonwayle* ist das Deutsche *techele*, Altfr. *toaille, touaille*, Nengl. *towel* = *handtuch*.

v. 173. *inere*, vgl. ann. zu v. 45. Hier steht *inere* jedoch in der gewöhnlichen bedeutung von *serrare* = *halten*.

v. 174. *honden*. Dürfen wir hier einen instrumental annehmen, wie er sich noch einzeln erhalten hat oder ist ein *mid* oder *with* ausgefallen?

v. 176. *schete* ist das Ags. *scēat* = *schoss eines gewandes*, dann überhaupt *lappen, tuch*.

v. 178. *inta* ist aus *inte a* contrahirt, denn *te* = *to* findet sich öfters bei Shrh. Ebenso ist v. 222 *tafonge* zu erklären. Hätte die form *to* gelautet, so wäre es in der zusammenziehung *tafonge* geworden.

v. 182. *forthe he lesschte*, *lesschen* entspricht dem Altfr. *lessier, lessier* = *zulassen, erlauben, zustimmen: als Jesus... erlaubte er diesen orden für die zukunft, fürderhin*.

v. 191. *hoche*. Altfr. *houche, housse*, ein mantelartiges gewand, creft. Vorzugsweise hat zwar dieses wort die bedeutung *fähigkeit, geschicklichkeit*, allein auch, wie hier, bedeutet es *kraft, macht*.

v. 195. *for thane*. Schon Lag. gebraucht für *pon* — *propter ea*. Das *thane* wird dann genauer erklärt durch v. 196. Vgl. auch v. 199.

v. 197. *at ordres* = *bei der ordnung*.

v. 210. Hier zu verbinden: *to hyde for the apostles*.

v. 213. *ȝeres*, ebenso 215 gebraucht unser dichter diesen plural, während wir bei andern spätern schriftstellern z. b. Maund. und Chaucer noch die alte neutrale pluralform finden: *ȝer*. Doch Shoreh. gebraucht auch plurales *ȝer*, *ȝier* pag. 63, 74 u. s.

v. 216. *thane prest. Shoreh. gebraucht, wie Mich. Ay., noch häufig die volleren demonstrativformen, besonders für den accusativ. Vgl. Mich. Ay. p. 27, 34 und 66.*

v. 217. *sadnesse* stellt sich zu *sæd* = *satt*, mit *etwas* angefüllt. Die ursprüngliche bedeutung dürfte sein: *gedrängt, fest*, daher *schwer* und *traurig, ernst*. In letzteren sinne ist es hier zu nehmen. Vgl. auch Müll. Et. W. p. 281.

v. 219. *falth* = *zukommen*: *es kommt ihm ein heiliger gebrauch zu, wird ihm zu teil*. Vgl. Wart. Hist. of Poetry II. 59 unten: *Unthberd, it falleth noght to the with yonge children to plege*. Ebenso in unserm gedichte v. 262.

v. 221. *a eiroweche wyse* = nach art einer salbe, wie eine salbe.

v. 225 und 226. Er nimmt das öl auf der innern fläche beider hände, die auf der brust zusammengefaltet sind. *half* dürfte wol in *hand* zu ändern sein, denn die hände des presbyter werden nur auf der innern seite, nicht auf beiden seiten gesalbt. Auch erklärt sich alsdann *of* besser und *gygyned* verbindet sich enger mit dem vorhergehenden.

v. 228. *don dæste*. In *don* steht *o* = *û*; also *doun, herab*. *dæste* entspricht wol dem gewöhnlicheren *duste, in den staub werfen, herab werfen*. Vgl. Stratm. p. 126 und 139.

v. 235. *seyne* = *signum*. Diese form findet sich neben *signe*, z. b. Ios. o. Arim. Rob. Maun. u. s.

v. 238. *thysere*. Auch diese form zeigt, dass der Kentdialekt sich noch manche vollere formen des demonstrativs erhalten hat. Allerdings hat im Altags. im gen. sing. des femin., und ebenso im gen. plur. assimilation des *r* zu *s* stattgefunden, also: *fisse* und *fissa*. Doch steht daneben Alts. *pesaro, pesaru* und gen. plur. *pesara*. Altfries. hat im gen. und dat. sing. zwar assimiliert zu *thisse*, doch der gen. plur. lautet *thessera*. Ausserdem treffen wir Nordh. die formen *ðisser, dæsser* an für gen. sing. fem. und Lag. gebraucht neben *fissr* auch *fissere* für gen. und dat. sing. und gen. plur. Ebenso kommen beide formen in den Hom. vor, daneben *fesser, fæser*. Der Kentdialekt scheint überhaupt eine vorliebe für *r* zu haben, dies zeigen formen wie *perne* = *pesne*. Shoreh. p. 161, Mich. Ay. p. 94.

v. 241. *roude*. Es zeigt sich im Kentdialekt öfters die verdümpfung von *ô* zu *ou*, gerade auch in wörtern, wie unsres, wo *ô* = älterem *â* steht. Sonst aber auch = Altags. *ô*, z. b. donth 260. Im Pricke of Consen. treffen wir dies ganz häufig. Mich. Ay. liebt *no* alsdann eintreten zu lassen: *quo, quod, quos (tanser)* u. a.

v. 246. *erounebet. eronne* wird nicht nur für *das überhaupt*, sondern für *den kopf überhaupt* gebraucht. Vgl. K. Horn 1187, Hav. 568, 902, Min. in unserm lesebuche p. 77 v. 10, 11.

v. 247. *apparyblynge* ist in *apparyllunge* zu ändern. Altf. *apareller* zu *aparel* = *tracht, anzug*, dann auch *cerecmonie*, vgl. Burg. pag. 279 und Mätz. W. pag. 97.

v. 261. *to wysse*. Diese formel treffen wir nicht selten bei Shoreh. p. 1, 7, 54, 126 u. s. = *fest, sicherlich*. Wir haben *to wysse* der interpunktion nach zu *falle* gezogen: *ihm wird sicherlich keine verzweiflung zu theile*.

v. 265. *ymarissched*. Bei Mich. Ay. findet man *ymarissed* = *vermählt* p. 48, 220.

v. 271. *sedder* zu *sid* = *weit, breit*. Also der compar. bedeutet *weiter, ausführlicher, deutlicher*.

v. 273. *breddour* ist, wie das entsprechende *sedder* zeigt, in *bredder* zu ändern und als comparativ zu nehmen. Die formen *bradder* und *brodder* finden sich Rob. o. Gloe. 13, 1 und Wyel. Amos 6.

v. 274. *drof. drifan* findet sich schon Altags. = *ausüben*, vgl. Met. 26, 54.

v. 278. *hs. wrethe* ist, wie der reim *erthe* zeigt, in *werthe* zu ändern.

v. 281. *Deshalb (wegen der hohen würde, die dem priesterstande zukommt) sollen die ordensgeistlichen nach dem äussern zeichen desselben, nach der tonsur verlangen. longis scholle* ist offenbar in *longi scholle* zu ändern.

v. 285. *be astente*. Rob. o. Gloe. hat die form *astint* und *astunt* zu Altags. *astuntan, hemmen, hindern*. Die geistlichen sollen wünschen und dahin arbeiten, dass mehr werde des, das gut ist und dass alles sündige, törichte, gehindert, vernichtet werde.

v. 291. *hyc mote habbe wyke thierinne. hyc* steht = Altags. *hyge*: *Der verstand muss, soll dienst darin abhalten*.

v. 308. greydeth, vgl. auch v. 337, steht für *greytheth*, *bereit machen*.

v. 311 u. flg. entsprechen dem amt des diaconus. Wie der diacon die stola auf der linken schulter trägt, so der christ seine pflichten. 313 bis 315 191, 194 bis 197.

v. 315. krefte. Sonst lässt sich dieses verbum weder im Altengl. noch im Ags. belegen. Doch haben wir *gecreftan* Jul. 290, wo es den sinn hat von: *durch kunst machen, dass...* Also hier überhaupt *bereiten, gewinnen*.

v. 317. herte slaketh. Wir haben zwar ein verbum *slakien, vermindern, unterdrücken, nachlassen*, keine dieser bedeutungen aber gibt hier sinn. Offenbar zu ändern in *ine the hertes laketh. Lakien, heiligen* gebraucht Orm v. 973 u. s.

v. 325 u. flg. *Ein gewissen kann alles ansfuhren, wie ein mann alle weihen in sich vereinigen kann. Andererseits ruht das gewissen (wie der tempel stets ruht, darniederliegt, wenn kein priester da ist), sobald ein mensch seine christenpflicht vernachlässigt.*

v. 329. stent, *stenteth* zu *styntan*, *untätig sein, nicht betrieben werden*.

v. 339. maked ist in *make* zu ändern.

6. Richard Rolle de Hampole's Pricke of Conscience (Stimulus Conscientiae).

Herausgegeben von Richard Morris. Berlin 1863. Das abgedruckte stück steht daselbst pag. 127—146.

v. 1686. Byfor ar gebraucht Hamp. als conjunction, während das einfache *byfor* als praeposition und adv. verwandt wird.

dreful hat unsre hs. öfters: 5083, 5128 neben *dredful* 5101, 5237 und *drededful* 4977.

v. 1688. neven zu Nord. *nafn* = *name* findet sich in Nordengl. quellen, während Südengl. *nennen* gebraucht. Vgl. v. 969, 1757, 1791 u. s. w. Auch Ev. Nicod. v. 24 u. s. Es geht diese form auch in das westliche Mittelengland herein, z. b. All. Po. B. 410, 1376, 1525.

v. 1689. sere in der bedeutung *several* treffen wir schon bei Orm. Doch hier nur in der bedeutung *verschieden, getrennt*, z. b. v. 18653: *Forr ser iss sune and fader ser And ser iss þezgære hafre Almahatig gast*. Ebenso v. 18678 *All ser and all an operr*. Es findet sich dann auch in den spätern Nördlichen denkmälern, z. b. in Rob. Mann. doch ist immer noch der begriff der verschiedenheit festgehalten.

v. 1690. falle, ebenso 1730, wird, wie öfters auch im Deutschen, für *geschehen, sich zutragen* von Rolle gebraucht. Vgl. auch *hyfalle*.

v. 1699. þir, ebenso 1715, 1733, 1908, auch im Curs. Mn. u. Ev. Nic. ebenso lautend. Es ist die gewöhnliche Nordengl. form für den plural; Alm. *þeir*. Jetzt noch Schott. u. Nordengl. *thir, ther*.

v. 1700. gun. Das simplex *gon* ist nicht selten Will. o. Pal. 691. P. t. Plow. prol. 11, auch noch bei Chaucer.

v. 1703. sternes, ebenso 1802, 1120, 996 u. s. ist die Nordengl. form, vgl. Curs. Mn. Wiel. u. a. Schon Orm hat *stearne, sterrne*, Südengl. dagegen *sterre*.

v. 1703. ken. Die gewöhnliche bedeutung ist, wie Got. *kannjan*, die des kundtums, *bekannt machens*, doch auch die bedeutung: *kennen, erkennen*; eine bedeutung, welche dem Nengl. *to ken* erhalten ist.

v. 1701. thrang. *Es soll ein grosses gedränge unter den menschen entstehen, sie drängen sich, die zeichen zu sehen und zu hören oder sie drängen sich aus furcht zusammen.*

v. 1705. mengyng = *mengen miscere* bekommt auch den sinn von *verwirren*. So Lag. 3407 u. O. a. N. v. 915.

v. 1707. wax dry. übersetzung von *arescentibus pre timore*. Die menschen sollen tränenlos werden. Diese bedeutung hat noch heut zu tage *dry*.

v. 1709. til wird von Rolle, wie von Orm und allen Nördlichern schriftstellern, in der bedeutung *to* gebraucht, vgl. 1731, 1773, 1302 u. s.

v. 1712. comand. Rolle bildet, wie alle Nordengländer die partie. praes. auf -nd. Die bildungen mit -ing sind verbalsubstantive, z. b. v. 1710, 1768, 1769 u. s.

v. 1717. thynges. Der plural auf *es* ist hier auch in den neutra durchgedrungen. So *wonders* v. 1724. *takens* v. 1733, 1748. *watters* v. 1777. *hanes* v. 1801 u. s.

v. 1726. ere-on = *here-on*, wie unten; vgl. ann. zu v. 5220.

v. 4730. or. Hier, wie v. 2067, treffen wir die *o*-form an. Doch gibt Rolle der *a*-form den vorzug, vgl. v. 9, 407, 410, 1686 u. s.

v. 4733. sal. Wir finden bei Rolle schon häufig den ablaut des sing. praet. in den plural eingedrungen. Vgl. *sal* v. 1706, 4711, 4743 und *shalle* 1810; *may* 1737; *can* 4800 u. a. Bei Rob. Mann. ist es noch häufiger.

v. 1735. yhitte neben *yhit* und *yhet* vgl. v. 1738, 4746.

v. 1736. mast harde. Rolle bedient sich schon öfters dieser umschreibung des superlativ, nicht nur bei mehrsilbigen, wie 4771 *mast wondreful*. Auch R. o. Gloe. umschreibt schon bisweilen auf diese weise.

v. 1718. reherces. Dieses verbum stellt sich zu Alfr. *hercer eggen*, *wieder pflügen*, *wiederholen*. Bei der anderen ableitung von *hear audire* dürfte der begriffsübergang schwer zu vermitteln sein.

v. 1755. stande. Die infin. haben meist in unsrer hs. das *-en* abgeworfen vergl. *stand* 1767, 4806, *com* 1772, *mak* ebend., *wit* 1775, *last* 1778, *spring* 1780. Doch daneben *brygne* 1776, *rygne* 1777, *falle* 1782, 4803, *com* 1820 u. s.

v. 4759. hokes. ebenso 4982, 5115, 5355 neben *hokes* 1750, 4754, 5237, wie überhaupt im Nordengl. *o* häufig *u* wird, vgl. 1763 *das* = *doth*, ebenso 5315 neben *dos* 5313, 5317, 5348; *gud* adj. 1967, 5025, 5136, 5213, 5253, 5345, 5347, 5369 u. s. Aehn. auch Ev. Nic.

v. 4767. hs. agay (reimt mit playn), schon von Mor. wurde das *n* ergänzt. v. 1770. fierth aus älterm *fiorda* gehört dem Norden und Westmittelland Englands an.

v. 4772. romyng und v. 1771 *romyng*. zu Nord. *rômr*, *stimme*, *geräusch*. Nur in Nordengl. quellen gebräuchlich: Al. Po. p. 84 v. 1512; Avow. Arth. XII, 3; Mor. Arth. 781; Ms. Lansd. 318 hat das auch im Süden gebräuchliche: *romyng*.

v. 4775. hs. whit offenbar ein schreibfehler für *wit* oder das unserm schriftsteller gebräuchlichere *witt*, *witte*.

v. 1781. on grisse, nur hier steht die form mit *i*, sonst z. b. 4884, 6392 *gresse*.

v. 1782. byggyns. *Byggyn* ist ein dem Nordengl. sehr gewöhnliches wort, vgl. GE. 718, 762, 817, 3163 = *gebäude*, *wohnung*, *haus*.

v. 1786. hs. an ist eine bei andern schriftstellern sehr gewöhnliche nebenform von *and*, vgl. Will. v. Shor. Doch an unsrer stelle wol nur ein schreibfehler für *and*, da sonst die hs. immer *and* hat.

v. 4787. hortel stellt sich zu *hurten*. Alfr. *hurter*, *aufeinanderstossen*, *verletzen*. Es ist nicht nur im Nordengl. gebräuchlich, z. b. Wycl., wir treffen es auch in W. o. Pal. 5043 und Chauc. C. T. v. 2618.

v. 1788. ilka. Meist gebraucht Rolle *ilka*, vergl. 1756, 1760, 1788, 1791, 1807 u. s., doch auch *ile* ohne den unbestimmten artikel v. 1813, 4885, 4942, 4993 u. s.

v. 1789. thre. In den hss. des Pricke of Conscience, haben, wie in denen des Curs. Mn. und des Ev. Nic., nur die demonstrativpron. und die davon gebildeten adverbien in der schreibung durchweg ihr *p* behalten. Im in- und auslaute der andern wörter wird *th* geschrieben, auch im anlaut ist in unserm stück *th* in den nicht zum pron. dem. gehörigen wörtern fast gänzlich durchgedrungen. In andern quellen des Nördl. Englands, z. b. Rob. Mann., finden sich noch häufiger formen mit *p*, vgl. das gegebne stück. Das im demonstr. am längsten ein besonderes zeichen blieb (in Ev. Nic. ist es ein *y* mit heraufgezogenem anfangsstriche), beweist, dass man noch immer die verschiedenheit dieses lautes von andern anlautenden *th* spürte.

v. 1793. hard *herd*.

v. 1798. com. Die infinitive werden entweder ganz ohne endung, wie 1892, 1897, 5032, 5091, 5111 u. s. oder mit *e* 5042, 5107, 5064, 5076 u. s. geschrieben. Ob in letztern fälle aber noch gehört wurde, fragt sich sehr. Zwar finden wir 5118: *til þe dome* : *come* und *shene* : *Mathene*, aber auch 5119: *halde* (inf.) : *calde* (part. pass.), wo in letzterem worte *e* ganz sicher niemals gehört wurde.

v. 1812. bridalles. Bo. führt eine Altags. form *bridealo* an, welche die ursprüngliche bedeutung anzeigt: *hochzeitsbier* eig., dann das *hochzeitsfest* überhaupt.

v. 1851. yhed. für *z*, wenn es *j* der verwandten sprachen entspricht, setzt unsere hs. *yh* : *yhe*, *yhou*, *yhouthe*, *yhong*, *yhere*, vereinzelt daneben *yong* 5135.

v. 1853. hs. brumstane. Sonst ist die gebräuchliche form *brimstone*, daneben bei Chaucer C. T. v. 629: *brumstoon*, vgl. Chau. ed. Morr. Clar. Press. Dass wir

es hier v. 4853 nicht mit einer verlesung oder verschreibung zu tun haben, beweist, ausser v. 6893, die form *bronsaue* 8056. Die bedeutung des wortes ist klar, es gehört zu *brinc*, also *der brennende stein*, *meteorstein*. GE. ist dafür *brinfir* 751, *brinfir* 1161 angewendet.

v. 1859. *haly*, 1886 *hali*, daneben findet sich die form *halely* als adverb. Aehnl. Rob. Mann.

v. 1867. *spere*, ebenso 1887 = *spharra*. Chaucer gebraucht es noch C. T. 11592.

v. 4875. *pe buk says and lers* wurde in unserm texte aus ms. Harl. 4196 verbessert. ms. Cott. Galba, E IX, nach welchem unser text im allgemeinen gegeben ist, liest: *says als lers*.

v. 1880. *veniel syn* ist die sünde, die gebüsst werden kann im fegefeuer, ihr gegenüber steht die sünde, die nicht vergehen wird, die todsünde.

v. 1881. *herth*. Man könnte hier an *herth*, Altags. *heorð*, unser *herd* = *focus* denken. Doch v. 71 und 109 steht *herth* = *erth*, so dürfen wir es auch hier nehmen. Auch sonst ist das hinzutreten eines unmorganischen *h* nichts ungewöhnliches in der Galba hs. unsres gedichtes, vgl. *hauen* = *awen* 3877, *heke* = *eke* 3546, *herer* = *erer* 3932.

v. 1891. *rayke*, Altags. *rācan*, *sich erstrecken, ausbreiten*, dann *vornwärts gehen*, so schon Lag. 16263, 25646.

v. 4895. *passed* hat hier die bedeutung von *surpass*, übersteigen. Vergl. Vulgata. Gen. 7, 20 *quindecim cubitis altior fuit aqua super montes, quos operuerat*. (Luther übersetzt allerdings *fünfzehn ellen hoch ging das gewässer über die berge*.) Ebenso gebraucht es Rolle 2309. V. 4908 hat *passand* den sinn von *vorübergehend*: *drei abteilungen sind bemerkbar während des grossen brandes, drei abschnitte folgen auf einander*.

v. 1906. *dasednes*. Ms. Lands. 348 hat dafür *coldnes*. Morr. gibt denn auch diese bedeutung *coldnes* für *dasednes* an. Hall. I, p. 292 führt ein verbum auf: *dase* = *to dazzle, grow stupified* und *dascenesse* = *dimness*, beides soll Altags. sein. Woher genommen? Es findet sich Mhd. *dascie* adj. *damm, trümmersch* und *dāse, hēce, unhold* vgl. Mhd. W. p. 308, 309. Die bedeutung *träumerisch, lössigkeit* passte hier und in dem von Morr. p. 289 angeführten beispiele.

v. 4908. *contend* der hs. ist in *conten* geändert worden.

v. 1913. *line*, in der bedeutung *refine, purify* noch öfters Aliengl. zu belegen. Vgl. Hall. I, p. 357.

v. 4920. *about*. Die gewöhnliche form bei Rolle ist *about*, *aboutte*, vgl. 4326, 4329, 4862, 4894, 4934, 4940 u. s. Ebenso Min. pag. 30, 37 u. s.

v. 4944. *dampned*. Schon im Nags. wird häufig zwischen *m* und *n* ein *p* eingeschoben, so A. R. *uempnen* p. 84. *isompned* 186, *uempned* 158, 200, H. Meid. p. 5 *uempuede* u. s.

v. 4948. *alkyn kyn* wird mit *al, ilk, aa, what* u. ähnl. wörtern zu einem verbunden. Ebenso finden wir es bei Ev. Nicod. und Curs. Ma. und in andern Nördlichen denkmälern.

v. 1949. *neshe*. Es ist das Got. *hnasqus*, Altags. *hnawc*. Die gegenüberstellung von *heard* and *hnawc* findet sich schon Sal. 286, vgl. auch für Mengl. W. o. Pal. v. 195.

v. 4956. *sees* = *eses*. In der Galba hs. ist dies das einzige beispiel, wo *s* für *c* steht. In andern hss. ist diese verwechslung sehr gewöhnlich.

v. 4979. *tite*. W. o. Pal. hat nebeneinander die formen: *tid* 1167 und *tit* 1013, sonst ist die gewöhnliche form *tit*. Es stellt sich zu *tide*, *zeit*, also *zeitig, schnell*.

v. 1993. *alle-if*, ebenso 2206, 3650, 3687, 1107 u. s., auch *all-if* 1711, 1726 u. s. Die bedeutung ist *although, obgleich, wenn auch*. Noch Wyel. und die andern Nordengländer gebrauchen es. Ganz vereinzelt gebraucht es auch Chaucer.

v. 1996. *hs.* war *strew*. Aehnliche kleine versehen der hs. sind v. 1998 *guder*, 5001 *crannghitte* u. a. Solche fehler der hs., welche alle schon Morris verbessert hat, übergehen wir in zukunft.

v. 5010. *outragionste* bedeutet *das gehen über das richtige mass*, hier ist von unförmlichen, ungestalteten gliedern, von zu grossen, die rede. Ebenso v. 5011. Ihnen gegenüber stehen v. 5013, 5014 fehlende oder zu kleine gliedmassen.

v. 5020. *ayenand* hat schon Alfr. die bedeutung: *convenable, agréable, à proportion*.

r. 5044. son of Goddes awen beme ist übersetzung von: *in tuba dei*. — *son* = *sonus* gebraucht noch Chaucer.

r. 5062. ourwhar, ebenso 4753, 6983, *ourwar* 4339, ebenso 5057 *nourwhare* = *errenhar* (*nerrenhare*), *wo immer*. Rob. Mann. hat *noure* = *never*, vergl. v. 371 u. s.

r. 5077. crag ist dem Keltischen entnommen. Gael. *creag*, *fels*, *stein*.

r. 5081. hs. Johan. Der reim *throne* beweist, dass die Englische form *Jon* oder *Jone* zu setzen ist. Ebenso ist 2197 *Johan* und 5360 einsilbig zu lesen. V. 6721 ist *Jon* geschrieben.

r. 5085. Jope. Die gewöhnliche schreibung ist *Job*, vgl. v. 413, 511, 709, 759. Des reimes *hope* wegen ist hier *Jope* geschrieben, v. 2832 steht: *hope*: *Joh*.

r. 5125. levening = *blitz*. Es ist nicht nur im Norden gebräuchlich, auch Gower und Lydgate wenden es an. Vgl. Hall. II, 516. Auch noch später treffen wir die form *lecin* an, z. b. bei Spenser. Entweder müssen wir es zu *lîz* stellen, mit übergang der palatalen spirans zur dentalabialen oder mit Wedgw. zum Keltischen *laifu*.

r. 5127. Der gen. sing. lautet gewöhnlich bei Rolle *mans*, vgl. 5230, 5262, 5278, 5328. Hier und 5274 ist *man* geschrieben, allein da in beiden fällen das folgende wort mit *s* anlautet, kann es auch ein versehen des schreibers sein.

r. 5130. onence gebraucht Rolle für *gegenüber von*... Die form *auentis* steht Rel. Ant. II, 47. Dann bei Wycl. und sonst in Nordengl. quellen. Später auch bei Ben Jonson und neuerdings in Burns gedichten: *auent*. Rolle gebraucht es noch 1355, 3678 und 5192 = *gegenüber von*. Es ist nicht nötig mit Mor. diese stellen zu trennen und zwei bedeutungen von *onence* = *against* und *opposite* aufzustellen, vgl. Morris p. 309. — Hier ist *gegenüber* in der aufwärts steigenden richtung verstanden = *über*. Vgl. v. 5194 und 5224.

r. 5111. uprime ist contrahiert aus *uptaken*. Solche zusammenziehung findet im Nordenglischen öfters statt, vgl. anm. zu Rob. Mann. v. 416.

r. 5169. at say. Ebenso findet sich *at* beim infinitive v. 5233, 5285. Sonst setzt Rolle *til*.

r. 5174. þe wurde hier eingeschaltet, ebenso v. 5232. Im letztern fälle hat es auch Morris gesetzt. Warum nicht hier?

r. 5179. ahoven, ebenso 5285. Wie in *aboute* und *aboute* *a* und *o* wechseln, so auch *aboven* mit *oboven* 819, 2875, 4123, 5224 und neben *aboune* auch *oboune* 5405. Dasselbe schwanken zwischen *a* und *o* treffen wir auch bei Rob. Mann.

r. 5192. þe middes. Wie sonst *a middes* = *amidst*, ist hier *middes* mit dem bestimmten artikel verbunden.

r. 5202. nerehande = adj. und adv. *nahe*. Vgl. das von Morris pag. 308 gegebne beispiel.

r. 5205. whechen, ebenso *hethen* 3704, 6007 und *þethen* 2721, *þepen* 5831 sind die Nordengl. formen für *whence*, *hence*, *thence*. Orm, G.E., Surt. Ps., Ev. Nic. brauchen auch die ersten.

r. 5220. hs. even ändert Morr. in *heven*. Doch fehlt bisweilen anlautendes *h* in der Galba hs., vgl. v. 5273 *elle pyu*.

r. 5226. hs. Galba: myndes. Harl. 4196 in *myddes*, welches in den text gesetzt wurde.

r. 5235. awsterne, ebenso v. 6181. Die form, statt des gewönl. *austere*, lat. *austerus*, ist wol durch anlehnung an das gleichbedeutende *stern* entstanden.

r. 5240. lyfled, ebenso 5389. Die gewöhnliche form ist *livede*.

r. 5261. bla ist die farbe eines toten: *bleifarben*, *aschgrau*. Vgl. Town. My. p. 224 *as blo as led* und P. t. Plow. B. pag. 36 v. 97 *blo askes*.

r. 5311. enchesom, zu *cuchoir*, bedeutet sowol *wodurch etwas geschieht*, als *wie etwas geschieht*, also *grund und ursache* oder *art und weise*. Vgl. auch Rob. Mann. im lesebuche v. 201.

r. 5313. þus, ebenso 5332, 5360, 5383. Sonst *þus* 1855, 1891, 1916, 1923, 1936, 1951, 5316 u. s.

r. 5326. parantere, ebenso 2562 *paramter*. Letztere form hat Rob. o. Gloc. Die eigentliche bedeutung ist, wie franz. *par aventure* = *zufällig*. Doch hier übersetzt es *fortasse* v. 5317, also = *vielleicht*, *möglicher weise*.

r. 5327. erres, ebenso v. 5600, ist übersetzung von *cicatrices*. ar. Wycl. Lev. 22 von dem Alm. *or wunde*. Hall. I, 77 bemerkt: *ar* = *scar*, *pockmark*. *This word is extremely common in the North of England*.

v. 5310. *hs.* *be ne way*. Es ist hier, wie sich auch v. 5359 richtig findet, *ne* in *na* zu ändern. Umgekehrt ist v. 5370 *na* der *hs.* offenbar in *ne* zu ändern.

v. 5348. *gude : rode*. Da in unserm gedichte bald *ā* an stelle von altem *ō* steht, bald das alte *ō* sich erhalten hat, so wurde in unserm texte nichts geändert.

v. 5357. *reddour*, ebenso v. 5375 u. 6091 *reddure*, leitet Morris von Ags. *hræth* ab und stellt Schw. *radde* = *to fear* dazu. Orn gebraucht auch *rad* = *territus* und ebenso finden wir es in andern nördl. stücken. Doch was soll hier die bedeutung *furcht*? Hier, wie an den beiden andern stellen steht es — Altf. *reideur*, *roideur*, zu Latein. *rigidus* und bedeutet: *straffheit, unbegängelt*.

v. 5360. *Johan wyth þe gilden moth* ist die übersetzung von *Johannes Chrysostomus*. Cursor M. macht geradezu einen *John Gildenmoth* v. s. v. 21 u. s.

v. 5366. *Gyfland*. Es ist hier ein *h* fälschlich eingesetzt, wie sich z. b. *feth* statt *fet* findet.

v. 5373. *hs.* *dre* ist in *dred* geändert, vergl. 5104, 5082, 5368, 5384, 5382, 5390 u. s.

v. 5382. *dole*. Auch R. o. Gloc. hat p. 384 die form *deol* und *del* pag. 392 auf Altf. *deol*, *schmerz* zurückgehend. Noch jetzt ist es in Nordengland gebräuchlich.

aght hat hier schon offenbar die bedeutung *etwas zu tun haben, müssen*.

7. Osterlied

findet sich abgedruckt in: *Reliquiae Antiquae* ed. by Wright and Halliwell, 1. pag. 100—102 und in: *An Old English Miscellany* ed. by Richard Morris. Early English Text Society. Publ. No. 19. London 1872, pag. 97—99.

v. 2. *biginniz*, ebenso Mor. Arth. *pluntez*, *funde* v. 2004; *ffighttez* v. 2092; Perc. o. Gales 534, 673. In diesen beiden denkmälern wird auch *z* für *genet*, und plur. *s* gebraucht: *wordez*, *dederz* u. a.

— *þis day* = *dieser tag der osterzeit*. *þis* steht allerdings auch, wie der nächste vers beweist, für plur. Vielleicht dürfen wir hier, da unser text mancherlei nachlässigkeiten zeigt, in *þis days* ändern.

v. 4. *joye der conjunct* lässt sich hier allerdings verteidigen, doch besser wäre *joyeth*.

v. 7. *al* = *although*, *obgleich*, *wenn auch*. So gebraucht Chaucer noch *al* vgl. C. T. v. 2264, 2741, 6754 u. s.

v. 12. *wlong*, gewöhnlich *wlong* geschrieben, ist eines der wenigen mit *wl* anlautenden wörter, welche sich noch nach der Ags. periode finden. Altengl. haben wir *wlauc* in Song of Merce (abgedruckt in Furniv. Lives of Saints) v. 3 u. Meagl. z. b. Will. o. Pal. v. 1634 u. All. Po. noch häufig p. 4 v. 122; p. 35 v. 1170, p. 56 v. 606, p. 61 v. 793, p. 65 v. 933, p. 106 v. 486 u. s.

v. 13. *grete munde* gehört zu Altags. *myud*, erhalten in *remyud* = *mens. cogitatio*. Unser *of grete munde* ist *grossmütig*.

v. 14. in *bokes* and in *bank*. Es ist hier diese alliterierende verbindung gesetzt. *boskes* ist *gebüsch*, *wald* und *bank* bedeutet *hügel*, dann *die dämme am ufer*, *das hohe ufer*. Es steht natürlich nur, wie unser *wiese und wald* oder *berg und tal* = *überall*.

v. 15. *isout*. Vor *t* fällt in unserm gedichte öfters die gutt. spirans weg. So *alut* v. 24, *lut* v. 72 = *lahute*; *nout* v. 26; es findet sich auch dann öfters das *t* verdoppelt. v. 17 *müthe* = *mühte* und v. 53; *nowrt* v. 17.

hayet. Anlautende spirans verhärtet sich in unserm gedichte meist zur tenuis, so v. 54 *driet* und *wit* statt *with* v. 7, 22, 37, 52, 57, ebenso *det* statt *deth* 45, 67.

v. 20. *Christ brach durch seine wunden, durch seinen tod, die fesseln, die so fest waren*.

v. 23. *hs.* *wilde* and *wlong* ist in *milde* geändert worden, vgl. v. 12 und auch v. 10.

v. 25. *fram me*, besser wol *for me*, es ist *fu* mit einer schleife aufwärts abgekürzt, das *m* wird aber vom folgenden *me* dazu gekommen sein und ursprünglich *f* mit aufwärts gezogener schleife = *for* gestanden haben. Denn *fram* = *von*, *durch* ist ungebrauchlich, obgleich dies hier einen ganz guten sinn gäbe.

v. 26. *hey*, sonst lautet der plur. *he* v. 28, 36, 40, 43.

v. 30. *alowe*. *low* entspricht Altags. *hlāw*, *hlār*, *höhle*, *grab*, *grabhügel*, dann überhaupt *hügel*. So schon Altags., vgl. Phön. 25: *hlāwas* u. *hlincas*.

v. 32. *scumi*. Morris nimmt es p. 285 = *schomie*, *beschimpfen*. Doch ist diese erklärungs mangelhaft. Beispiele für *u* = *o* liefern sonst nur Nordenglische denkmäler, im Norden ist aber unser gedicht weder gedichtet, noch geschrieben. Die gewöhnliche bedeutung von *to scum* ist noch heutigen tages *schäumen*, *abschäumen* und die ursprüngliche Nordengl. form *skim*, *abschäumen*, *über etwas hinfahren*, *es leicht berühren*. So finden wir bei Hall, p. 716 die form *scum* aus Suffolk angeführt = *to mow*, *mähen* und *to strike one on the mouth*. Letztere bedeutung passt hier trefflich, erstere bedeutung aber die des *mähens*, *abschweidens* dürfte das im Mhd. W. pag. 137 H, 2 unerklärte *schümmen* klar machen: *sü swert geinck wol dar wirken, houwen unde schümmen, gaustren unde gelümmen, wunden unde sēren. Also hauen und (wie mit einer senze) mähen, schneiden*.

v. 33. *aprowe* = *praz*, *prah* eine zeile lang.

v. 44. sonde eig. *sendung*, dann = unserm *gang*, *gericht* bei der mahlzeit. So Misc. pag. 174 v. 105: *Uwer beoð pine dihsches midd pine swete sonde* und ebenso GE. v. 2295. *Of euerile sonde, of euerile win, Most and best he gaf Beniamin*, vgl. auch das ganz ähnlich entstandne mhd. *trachte, tracht, aufgetragne speise, gericht*.

v. 45. *ho* = *o*, ebenso v. 69 *hure* = *ure*.

v. 47. mütte. Ebenso finden wir die folgende spirans v. 53 mit vorausgehendem *i* assimiliert. Oder ist, wie die form *nowett* vermuten lässt, *z* ausgefallen und *i* zu *i* geworden (*ü* geschrieben). Doch gegen letztere auffassung spricht, dass wir sonst nirgends im Osterl. einen langen vokal durch zwei kurze wiedergegeben finden.

v. 48. *walle*: *wallen*. Hier wurde das erste in *uallen* geändert, da es sonst ganz unnötige tautologie wäre.

v. 58. Wright hat diesen vers gänzlich ausgelassen. Er ist von Morris ergänzt.

v. 61. *ran of he blod*. *he*, ist wie Miscell. p. 221 v. 331 (*to God þis is a he trespas*), = *he* *altus*. Wr. liest: *the trace ran of; he bled Chan gedere, fles and blod And face*.

v. 62. *changedere* = *changed were*. Ähnlich wurde contrahirt H. Meid, pag. 19, 27 *ichulle* und A. R. *ichulle* p. 72, 126, 222 und sogar *ich chulle* und *ich chulle* p. 186, *ie chulle* 76, 78.

v. 67. *man*. Hier, v. 81 und v. 11 *bank* haben wir die *a*-form erhalten, sonst ist immer *o* eingetreten. Doch da kein denkmal consequent *o* durchführt, behielten wir an diesen zwei stellen *a* bei.

v. 69. *wes*, wie v. 62 *fles*, = *wesh*.

v. 73. *hs*. *brace* ist mit Morris in *brac* geändert worden, wie auch v. 20 steht.

v. 75. *And ches hem out u. s. w.* Wright liest: *And ches here out that there were gode*. Nach Wr. lesart ist der reim, der gewöhnlich die zwei vorletzt in zeilen mit einander bindet, hergestellt (*here*: *were*). Doch zeigen v. 31, 32; v. 12, 13, dass der reim an dieser stelle nicht durchgeführt ist. Wir folgen also hier Morris, dessen lesungen stets zuverlässiger, als die von Wright.

v. 78. *ene* ist hier, wie L. o. B. 882. — *cinzig*, *allein* zu nehmen. *Christ schickte die aus der hülle befreiten seelen in das paradies und stand allein am dritten tuge vom grabe auf*. Vgl. ev. Nicod. cap. IX. — Morris übersetzt *ene* mit *on*, doch zeigt v. 79, dass unser dichter *on* schreibt. Auch v. 45 weist darauf hin. Wright hat *one*.

v. 81. *denns*. Unsre *hs*. lieb. die zusammenziehungen *denns* *us*, vgl. v. 62. *hs*. *everliche one*, jedenfalls nur eine verschreibung, vgl. v. 3, 69.

v. 81. *lay*, *das gesetz*, steht auch geradezu für *glauben*, vgl. Ormulum.

v. 88. *hs*. *gene*, schon von Morris geändert.

Betrachten wir dies gedicht näher, so kann ich der vielen Romanischen wörter wegen, Wright nicht zustimmen, es sei: witten perhaps *before* the middle of the 13th century.

Wir finden von Romanischen zeitwörtern: v. 1 *joye*, v. 51 *sauil*, v. 62 *changed*; von subst. *castel*, nur v. 51, *prisun* 73, wörter, die allerdings schon in letzten teile der Sachs. chr. gebraucht werden, vgl. ebend. ann. 1137, 1140. Ferner subs. *joye* 7, *grace* 57, *place* 59, *face* 63, *chace* 66. Man darf allerdings nicht ansser acht lassen, dass das gedicht geistlichen inhaltes und dem Süden Englands angehört, beides gründe, die schon in früherer zeit eine grössere menge Romanisch zulassen.

Doch ist dagegen wieder einzuwenden, dass das lied ein durchaus volkstümliches. Wir dürfen es also wol mit Morr. noch in das 13. jh., aber in die zweite hälfte desselben setzen.

8. Stabat mater

ist abgedruckt: Specimens of Lyric Poetry ed. by Thomas Wright. Vol. IV der Public. der Percy Society, London 1841. Es steht dort als No. 27 pag. 80-83. Bis v. 55 ist es ein zwiegespräch zwischen Christus am krenze und seiner mutter.

v. 7. wey für *away* (vgl. v. 20), sonst nicht zu belegen. Vielleicht hier nur ein schreibfehler.

v. 19. *rewe*. Schon Altags. *hrcōwan* hat die bedeutung *reuen*, *mitleid empfinden*, *schmerzen fühlen*. So hier *fühle mitleid mit deinem kinde* und ähnl. v. 13.

v. 20. *tern* = *teren*. Die plur. auf *n* sind in unserm gedichte noch häufiger, als die auf *s*. Ausser unsrer stelle v. 29 *honden*, v. 53 *wonuden* und v. 5 *honde* (= *honden*, nicht *hondes*). Auf *s* haben wir v. 22 *teres*, 23 *stremes* und 59 *sannes*.

v. 26. *ich* ist hier vor vokalen gesetzt, vor consonanten steht immer *y*. vgl. v. 1, 5, 8, 10, auch vor *w* v. 52.

v. 30. *hs. thah*. An die conj. *thah* zu denken ist unglaublich, da dieselbe erstlich keinen passenden sinn gibt und dann steht auch für *obgleich* v. 15 *thon*. Es ist hier zu ändern in *than* = *daher*, *also* oder in *that*. Ersterem wurde der vorzug gegeben, weil *n* sich leichter als *h* lesen lässt, denn ein *t* und der sinn auch noch besser passt, als mit *that*: *kein wunder also, dass mir wehe ist*.

v. 31. *mynde*. Altags. *zemynde* bedeutet *eingedenk sein*, *worauf bedacht*, *worum besorgt sein*, dah. *liebevoll sorgend*, *liebevoll* vgl. die von Coleridge pag. 55 aus dem Manuel d. Peches angeführte stelle: *And y am euer so mynde Forto pray for al mankynde*.

v. 37. *kynde*. *Es liegt in meiner art, meiner natur, als mutter . . .*

v. 39. Wright druckt *his*, das in *hit* zu ändern ist.

v. 40. *hs. sorewe ywis y con the telle*. Da sämtliche andern verse ihre zweite hälfte mit „*sone*“ wie die erste mit „*moder*“ beginnen, so dürfen wir auch hier annehmen, dass die *hs.* urspr. so las n. dass *sorewe* durch *versehen* aus der vorhergehenden zeile herein gekommen ist. Objekt zu *y con the telle* ist der satz: *More sorewe n. s. Sohn, ich sage dir, grössere sorgen kenne ich keine, wenn nicht es die höllenpein etwa ist*.

v. 41. *fare* = *faru bewegung*, *betragen*. So *rhcapfare* Mich. Ay. 36 und *chaffare* Piers t. Plow. prol. 31 = *handel*. Ebenso hier: *of moderfare mon* = *das leid des mutterseins, des mutterstandes*.

Von Romanischen wörtern finden wir im gedichte nur: *merci* v. 13; *pyne* v. 41 n. daneben *peyne* 17 n. verb. *pyneþ* v. 17, alles subst. und verba, welche schon im spätern Altags. und frühen Nags. vorkommen. Es gehört dieses lied jedenfalls noch in das 13. jh.

9. Die fünf freuden Marias.

abgedruckt am selben orte, wie das vorige, pag. 94-97 als No. 34.

v. 1. *me rod. riden* wird nicht nur vom *reiten*, sondern auch von andrer art der bewegung gebraucht. *me* ist hier als dat. commod. zu fassen, wie z. b. in den Ags. rätseln IV, 36 *þæt me on bæce rided*.

enderday ist der tag vorher, wie aus W. o. Pal. v. 3012 klar hervorgeht. Es kommt in Süd- und Nordengl. quellen vor.

v. 5. *ichon*. Wie im vorigen gedichte steht *ich* vor vokalisiert anlautenden wörtern vgl. v. 18; *y* vor consonantisch anlautenden vgl. v. 1, 3, 13, 19, 23.

Zu verbinden ist *ichon may kythe and telle*.

v. 6. *thing* für personen gebraucht vgl. amm. zu Jud. Is. v. 57.

v. 9. *heo*, ebenso v. 21, daneben *he* v. 14 vgl. auch Jud. Is. v. 8.

v. 12. *may* = *jungfrau* findet sich schon Lag. und ebenso Orm *maȝ*, auch sonst im Alt- und Mittengl. nicht ungewöhnlich. Noch bei Chaucer steht es z. b. C. T. 5271. Hall. führt es ebenfalls II, 516 noch als: *common poetical word* an. Es entspricht Altags. *māg* urspr. *cognata femina, virgo*, dann überhaupt als *jungfrau, frau* gebraucht z. b. Gen. 895, 1053, 2226, Cri. 57 (von Maria) u. s.

v. 24. *mynge* = *myngian, myneȝian*. Ebenso W. o. Pal. *myng* v. 1624,

neben *munge* 531 u. *menge* 1122. Es bedeutet *sich einer sache erinnern, gedenken*, dann *erwähnen, erzählen*.

v. 25. *hs.* *wymman* verschrieben für *wyman* vgl. v. 19, 53. Eine form *wyman* ist überhaupt in der Englischen literatur nicht zu belegen.

v. 33. *on thore lay nach dem gesetze, nach der prophezzung der bibel.* *thore* = *thore* ist nicht häufig, doch findet sich z. b. GE. und ist hier die gewöhnliche form; vgl. *dore, dorafter, dorfra, dorinne, doraf, dorunder* u. a.

v. 35. *seie.* Dies partic. findet sich noch bei Chaucer, statt des gewöhnlichen *sen*.

v. 11. *encenz.* Meist sind die verse gereimt *aaabab*. Doch dass dies nicht immer der fall, beweist, ausser unsrer strophe, die vierte u. fünfte, die gereimt sind *aaabab*. Die form *encenz* hat noch Chaucer C. T. 2277 = *neugi. incense*.

v. 56. *sontes*, geht auf die latein. Form *sanctus* (Alltags. *sanct*), nicht auf die franz. *saint* zurück. So finden wir Town. Myst. p. 101 *saut* und mit der gewöhnlichen verdunklung dann: *sout*.

10. Lied an Maria

steht in derselben sammlung pag. 97, 98 als No. 35.

v. 7. In diesem liede steht die form *ich* auch vor *w*. Vor andern conson. *y* vgl. v. 13.

v. 11. *ble* = *blēd*. Hier ist, wie es öfters geschieht, *d* im auslaute abgefallen.

v. 23. *harde stounde.* Ags. haben wir *stund hora, tempus*. Ebenso Altengl. Später mischt sich damit noch ein andrer stamm: *stutan* = *obtundere gegen etwas slossen*, daher auch *abstumpfen*. So finden wir im Nengl. noch im Norden *to stoun* = *schmerzen, wehe tun* (in folge eines schlaages?). Im Ostengl. = *heftig schlagen*.

v. 25. *ston* = Ags. *stōw platz, stelle*.

v. 31. *he ferede uch an fode.* *fēren* = *gehen, fahren* passt so wenig als = *fürchten*. Am glaublichsten ist, dass *werede* = *werede* stand: *er errettete jedes kind in der welt, das lebendig gewesen ist.* *fode* = *kind* vgl. Jud. 18. v. 12.

v. 17. *Whose wol me singe.* *Wer mich, dieses lied, singen wird, soll grossen ablass haben.*

II. Geschichtliche dichtungen.

11. Robert von Gloucester's chronik von England.

Sie wurde herausgegeben von Thomas Hearne. 2 bde. Oxford, 1725. — Unser erstes stück, das einleitungsge-dicht findet sich I pag. 1—9, das zweite ebend. pag. 111—127.

I.

v. 3. *hym al aboute, he stont as an yle.* Im Alltags. sind die meisten ländernamen feminina, allerdings entsprechen dieselben auch meistens vollständig den Lateinischen auf — *a*. So: *Achaw, Assyria, Lybia, Macedonia* oder *Aegypte, Mesopotamie, Retie, Tide*. Die einheimischen ländernamen sind meist mit substantiven zusammengesetzt, z. b. *Frestland, Sverroice* und richten alsdann ihr geschlecht nach dem betreffenden substantif. So finden wir hier *him* auf *land* bezogen, dann aber steht *he* = *heo* auf *England*, als ländername überhaupt, bezogen. Vgl. auch v. 1 und 6.

v. 1. *durre.* Der conjunctiv hat hier den sinn von *mag, darf es wagen*. Der sinn also ist: *seine feinde darf es (sc. England) um so weniger zu fürchten wagen (weil es eine insel ist).*

v. 5. *hs.* fol statt *folk* oder *folc*, denn beide formen finden sich bei R. v. Gl. Die form mit *e* z. b. I, 10, 52, die mit *k* II 212, 241, 250, 253 u. s.

as me hap yseye wyle. Ganz ähnlich spricht sich Bore Intro-d. aus p. 117. Bei ihm sagt der Engländer:

I do feare no man, all men feryth me.

I ouercome my aduersaries by land and by see,

I had no peer, yf to my selfe I were trew,

Because I am not so, dyuers times I do rew. Ebenso p. 119 und 164.

v. 6. *cizte hondred myle*. Ebenso findet sich die länge Englands angegeben *Misc.* p. 145. Bei der breitengabe können natürlicher weise die angaben mehr schwanken. Dies ist auch der grund, weshalb in unserm texte die lesart der Harl. hs. *fourc hondred* beibehalten ist. Im *Misc.* a. a. o. wird die breite auf *þreo hondred myle* angegeben. Das andre ms. das Hearne mit herangezogen hat, hs. Ar. hat *two hondred* und dieser lesart ist der vorzug zu geben, denn im life of St. Kenelm, wo ein grosses stück unsrer einleitung aufgenommen ist, finden wir, in übereinstimmung mit der Ar. hs. = v. 11 u. ff:

Aboute cizte hondred mile Engeland long is

Fram þe sonþ into þe norþ and two hondred brod iwis

Fram þe est into þe west.

v. 11. *tren*. Plur. auf *n* hat unsere hs. verhältnismässig nicht mehr viele und an unsrer stelle beweist der reim nichts, denn es konnte hier auch der sing. *tre*, wie der damit verbundene sing. *frugt*, stehen und dem dann entsprechend v. 12 *to se*. Von pluralen auf *n* finden wir in den hier abgedruckten stücken noch *fon* I, 1, II, 49, 69, 148. Ferner *breþren* II, 8 und *breþre* II, 1, 72, das auf die *n*-form hinweist. Ebenso *children* II, 166. Sonst *schiren* I, 62 neben *schires* I, 71. Alte neutrale plurale haben wir *zer* II, 111, 179 neben *zeres* I, 10; *schip* (das allerdings Altags. *scip* im plur. lautete) II, 3; aber *schippes* I, 21, 141 II 106, 158. Auch *þing* II, 43 ist wol plur.

v. 17. won zu *winan* = *erwerben*, *gewinnen* hat die bedeutung *copia* erlangt. So *Prompt. Parv.* 532. Gewöhnlich wird noch *god* hinzugesetzt. So *Lev. Man. sp.* 168 = *abundantia*, ebenso *god won* Hay. 1021, 1791, 1837. *gret won* Alis. o. Mac. 546.

v. 21. wo. In den meisten fällen ist in unsrer hs. in der alten anlauts- verbindung *hw* das *h* ganz weggefallen. Vgl. I, 21, 106, 171 u. s. Daneben steht manchmal noch *h*, so *where* I, 181; *while* II, 11, 78, 127 — *hwa* wird II, 47 zu *ho* in der verbindung *hosa* vgl. auch amm. zu S. K. v. 23. — *pure* = *das reine land*, *das land*, *welches nicht von wasser durchschnitten wird*.

v. 21. *clepnp*, ebenso I, 180, 186. *yelepud* I, 156 II, 32, 34, 35, 11, 101 neben *yelepd* I, 110; *after* II, 35, 11, 43, 77, 98 u. s.; *afterward* I, 138, 162; *hereafter* I, 56; *þerafter* II, 55. Nicht nur *n* steht in unsrer hs. an stelle des gemeinenglischen *e* (mag es alten *e* oder einem volleren laute entsprechen), sondern auch *o*. *pousond* II, 235; *fairor* II, 108; *askode* II, 9 neben *askede* II, 28, 118; *castol* II, 110 neben *castel* 85, 112; *garmod* II, 235; *Engelond* I, 36, 42, 43, 74, 85, 92 neben *Engelond* I, 35, 45, 16 u. s. w. *u* tritt dann noch besonders in den eigenamen hervor: *Salisbury* I, 78, *Chesturschire* I, 95, *Northunburond* I, 133 u. s. Vgl. auch amm. zu v. 68. Noch jetzt finden sich solche formen im nord-westl. Lancashire. Früher waren sie auch im ganzen westen Englands verbreitet, wie das in Hereford entstandne gedicht, W. o. Pal., beweist z. b. v. 1956 *clepud*, *yelepud* 124, *bilfodur* 1858; *kepud* 5, *ceput* 4094 (part. von *kepen*), *nobul* 1109, 1198. Auch für plurales *s* in *hides* 3201 = *hides* u. s.

v. 52. *ysome* Altags. *gesom einig*, ebenso O. a. N. v. 1735.

v. 55. *schulleþ*. Diese form steht vereinzelt neben *leo schulle* II, 19; *scholle* I, 78, *we schul* I, 56, *ye schul* II, 37.

v. 62. *schiren* zu Altags. *seccan* = *secare*, also *das abgetheilte land*, *gau*, *grafschaft*.

v. 68. hs. Warwil ist offenbar nur verschrieben für *Warwik* vgl. v. 93. Eine gleichmässige schreibung der namen ist allerdings nicht durchgeführt. Vgl. *Oxenford* 70, *Oceanford* 103, *Salisbury* 78, *Salesburi* 110, *Engelond* 36, 92, 151, *Engelond* 35, 51, 53, *Walis* 71, 110; *Welles* 121 u. a.

v. 77. *Cauntarbury*. Ebenso v. 83 *Canterbury*, v. 86 u. II, 5 ist, wie der vers beweist dreisillbig, wie *Cauntarburg* zu lesen. So liest noch Chaucer C. T. v. 16 und 22. Vgl. prol. ed. B. ten Brink p. 23, 24.

v. 87. *riue* vgl. amm. zu GE v. 232.

v. 88. hs. hat *sene*, ebenso II, 12 *senep* und 179 *sene*. Es blieb diese form in unserm texte zur weitem beachtung stehen, obgleich es sehr unglaublich ist, dass der dichter so geschrieben hat. Wahrscheinlich ist *seue* und *senep* zu lesen. Denn an andrer stelle hat Hearne *n* gedruckt, wo zweifellos *n* stehen muss: I, 186, 188 *uel*, ebenso II, 139 = *uel*. Allerdings führt Koch I pag. 160 die form *senep* = *septimus* aus Lat. an; woher hat übrigens Koch diese form, ich kann wenigstens dieselbe in Lat. nicht gedruckt finden. Sollte sie jedoch im

texte irgendwo stehen, so belehrt ein blick in die hs., dass *n* und *u* daselbst kaum zu unterscheiden sind.

v. 108. Zu *þe welde* ist *he* naml. *þe kyng of Westsax* zu ergänzen.

v. 121. *þike*, ebenso v. 180, = *þilk*.

v. 122. *wyterþ* vgl. *ann.* zu S. K. v. 122.

v. 123. Deuenechire. Die hs. hat *Deuenechire*, ebenso v. 66. An *Deue* = der *Düne* und dass daher die grafenschaft ihren namen hätte, ist nicht zu denken. Im Altags. haben wir die form *Defena scir* und Nags. *Deuena schire*. Vgl. auch *ann.* zu v. 88.

v. 143. *sope*. An *sope* = *seife* ist hier nicht zu denken. Sicherlich hätte keine stadt während des M.A. darin grossen handel treiben können. *sop* kann auch = *salt* Ags. *sap*. Nengl. *sap* stehen. In Sam. Lewis, topographical dictionary of England, London, 1842, finden wir I, pag. 691, dass Coventry lange zeit wegen seines *blue dye* berühmt gewesen, so berühmt dass man dieses *blau*: *Coventry true blue* genannt habe. Dieser *farbsaft* kann hier recht gut unter *sop* verstanden sein. Der übergang von kurzem *a* oder *æ* in *o* ist auch sonst, nicht nur vor *m* und *n*, zu belegen. Vgl. GE. *ðor* u. a.

v. 148. *stondeþ* wurde in unsern text gesetzt. Die hs. hat *stonde þe*, wo offenbar *þ* vor dem *þe* ausgefallen ist.

v. 153. hs. hat *fersch* und . . . *euere springe*. Wir treffen wol das richtige, wenn wir die lücke durch *dop* ergänzen, wie z. b. v. 180 steht *dop wende*. Dem Arun. ms. fehlt diese zeile gänzlich.

v. 154. *clos* steht im gegensatze zu *stret*. Es bedeutet *den abgeschiedenen, geschlossenen raum, haus und hof*.

v. 156. *Stonhyngel*. Die gewöhnliche form ist *Stoucheuge*. *Hyngel* ist *cardo, türangel, türrahmen* vgl. Lev. Man. sp. 56. Die dortigen steine lassen sich teilweise auch recht gut mit türrahmen vergleichen.

v. 161. *Pek*. Man vgl. hiermit *mirab. Brit.*, wo von diesem wunder erzählt wird: *De cavernis terrae ventus egreditur in monte, qui vocatur Pecc. tanto rigore, ut vestes injectas reiciat et in altum elevet*.

v. 165. *as it were*. Der gebrauch dieser wendung, um einen gewagten ausdruck zu mildern, bürgert sich seit der Altengl. zeit in England ein. Also = *gleichsam*.

v. 173. *Eringestrete*. Die gewöhnliche form ist *Ermingstrete*. Nach dem zu v. 68 gesagten, haben wir nicht geändert. Im *mirab. Brit.* wird von den vier landstrassen gesagt: *Primus ab oriente in occidentem vocatur Ikenildestrete, secundus ab austro in aquilonem vocatur Erningestrete, tercius ex transverso a Doveria in Cestriam vocatur Watlingestrete, quartus major ceteris incipit in Tolenes et desinit in Catenes et vocatur Fossa, quae tendit per Lincolniam*.

v. 181. *withouten ore*. Es geht *or* oder *ore* auf das Altags. *ör* = *beginn, anfang* zurück. Die gewöhnliche verbindung ist allerdings *buten ore and ende* = *in alle ewigkeit*. Doch genügt auch *ore* allein (wo *ende* des reimes wegen hier nicht stehen konnte), denn was keinen anfang hat, ist auch wol ohne ende. Die wendung *withouten ende* ist bei R. v. Gl. ganz gewöhnlich.

v. 186. *holy fur*, hs. Arun. liest *wylde fuyr*. Beide bezeichnungen für *hautentzündung, rose, erysipelas* kennt auch das Mhd. Vgl. Mhd. W. III, 332. *wilde: rür erysipelas, sacer ignis*, und *sacer ignis* = *saut Antonjen fūr*, ebenso Konr. v. Heim. p. 185: *manger von dem wilden rüre bran*.

II.

findet sich ebend. bd. I pag. 111—127.

v. 2. *ariede* hat hier noch den alten sinn von *adripare* = *an das ufer steigen, landen; sie kamen nach kent und landeten daselbst*.

v. 5. *þo kyng*. Lat. gebraucht neben *þe* für nom. u. acc. sing. des femin. *þo* = Altags. *þeo* und *þa*. Unsere hs. jedoch hat nicht nur für femin., sondern auch für masc. und neutr. *þo*. Vgl. *þo kyng* II, 111, 185, 217, 292 u. s. *þo day* II, 261 u. s. Bei neutra *þo lond* I, 125, 131; II, 11, ebenso *þo folk* u. a. Es ist dies weniger so anzufassen, als habe der dichter kein bewusstsein mehr für die geschlechter gehabt, sondern das fast tolos gewordne *e* in *þe* wurde auch durch *o* wiedergegeben; vgl. das zu I v. 31 gesagte.

v. 18. *here beste forto do* = *um ihr bestes zu tun, ihre bedeutendsten taten auszuführen, ihr glück zu versuchen*.

v. 20. *here seruise*. Das plurale possessivum ist hier gesetzt, in hinflick auf den in *no prünce* liegenden pluralbegriff.

v. 24. wo = *we* ist nicht verändert, da es offenbar nach dem zu I, v. 31 gesagten zu beurteilen ist.

Es steht hier *ich*, die vollere form des pronomens, weil nachdruck darauf liegt. Vor den vokalen steht in unserm hs. *ich*: *ich am* II, 45, 47, 81, 87, 146; *ich understonde* I, 30, 133, 150; II 25, 111, ferner vor den spiranten *w* und *ȝ*: *ich wene* I, 1, 112; II, 105; *were* II, 80; *wol* II, 68, 79, *wolde* II, 92 — *ich ȝou* II, 54; ferner vor dem hauchlaute: *ich hadde* II, 18, *hem* II, 50. Aber auch sonst liebt unsre handschrift die form mit der spirans vor *r*, *m*, *s* und *p*: II, 73 *ich rede*, 91 *may*, 96 *monne* neben *y myȝte* II, 86; *ich segge* II 118 und *ich peruppe* II, 95. Hingegen vor *n*: *y nol* I, 151; *y noȝt* II, 83.

v. 27. *nempe*. Ueber die einschlebung des *p* vgl. zu Rolle Pricke v. 1914.

v. 33. hs. *per ner vrel dore him bitoke* . . . Vgl. damit Laȝ. v. 13924 u. ff: *Woden hehde þa hehste laȝe an ure ældern deȝen* . . . *þene feorðe dæi i þere wike heo ȝifuen him to wurdscipe*. — Im allgemeinen hat schon Hearne diese zeile richtig ergänzt. *ner* ist verschrieben für *uer* oder besser für *uor*, denn *uer* kommt bei R. o. Gl. nur in der bedeutung *where* oder *far* vor.

bitake. Wir haben *bitake* in der bedeutung *übergeben*, hier also: *sie übergeben ihm, widmeten ihm den vierten tag*.

v. 36. *for hym*. Das mase. pronomen wird entweder in bezug darauf, dass Venus ein Gott ist, gesetzt, oder hält R. o. Gl. Venus für ein männliches wesen. — Zu *Friday* ist *we honour* zu ergänzen.

v. 42. *senefe* vgl. zu I, v. 88.

v. 43. weder ist eins der wörter, welche erst spät ihr *d* noch in *th* geändert. Ebenso *fader*, *muder* u. a.

hs. *afor hem muhe is*. Da in diese worte kein sinn zu bringen ist, haben wir die geringe änderung von *ch* in *n* vorgenommen, wo es nun eine ganz passende bedeutung hat: *und des wetters wegen und um andres auf erden ist nachfrage nach ihnen, denkt man an sie*.

v. 37—45 ist natürlich erklärung des dichters, wie aus v. 11 hinlänglich hervorgeht. Hearne hat diese verse fälschlich zur rede Hengists gezogen.

v. 46. *segget*. Die auslautende spirans verhärtet sich häufig zur tenuis. Z. B. Osterlied zu v. 15.

v. 47. *ow*. Die gewöhnliche form für die eas. obl. dieses pron. ist bei R. o. Gl. *ȝou*. Bei Laȝ. ist *ow* noch die gebräuchliche gestalt.

v. 51. *wole* ist aus Arun. hereingesetzt.

v. 62. hs. *corteyse*. Wie der reim zeigt, ist *corteysie* herzustellen.

v. 74. hs. *Saxoine*. Da sonst immer *Saxonie* steht, wurde diese lesart hergestellt.

v. 77. *þus*. Die hs. hat *þou*, das hier nicht erklärt werden kann: denn von Hengist versteht sich Vortiger keines verrates, sondern von denen, welche die vertriebne dynastie wieder einsetzen wollen. Wir haben daher in *þus* geändert, das häufig bei R. o. Gl. = *þis* Nengl. *these* steht.

v. 78. *paie* ist wol nur des reimes wegen mit auslautendem *e* geschrieben. Es steht = *þai*: *dass sie für sich, ihrerseits, wol friede halten wollen*.

v. 83. *bicome*: to me beweist, dass hier das *e* der endung noch gehört wurde.

v. 94. *tille* = Altags. *tiliau* hat hier keine andere bedeutung, als *erlangen*, ähnlich finden wir es schon im Altags. z. b. Jnd. 208 u. s.

v. 97. *hulde*. *Er betrachtete, hielt dies nur für eine kleinigkeit*.

v. 100. *he*. Wir müsten *he* auf *hyde* beziehen. Doch warum soll gerade *hyd* noch sein geschlecht sich erhalten haben (wenn wir *he* = *heo* nehmen) oder gar männliches angenommen, während alle andren subst. durch *hit* vertreten werden. Hs. Arun. hat *hit* und so dürfen wir wol auch in unsre hs. *hit* setzen.

v. 104. Diese etymologie von *þungcastre* hat schon Gottfr. v. Monmouth VI, 11: *dictum nuncup fuit (sc. castellum) postmodum Britanniæ Kaercorei, Saxonice vero Thaucastræ. Quod Latino sermone castrum corrigiae appellamus*.

v. 114. *ȝete*. Wie in unserm *gegessen* hat sich hier ein unorganischer guttural eingeschoben. Schon Laȝ. kennt neben *ieten* (so v. 31773) die form *ȝeten* Laȝ. 6691. Dann wenden sie noch besonders gerne die schriftsteller aus Kent an: So. W. d. Shrh. *ȝete* p. 23 und Mich. Ay. *ȝete* pag. 13 u. s.

v. 115. Die Harl. hs., der Hearne folgt, liest: *syde drow hire tail A kne to þe kyng heo seȝde: lord kyng wasscyl*. Diese lesart ist offenbar unsinn. Ar. hs. hat: *a kne sheo sette hore byfore and seide: sire wassail*. Wir haben in unserm texte beide lesarten zu vereinigen gesucht. Bei dem dicht neben einander

stehenden *sette* und *seide* konnte leicht ein schreiber abirren. Zu übersetzen ist unsere stelle: *ein knie setzte sie nach dem könige zu* = *vor dem könige liess sie sich auf ein knie nieder*. Vgl. Laȝ. 14305 *Rowen sæt a cneowe and cleopede to þan kinge — syde drow hire tail* ist *sittsam trug sie ihren leib*, *sittsam kam sie herein*. Orm hat *sedefull* in dieser bedeutung öfters. *Taille* = *leib*, *wuchs*, *gestalt*.

v. 116. wasseyl. Laȝ. hat es noch in der ältern gestalt *wæs hæil*. Man hat dann von diesem ausruf ein verbum gebildet: Hav. v. 2098 *he sitten non and wesseȝlen*.

v. 120. þat broȝte bezieht sich auf Rowen: *er sollte ihr, die den becher ihm brachte (zutrank), antworten* . . .

v. 125. ywȝte : forȝete beweist, dass der dichter *forȝite* sprach. Vgl. zu Ind. Is. v. 18.

v. 126. he paip und he nys zeigt wieder *he*, wo wir *hit* erwarten. Ar. hat auch hier, wie v. 100, an beiden stellen *hit*. Oder dürfen wir doch ein für *hit* gebrauchtes *he* annehmen?

v. 128. sthenche druckt Hearne, offenbar ist es in *schenche* zu ändern. Ar. *shenche*.

v. 137. in a wel luper cas = *unter schmachvollen umständen*; die nächste zeile erklärt dies dann näher. Mehr empfiehlt sich vielleicht die lesart des Ar., der das ganze als vom dichter eingeschoben auffasst: *this was a sory cas*.

v. 139. Auch hier liest Hearne *unel*.

v. 150. hep, das Hearne für *hep* hat, ist nichts als ein druckfehler.

v. 163. cristendan. In *dam* wechselt *a* mit *o* vgl. 205, 228 u. . .

v. 107. *ys* und *hys* hat unsre hs. neben einander; vgl. v. 131, ferner *ys* v. 62, 102 u. s. und *hys* 168, 276 u. s.

v. 174. leue ist aus Ar. hs. hereingesetzt. Harl. ms. hat *bileue*.

v. 179. sene vgl. oben ann. zu I, 88.

v. 180. *der künig war oben, hatte die oberhand, Gott danke ich dafür, in vier schlachten*.

v. 181. atte firste. *first* steht = *frist*. *Sie waren zur zeit: alle in einem jahre*.

v. 188. Besser ist es wol hier mit Arun. hs. das *and* nach *fle* wegzulassen. *Sie begannen lustig d. h. eifrig zu fischen*.

v. 191. Ab und zu findet sich in unsrer hs. schon statt *ȝ* ein *y* geschrieben.

v. 196. no = gewöhnl. *ne*; vgl. darüber ann. zu I, v. 31.

v. 200. þei most wende. Besser ist die lesart von ms. Ar. *myhte*.

v. 207. þo luper womman. Entweder steht *þo* nach dem zu I, 33 gesagten = *þe* oder *womman* hat hier sein natürliches geschlecht und *þo* steht für *þeo*.

v. 225. *denn ihnen dünkte, es wäre nichts als ein wunsch*. — *hee*, wie die hs. liest, wäre eine ganz seltene pluralform; es ist wol nur gedruckt für *heo*.

v. 226. *body* nur verschrieben für *body*.

v. 230. simple volk = *mit geringer mannschaft*. Vgl. Gottfr. von Monmouth VI, 15: *misit nuncios suos ad Hengistum in Germaniam mandavique ipsi, ut iterum in Britanniam rediret: attamen privatim et cum paucis*.

v. 241. last = *ab nicht*. Aehnlich steht sonst *les*.

v. 246. Es wurde hier die lesart von Ar. ms. hereingesetzt: *wipoute*, während Harl. *with* hat.

v. 251. some ende. *Ende* muss hier den sinn von *endgültiger abmachung* haben. *speke* ist aus Ar. hereingesetzt worden. Harl. hat: *for to of þis þing som ende*. Hearne vermutet, dass hier nach *to* ein *do* ausgefallen sei: *um mit der sache ein ende zu machen*. Diese erklärung empfiehlt sich am meisten.

v. 251. *to* vor *bitray* ist aus Ar. ms. eingesetzt.

v. 256. Die hosen wurden bis an das knie von dem obergewande, das die Angelsachsen trugen, verdeckt. Hier sollten sie also die messer verborgen tragen.

v. 261. ywar = *aufmerksam, vorsichtig*. *Sie sollten sogleich jeder auf einen (oder auf einmal, zu gleicher zeit) aufmerksam schlagen d. h. so, dass jeder seinen gegner richtig trafe*.

v. 261. þat heo nome = *den sie in aussicht nahmen, bestimmt hatten*.

v. 268. þerwith ist hier temporal.

sax ist ein *messerartiges schwert*, welches ziemlich so gross ist, als ein handschwert, jedoch mit schmälerer, nur auf einer seite schneidender klinge.

v. 281. and sturde hym hardeliche = *er bewegte, rechte sich tüchtig*.

12. Robert Manning of Brunne's Übersetzung der chronik Peter Langtofts.

Hg. wurde dies werk: Peter Langtoft's chronicle, as illustrated and improved by Robert of Brunne, from the death of Cadwalader to the end of K. Edward the first's reign. Ed. by Thomas Hearne, 2 Vols. Oxford 1725 — Das gegebene stück findet sich bd. II pag. 321—311.

Der erste teil von Brut bis Cadwalader, welchen Manning auch bearbeitete und zwar besonders nach Gottfried von Monmouth, ist noch nicht veröffentlicht.

Den französischen text gab Thom. Wright heraus in: Rerum Britannicarum Medii Aevi Scriptores, 2 bde. London 1866—68. Unser stück daselbst II, 348—383.

v. 2. Es scheint das diese bei Rob. Manning ganz gewöhnliche form Koch entgangen ist. Vgl. das von Koch I, 360 § 75 gesagte. Wir dürften wol annehmen, dass in der heimat Mannings sich stets dieses *i* rein erhalten hat und sich diese form also neben Goth. *willa* stellt.

v. 5. *tichte* zu *Altags. pihan*. Die form mit der tennis findet sich Altengl. und Mittelengl. neben der mit *p*. Erstere W. o. Pal. v. 66, die zweite form Prompt. 191. Jetzt ist im adj. *tight* die *t*-form vollständig durchgedrungen, doch daneben liegt noch sb. *thigh* *schenkel*, *dicke bein*. — *Eduard liess bote und nachen mit flechtwerk eng zusammen koppeln*.

v. 6. *wasse*. Diese schreibweise steht dem vorübergehenden *passe* zu lieb für *was*. Anzunehmen in *passe* sei *e* noch betont gewesen und = *was se* = *was sen* ist unglanblich, da die partic. noch ihr *n* erhalten haben und sich keine auf betontes infinitivs *-e* hinweisenden reime finden.

v. 7. *Scottis* ist das substantivirte adjectiv (vgl. v. 5: *pe Scottis se*) und als singular zu fassen. *L'Escot le vait venir, li tourn soen dever*.

v. 8. *pei dryne*. *dryne* wird auch intransitiv gebraucht: *forteilen*, *dahin eilen*. Vgl. Hav. v. 1793: *Auflok it sar and pider drof*.

v. 11. *lardere*. Wir haben im Nengl. *larder* = *speiseschrank*; *sie machten speisekomern aus den stadt und hofen*; *sie zehrten alles auf, was sie fanden*. Vielleicht aber liegt auch ein verderbnis vor, denn im originale steht: *Hamclet; et viles, graunges et gerner. Et pleynges et roydes par tut fet arder*.

at *gesse*, gewöhnlicher ist *bi gesse*, auch *up gesse*. P. t. Plow. B. 5, 421.

v. 12. *hame lesse* die *kleinern behausungen*, *weiler* = engl. *hamlet*. — *granges* sind sowol *einzelne höfe*, als auch nur *scheunen*, *garners* nur: *scheunen*, *vorratsscheuern*.

v. 13. *rynce* — fr. *rincer* *reinigen*, *auspülen*, *leeren*, das seinerseits wieder mit Deutschem *hrein* zusammenhängt vgl. Diez, Et. W. II, 116.

Zu did ist *he* aus folgendem *he brent* zu ergänzen.

v. 11. *pe*. Auch hier, wie in der hs. von Rolles Pricke finden wir *p* nur noch im anlaut der wörter, welche auf den pronominalstamm zurückgehen. Sonst steht *p* nur ganz vereinzelt.

v. 18. *no wasted with no werre*. *Die gegenden, die vorher oder da sie vorher niemals durch krieg verheert worden, begannen sich zu fürchten*. *Sauv kynge Athelstan* könnte man auch mit dem vorhergehenden verbinden: *die niemals verheert worden, mit ausnahme von Athelstan*. Doch besser knüpft es sich an das folgende an.

v. 19. *Catencesse, Cathness, Caithness* bildet die Nordöstlichste spitze von Schottland.

v. 20. *stresse* stellt Hearne zu ags. *strec* = *gewalt* (Lye). Doch dann hiesse die form doch wol *strec*. Stratmann bringt es richtig mit franz. *destresse* *unglück*, *clend* zusammen. Das simplex steht, wie Prompt. Parv. 180 in der bedeutung, die auch das compositum hat.

v. 21. *foreyns* sind die *herren, welche nicht auf ihren besitzungen hausen, sondern dort nur einen bevollmächtigten zurücklassen*. Vgl. Burg. Gloss. pag. 169.

v. 23. *pam zald* . . . *did him suere*. Sehr häufig überlässt es unser dichter dem leser das subject zu ergänzen. *pam zald* . . . *sie geben sich dem frieden hin, unterwerfen sich*.

v. 28. *glen uspr*. = *glänzen*, dann *sehen*, *blicken*, bes. in Nordengl. quellen gebräuchlich. Mit ähnlichem begriffsübergang wie *witen* = *sehen*, *wonach streben*, *gehen*.

v. 30. *lauh*. Hier wie v. 7 *sauh*, tritt vor dem guttural verdunklung des *a* ein, = *Altags. lazu*. *Sie lebten nach diebesgesetzen, nach art von dieben*.

v. 32. *skulked opon chance*. *skulken*, wenn auch in seiner ableitung nicht

ganz klar, bedeutet sicherlich *verbergen*; vgl. Rolle de Hamp. Tricke v. 1755 und l's. 38 (37), 12. Es hat hier überall diesen begriff. *chance* ist gleich dem von Burguy p. 67 angeführten *chance* = *waldraut*, *lisière*. Sie *verbergen* sich am *waldraut* und *berauben* die *vorüberziehenden*.

v. 34. *iorned* = er setzte ihnen einen tag an; *ly reys sur la demaunde les fet ajourner*.

v. 35. *men bred for pat jorne*. Das Altags. *brezdan*, *bredan* hat die bedeutung der *unruhigen bewegung*, dann *unruhig über etwas sein*, *sorgen um*. Hall. führt eine stelle an p. 209, wo *breid* geradezu = *unruhe*, *sorge* steht.

v. 40. *pat kynde bare pe blome* = *war das angesehenste, erste*. Aehnlich Mhd. Ms. I, 166 *daß die bluomen manger treit, dēst mir leit, der niht loubes wære wert*. Earl. 271: *diu cristenheit über eliu leben treit des wunsches bluomen*.

v. 49. *many to þam cheved*. Wie franz. *chevir*: *mancher begab sich in ihren schutz*.

v. 50. *hs. þe fest*. Dies ist sicher nur ein versehen für *felt* vgl. das franz. original: *la parente fu graunt, greve se sentit*. Es wurde daher im texte geändert.

þe steht hier = *þei*, wie v. 111 u. s.

v. 51. *wore* statt *were* ist in den Nördlichen denkwärdern nichts ungewöhnliches vgl. Hav. 237, 418, 501, 684 u. s. GE. 347, 488, 768, 790, 1759 u. s. Unser dichter allerdings schrieb wol *ware*: *mare*.

v. 56. *schoke*. Altags. *scacan* bedeutet *erschüttern*, *bewegen*. Hier alsdann *wegbewegen*, *wegnehmen*.

frappe. Dieses seltnere wort findet sich Chau. Troil. III v. 410; die bedeutung ist *haufen*, *menge*. Ausserdem findet sich im Mor. Arth. *fighttez with alle the frappe*. — Craven dial. treffen wir noch: *fraps* = *lärm*, *lärm*, auch eine person, die recht lärm.

v. 70. Wie durch die interpunktion angedeutet ist, verbinde ich: *dieses schreckens wegen ist er, wie man sagt, um so eher in der Peterskirche begraben worden = ist er gestorben*. Allerdings kann man auch trennen: *er lebte nur drei tage und starb bald, um so früher, eher, sagte man, dieses schreckens wegen; in der Peterskirche wurde er begraben*.

v. 75. *hs. sekernesse*: *is* ist sicherlich, wie v. 169 zeigt, zu ändern in *sekernes (se) es*.

v. 79. *hs. folc* ist nur ein versehen vgl. *Molt est sotz e fous en Rome ke se fist*.

v. 81. Unser übersetzer hat hier die worte des französischen textes zum theile beibehalten: *Par quantie passe dare a graunt et a petit. Par fare e defare Rome nous derit*.

v. 87. *zole*. Unter *julfest* ist hier das *winterjulfest* gemeint: *la seynte feste de novel*.

v. 92. *terme* ist eine bestimmte zeit, *tyne* = unbestimmte zeit, *stage* = Altfr. *estage* = *aufenthalt*, *aufenthaltsort*, *wohnung*. Der sinn ist: *er wollte das land nicht in andrer weise haben, als aufenthaltsort für bestimmte oder unbestimmte zeit, sondern als eigentum, als erbliches lehen*.

v. 95. Unter *fende* ist der böse feind, der teufel verstanden: *a maufe li comand*.

v. 96. *fond*, *fandien* ist hier in der bedeutung: *aufsuchen* zu nehmen, wie er schon Altags. vorkommt z. b. Met. 24, 57.

v. 98. *Der mit ihm so zusammenstiesse, der mit ihm auf tod und leben kämpfe*.

v. 101. in *his mercie*, näm. die Schotten, welche sich an Eduard auf gnade und ungnade ergeben hatten.

v. 102. *Simon Freselle war von der begnadigung der übrigen ausgeschlossen. Nach zwei jahren der verbannung sollte er jedoch auch wieder in seine rechte eingesetzt werden*.

v. 105. *lymnes*: nun es liest Hearne. Wol zu ändern in *numen es*. Doch dann wäre der reim zerstört, da Mann. nicht *hummes* = *limmes* schreibt. Vielleicht ist zu lesen: *lones* (vgl. Maund., Chauc.): *nenn es*, wie schon Lag. 13613 *isparken* hat und B. 19033 *histe*. Auch aus der I. abl. klasse haben wir ein beispiel dieser vermengung der verschiedenen ablaut. verbalklassen in *deluen* Altengl. u. Nengl. = *doluen*.

v. 108. *manaunte* wird besonders von den *einkünften* gebraucht.

v. 109. Unter *he* versteht der dichter, in seiner undeutlichen art, könig Ednard, von dem seit v. 97 nicht die rede war.

v. 119. *pei zede about (riz, Strinchyn) to se . . .*

v. 129. *profere* zu Lat. *profere* hervertragen, herbei bringen. Ebenso finden wir contrahiert *Chaue*, ed. Morr. 557 Kn. T.

v. 130. *zerde (verge)* ist das eisen, die kette, in der die maschine häng.

v. 132. *kirnels* ist das Altfranzös. *kernel, krenel, crenel* afr. *creneau* zinnen.

v. 131. *Ludgare* or *Lurdare*. Franz. *Ludgare*. Die bedeutung dürfte sein: *lud* = *lead* vgl. Will. o. Pal. v. 390, 452, 525, 535, 1001. *Alis*, o. *Mac*. 231, 331, 588 u. s. Es ist gleichsam das geschoss (gar) für das ganze volk. Die erklärang als *lupus belli* oder *werwolf* (vgl. p. XXV der einleitung des W. o. Pal.) scheint sehr gesueht, auch schreiben die franz. h.s. *Ludgare*.

v. 137. *pre days*. Ebenso die Franz. hs. B; *A: VIII jours*. Unsr übersetzung folgt überhaupt B u. nicht der von Wright zu grund gelegten. Vgl. z. b. v. 81, wo A: *pro quante* hat, B *pur quaque*. Vgl. auch unten.

teld. Wir haben ein Altags. verb. *teldan*, welches allerdings im simplex nicht zu belegen ist, hingegen *beteldan, oferteldan* = überdecken, umgeben. Die bedeutung des simplex wäre etwa die: ein ding bedecken, umgeben = etwas haben. Am wahrscheinlichsten scheint aber, dass hier *teld* = *feld* (mit dem nicht seltenen übergange des *p* zu *t*) steht und *feld* dann, wie in nächster zeile *held* = Südengl. *folde, holde*. Der sinn wäre dann: ertragen, erduldeten sie die belagerung.

v. 113. *to stalle*, wie franz. *à estal* = *en place, en repos, fixement*: che der vertrag zum abschlusse kam, fest gemacht wurde.

Unter *traque* ist hier der gang der friedensunterhandlung zu verstehen.

v. 150. dres hs. gibt keinen sinn. Ich vermutte, dass *cleres* (*gelehrte*) stand, welches leicht *dres* verlesen werden konnte.

v. 155. hs. *of in*.

v. 169. *contekours, couteck streit, zank* bei Rob. o. Gloe. pag. 90, 170, 509. *contak* Mich. Ay. 15 und Rob. o. Gloe. 259 ein verbum *conteken; contekours* also = *zänker*.

v. 182. in *for zers*. *for* findet sich öfters für eine unbestimmte zahl gebraucht. So Lag. v. 25395 *fewer hundred pascende*, wo der sinn nur ist: viele hundert tausende. Vgl. dazu auch die stelle in Sh. Hamlet II, 2, 161 *four hours together*, wo Hammer *four* geradezu ändern wollte. Es steht hier aber nur für: mehrere stunden. Ebenso führt Del. II, 380 eine stelle aus Websters Dutchess of Malli an. Ferner Puttenh. Arte of Engl. Po. p. 307. Es steht auch für unbestimmte mehrheit im Altags. z. b. Beow. v. 1637.

v. 191. Nach der eigentümlichen unklaren ausdrucksweise unsres dichters soll diese stelle bedeuten: *Manche vertrieben sie aus dem lande, das ungerechter weise von ihnen besetzt gehalten wurde.*

v. 195. *Ausserdem dass, wenn man nicht solche offenbare torheit (durch bestrafung der schuldigen) gebessert hätte, so hätte sich niemand ihrer erwehren können, noch gewagt in seinem eigentume zu wohnen.*

v. 197. *hs. wille*. Der binnenreim in der nächsten zeile beweist, dass der dichter *wilt* schrieb.

v. 201. Die sonst nicht häufige form *nchi* findet noch öfters bei unserm dichter z. b. pag. 203, 19. Vgl. auch Lagam., der sie vereinzelt anwendet. Auch Maund. kennt sie als adj. n. adv.

v. 203. *hs. porghit treson* ist durch folgendes *t* bewirkt.

v. 206. *bruid* = *list, hinterlist, verrat*. Altags. führt es Lye an, doch ist es da nur in compos. zu belegen: *brægdboza* Cri. 765, *brægdwis* Gñ. 58. Es gehört zu *brædan* = werfen, schwingen, dann knüpfen, schlingen und *bases* im geiste ersinnen, fallstricke legen. Vgl. auch Jun. Etym. Anglie. unter *brede*.

v. 211. *drawe* ist der ausdruck für *foltern*. Oefters allerdings wird aus reimnot *drave* für *hange* gesetzt vgl. v. 108. Auch K. *Alis*. v. 3980.

v. 215. enthält offenbar ein verderbnis. Worauf soll sich *pam* beziehen? Und wenn wir *pam* ändern und annehmen, dass William verbrannt wurde, wie können sie ihn nachher noch enthaupen? Im origin. steht:

Ardez est des fourches et overt les ventrouns,

Le quor et la bowel brullez en carbouns,

Et cope la teste etc.

Vielleicht sind im Englischen zwei verse ausgefallen?

v. 218. lended. Wie der binnenreim zeigt, ist *lend* zu lesen. Die bedeutung ist *landen*, dann *ein land in besitz nehmen und dort wohnen*. Orig.: (*il await seysye seyygnurie en ses subjeccions*).

v. 223. Wie schon das veränderte versmaass anzeigt, haben wir es hier mit einem eingelegten volksliede zu tun. Im franz. texte ist das lied halb Französisch, halb Englisch.

*Pur finir sa geste, A Lundres est sa teste,
Du cors est fet partye,
En IIII bones viles, Dount honorer les ygles
Ke sunt en Albanye.
And tus may you here, A ladde to lere
To bigken in pais.
It falles in his eghe, That hackes orre heghe
Wit tat Walays.*

lened in Scotland spred. Die stücke seines körpers wurden gelassen zerstreut in Schottland = seinen körper verteilte man in Schottland.

v. 228. with the Walays gibt wol sinn; doch besser dürfte mit der Französischen hs. *wit* zu lesen sein: *wer zu hoch haut, wer zu ehrgeizige pläne hat, der sehe auf Walays, nehme sich ein beispiel an Walays*. — Nach der lesart des Engl. wäre zu übersetzen: *die geschichte mit Wal. fällt ihm (viz. ladde) in die augen, lehrt ihm deutlich, dass er (nämlich Wal.) zu hoch hinaus will, gewollt hat*.

v. 230. Es ist für diesen vers ein verbum zu ergänzen: *man wollen wir zu Robert zurückkehren*. . . .

v. 233. Minours kirke in der kirche der Minoriten, der Franziskaner.

v. 249. garland. So wird häufig gerade die Schottische königskrone bezeichnet.

v. 255. wayde ist = Altfr. *raidier*, *raidier* n. Nfr. *vider*, das *räumen* bedeutet.

v. 273. laht geht auf das Altags. *laccan* = *nehmen*, *ergreifen* zurück. Vgl. Sal. 196. Altags. lautete das praeter. *lechte*. Hier wurde *laht*, wie häufig im Nordengl. vor dem guttural zu *o* (an geschrieben) verdumpft.

v. 274. *die tochter von William of Warene*. Ebenso v. 276 findet sich dieselbe stellung des namens.

v. 278. a fest is smyten. Der französ. ausdruck ist: *ou feste fu ferrue de tels solempneitez*.

v. 284. schoke. Schon das Altags. *secan* wird von der *schnellen bewegung*, *wohin eilen* gebraucht.

v. 286. rote and rynde ist noch eine der vielen alliterirenden formeln im Altenglischen.

v. 290. hage ist franz. *aigue feher*, *agues* P. t. Plow. B. 22, 83; Prompt. S.

v. 300. pantener. Hearne druckt *pantener*, offenbar ist dieses verlesen für *pantener* = Altfr. *pantener* nichtsnutz, schuft. Vgl. Burg. Gloss. p. 280.

v. 306. lout. Altags. haben wir *schutian* Sat. 130 n. s. = *sich verbergen*. Ahd. n. Mhd. stellt sich *lûze* = *das versteck* und das verbum *lûze* = *sich verbergen*, *lauern* dazu. Letztere bedeutung passt hier vortrefflich.

v. 308. faired. Ist geändert in *fairer*, wie v. 325: *pe fairer side*.

v. 310. strete. hs. hat *stete*.

v. 313. isshen entspricht dem Altfr. *issir* = Lat. *exire*.

v. 323. vauward, wie Hearne liest, ist in unserm texte in *rauntward* geändert; *rauntward* findet sich in Rob. o. Gloe. öfters, ebenso P. t. Plow. B. pag. 374 v. 94 in der bedeutung *arantgarde*, *ranguard*.

v. 328. serk bedeutet gewöhnlich *das lederwams, das an stelle eines panzers getragen wurde, dann das waffenhemd, das man über der rüstung trug*.

v. 339. fondon : London vgl. v. 209, wo *bondon* : London geschrieben; so darf man auch hier: *fondon* : London oder *fondon* : London ändern.

v. 344. Durch die interpunktion in unserm texte ist bezeichnet, dass ich *salle* zu *traytoure* ziehe: *hier erhielt er sein urteil, wie es ein verräter haben soll, so reiten* ist alsdann eingeschoben: *ihr mücht es wissen oder ihr kennt es*. Gewöhnlich fällt allerdings *n* der endung ab, doch öfters behält es auch die hs. bei. Vgl. v. 419 n. s. Man könnte auch *salle* zum folgenden ziehen: *wie ein verräter, das sollt ihr wissen*.

v. 344. perist ist entweder geradezu das aus dem franz. original genommene perfect oder wir müssen ein verb. *perise* annehmen, das schwach conjugiert wird, wie alle Rom. verb. im Englischen.

v. 351. *haekneis* ist das franz. *haquenée passgänger, zelter*. Vgl. auch v. 115 *hakenei*. Im Franz. steht *hakenais*. Indomit schreibt Manning öfters vgl. v. 179 u. s.

v. 351. *bidene*, das schon Orm. 1793 gebraucht, ist wol aus *bi ene* entstanden: *zusammen, einer beim andern*.

v. 361. *Da bywere dan Waryn by vey Robin ad bu* — Robert hatte das selbe schicksal, wie Waryn, er verlor auch sein land u. muste in die wälder fliehen.

v. 373. *umwhile* ist ein seltnes adv. der zeit. Seine bedeutung ist: *manch mal, bisweilen*; vgl. Hall. p. 900.

v. 375. *holy*, ebenso Rolle de Hamp. Pricke v. 1251 — *wholly*.

v. 389. *In list war er meister, er machte einen „cornen“ in Cantebrige zum künige*. Ist *cornen* einer der eine *tansur* trägt? Worauf bezieht sich überhaupt diese erzählung?

v. 403. *hs. sursaute*. Im originale steht: *a sursaut les prist*. *Sursaut* ist das plötzliche auffahren aus schrecken oder überraschung, dann schrecken, plötzlicher überfall.

v. 410. *hede* — *hede* enthaupen.

v. 416. *mas*. Diese contraction aus *makes* findet sich in Nordengl. nicht selten. Ps. VII, 6, Rolle de Hamp. Pricke 212, 255. Barbour hat die entsprechende Schottische form *mays, mayse*.

v. 421. *welc*: Carlele. *welc* steht hier *wile, while*. Wir können hier auch *wile* und *Carlele* ändern, denn letzteres ist die gebräuchlichere form des namens.

v. 436. *bate* steht hier, wie Bod. a. Soul v. 333, *abate stillen, ein ende machen, gut machen; sie sollten alle gewalttätigkeiten wieder gut machen und für Gascoyn den treueid schwören*. Ganz ähnlich steht Rolle de Hamp. Pricke 5011 *abate*.

v. 440. *conant* — *countant*. Noch Shakesp. schreibt *cornant* vgl. z. b. Häucler I, 1, 90.

v. 450. *hs. suyten* ist, wie sonst auch immer steht, in *smyten* geändert worden.

v. 451. *outhays* = *lutais*. Das franz. hat *la teste apres cope e porte par Loundrais. Sur le pont de Loundres et lerez par lutais*. Die bedeutung ist *stange*.

v. 458. *trod* ist die *fussspur*; das verbum *traden* oder *tradden* (vgl. A. R. 232) bedeutet *investigare nachspüren, erforschen, erfahren*.

v. 460. *it riz. þe suerd hote þe vengeance*. Bei Walcis stellte das schwert die *rache*, die *rache her*; Walcis erreichte durch das schwert die *rache*.

v. 469. *Belyn*, vgl. Gottfr. von Monmouth lib. III cap. 1—10.

v. 475. *hs. hat: where ere ere non alle þise*.

v. 481. *hs. sonere þe last*. — Edward war künig Heinrichs des letzten (des dritten) sohn.

v. 482. *Tiping haf we hard* ist die übersetzung von: *noyele arams de li dolerouse e dure*. Diesen franz. vers hat nur *hs. B.* nicht diejenige, welche Wright zu grunde gelegt hat. Es ist dies wieder ein beweis, dass Mann. der *hs. B.* gefolgt ist.

v. 489. *neven* vgl. ann. zu Rolle de Hamp. Pricke v. 1688.

v. 506. *Den armen gaben sie teil an den schätzen, sie verteilten geld an die armen*.

v. 507. *four and twenty gere*. Diese berechnung der regierungszeit Edwards ist falsch, da dieser künig von Nov. 1272 bis Juli 1307 herrschte. Der franz. text liest richtig *XXX et III ans VIII mays F jours*.

v. 511. *purtreied* — *gemalt* vgl. Rolle de Hamp. Pricke 6619. Man hat hierbei an das grabdenkmal aus stein zu denken, wo er portraitiert ist.

13. Lied der landwirte.

Abgedruckt ist es in: Political Songs of England from the Reign of John to that of Edward II, ed. by Wright. London, 1839. Printed for the Camden Society, pag. 119—153.

v. 1 übersetzt Wright: *they keep here no saying and sing no song*. Es stünde also *syng* für *syngeth*, doch dies wäre das einzige beispiel dieser art in unserm gedichte. — *kepeth* hat hier die bedeutung *sich kümmern um, sorgen für*, wie z. b. O. a. N. v. 151; L. o. B. v. 998. Gewöhnlich wird es in dieser bedeutung mit *of* oder einem satze mit *þat* verbunden, allein auch, wie hier, mit dem

einfachen infinitive z. b. R. o. Gl. pag. 177. — *sing* (oder besser *singe* vgl. die reine *lilyngge, lesinge, kyngge*) ist wie *here* infinitiv: *sie* (nämlich *men*) *sorgen nicht, wollen nicht, erzählungen hören oder lieder singen*.

v. 5. *won*. Die bedeutung hat sich hier anders entwickelt, als *lesch*. pag. 51 v. 17 *won* = *das erworbene, das loos, schicksal*. Vgl. Rel. Ant. I, 263, R. o. G. pag. 12 v. 16; Chauc. Troil. u. Cres. IV, 1181 u. s.

v. 6. *lesinge. lesen* hat hier schon die bedeutung, wie Nengl. *lease* = *pachten*.

v. 7. *ther is a bitterore bid to the bon* — *es ist eine bitterere bitte nun am gebete* — *es ist nun noch etwas schlimmeres zu dem pachte hinzugekommen, als in früheren zeiten*. Was unter diesem zu verstehen sei, erklärt v. 8.

v. 9. *carpeith*. Das verbum *carpe* hat die bedeutung *sprechen, reden*, bes. *spottisch reden, spotten*. Wright übersetzt es: *we complain for the king*. Es lässt sich hier die bedeutung *spotten* wol halten, allein besser wäre vielleicht in *carpeith* zu ändern: *wir schneiden unsre frucht nur für den künig*. — *carieith ful colde*, ähnlich wie v. 61: *y cacche cares ful colde*.

v. 10. *kevere* vgl. *amm*. zu Jud. Is. v. 136.

v. 11. Zu *hareth* ist das subj. *we* zu ergänzen: *wir haben mancherlei leute, die darauf (auf unsern erwerb) hoffen*.

v. 16. *bocknerth us bale*. Wright: *causeth us to know evil*. Diese bedeutung hat W. wol aus Hall. pag. 191, der *bockne* — *teach, press upon* anführt, jedoch ohne weitere belegstelle. Man könnte noch an Altags. *bœcnian, bæcnan* *significare* denken: *er bedeutet uns weh*.

v. 17. *waiteth*. Urspr. hat es die bedeutung *beobachten*, dann *eines warten, einem aufwarten*: *der walddhüter wartet uns weh auf, bringt uns weh*.

v. 20. Zu *swyde mot* ist wieder *the pore* zu ergänzen.

v. 21. *thah he hade swore* = *wenn sie es auch verschworen hätten* vgl. *amm*. zu Jud. Is. v. 78.

v. 22. *hod*. Der hut ist das zeichen des freien mannes.

v. 24. *prikyares proude. prike* der *stachel, priken austacheln*, bei der jagd bedeutet *prikier den jäger, welcher das wild aufjagt* = *piqueur*. Er war meist zu pferd, daher *prikyare* überhaupt für *reiter, stolzer mann*. Vgl. P. t. Plow. A. X, v. 8.

v. 26. *raymeth*. Die bedeutung dieses wortes ergibt sich aus Mich. Ay. pag. 13, 14: *þe rife is þe zenne of reuen, of proutostes, of beddes, of sergouns, þet þet acenseþ and chalengeþ þet poure wote and ham dop rayni and kneadliche lede wor a lite rynnunge, þet hi habbeþ bezide*. Ferner P. t. Plow. A. I, 92 *kynges and knihtes scholde kepen hem bi reson And rihtfulliche raymen þe realmes abouten*. Es entspricht Altags. *hrēman rufen, sich rühmen, öffentlich vor gericht behaupten*, wie mhd. *ruomen* (vgl. Mhd. W. p. 810) und daher die bedeutung: *anklagen* sowol als *den spruch sprechen, richten*. Die übersetzung Wright's lässt die bedeutung des wortes gänzlich im unklaren.

v. 27. *ar*, ebenso v. 59, ist die im Altengl. seltn form des plur. possessiv-pronomens der 3. pers. Jetzt ist *ar* ganz gebräuchlich im Südwesten Englands. Vgl. Jennings Som., wo man auch *a* = *he* findet.

v. 28. *hilt*, das Coleridge nicht weiter erklärt, stellt sich wol zu *hiȝien, hiȝen* Altags. *heȝian* Altengl. *heȝen* und mit dem bes. vor guttur. nicht seltenen übergang von *e* zu *i*: *hiȝe* = *einzaunen, umfassen: solcher harm hat sie umfungen*.

v. 29. *Manche gisticliche, sie halten sie* (nämlich *die armen*) *ganz schmählich*.

v. 30. Unter *bonde* ist hier nicht *der leibeigne*, sondern *der landwirt, verwalter* zu verstehen. Dieser gebrauch des wortes findet sich auch schon im Altags. vgl. z. b. Cnuts gesetzte bei Schmid p. 271 z. 11.

v. 31. *wondred* überträgt Wright mit *consternation*. Coleridge bringt es zu Altn. *vandræði* *gefahr, mischelligkeit*. *wondred* steht wol *wonred* vgl. Hom. II, 117. *unklugheit*, dann auch *untat, verbrechen*, ähnlt. Altags. *unwæd*.

wene ist hier, wie Gaw. v. 915 und *wener þen Wenore* (= *schöner als Guenever*), = Altn. *vann, van* zu nehmen. *Willkür schreitet im lande einher und verbrechen ist schön, gilt für schön*. Wright überträgt *wene* mit *frequent*, doch in dieser bedeutung ist das adjective nicht zu belegen.

v. 32. *marreth*. Im Altags. ist die form *marra* — Goth. *marȝjan* die gewöhnlichere. Die bedeutung ist *beunruhigen, stören, schädigen*.

v. 38. *wax* ist der *nachs, die saat*. Stratin. scheint unsre stelle entgangen zu sein. Vgl. p. 552.

v. 39. *Du bist in mein buch eingetragen.*

v. 46. *oder mein korn verkaufen, während es noch so grün wie gras ist.*

v. 50. this cachereles. Wright überträgt: *I must take care against the time these catchpoles come.* this lässt schon vermuthen, dass wir es hier gar nicht mit einem plural zu tun haben. Allerdings ist *this* als demonstr. des plur. nicht unerhört, aber ungewöhnlich. Wie aber die bildung von *catcherelles* sein soll und wie die bedeutung ist mir unklar, Wright selbst wol auch. Allerdings steht v. 37 der plur. *budeles*, doch gleich im nächsten verse ist nur an eine einheit gedacht, wie *me* beweist. Wir dürfen also hier auch eine einzelne person denken. *Catcher* ist noch heute der ausdruck für *häscher*, dieser form entspricht Altengl. *cachere*. *Les* aber ist conjunction abhängig von *care*: *dass dieser häscher nicht abermals komme, darum muss ich sorgen.* Vgl. über *les* als conj. auch Ps. 7, v. 3.

v. 52. bringe ful bare *er will die wohnung leer machen, auspfänden.*

v. 53. *munten.* Altfranz. hat *munte*, *monie* die bedeutung *preis, summe.* Dazu *munter* = *bezahlen.*

v. 55. *gore* bedeutet ursprünglich nur den *lappen, das stück tuch*, dann aber auch das *gewand, kleid.* Vgl. no. 21 v. 32.

v. 58. *tek to the land* ist, wie Neugl. *to take to* = *sich an etwas machen, etwas übernehmen.*

v. 59. Wright gibt keine bedeutung für *sulle* an. Coleridge meint pag. 80 *ar sulle* = *their selres*? Alltags. *syll* ist der *balken, der dem ganzen hause zur grundlage dient*, dann überhaupt *fundamentum*. Goth. haben wir *gesuljan* = *gründen*, *sill* nimmt dann geradezu den sinn von *haus, wohnsitz* an. Vgl. Gaw. v. 51: *For al wat þis fygre folk in her first age on sille þe hapaest under heren.* — Der sinn unsrer stelle ist also: *niemals haben die bützel ihre wohnsitz angeordnet, kein mensch weiss, wo sie wohnen, sie können eutfliehen, wir aber sind an die scholle gebunden.*

v. 61. *kippen* ist bei Hav. gar nicht selten = Altu. *kippa*. Der sinn ist *der-des eiligen holens.* Vgl. oben R. o. Gl. II, 269.

v. 62. *cot* finden wir schon in Alltags. zeit, so z. b. in den gesetzen Cants. Vgl. Schmid p. 312, 76. Ebenso *cotsetla*. Es bedeutet *die hütte* und *cotsetla* ist *der häusler.*

v. 64. *mi lond leye lith.* Coleridge nimmt pag. 48 *lith* = *fallow, bruch*. Jedoch muss dann *leye* als verbum genommen werden. Woher soll dann das praeter. kommen, besonders wo gleich *learneth* daneben steht? Das verhältnis ist umgekehrt, *lith* ist verbum (die selbe form findet sich schon Laß.) und *leye* ist adjektiv und adv. und bedeutet *land, das zum erstenmale oder von neuem gepflügt wird*, hier ist natürlich der sinn: *das land liegt da und wartet auf das pflügen, es kann aber aus mangel an saatkorn nicht bestellt werden. Es wächst gras darauf, von dem sich das rich, das früher mein war, nährt.*

v. 67. Entweder: *so brüten manche* (nämlich *vornehme leute*) *unverschämte bettler aus, machen sie die leute zu bettlern*, oder *so werden manche zu unverschämten bettlern.* — *breed* hat schon in älterer zeit sowol die bedeutung *ausbrüten, zu etwas machen oder etwas werden, heranwachsen zu.*

v. 68. Wright liest *we ruge ys roled ant ruls er we repe.* Es gibt *ruh* keinen sinn und ist wol verschrieben oder verlesen für *ruh*. *ruh* = *rauh* wird vom brandigen getreide gebraucht: *unser roggen ist verfault und brandig, ehe wir ihn schneiden.*

v. 70. *by brok ant by brynke.* *brok* ist der *fluss*, *brynk* das *ufer*, also *die wetter toben sowol am ufer, als mitten im flusse, sie toben überall und zerstören die ärnte vollständig.*

14. Gegen den hochmut des gefolges der vornehmen

findet sich im selben werke, wie das vorhergehende p. 237–241.

v. 2. *rede* ist wol, wie GE. v. 32, im alten sinne von *sprechen* zu nehmen. Unter *rolle* ist der *pergamentstreifen, auf welchen der dichter schreibt*, zu verstehen. Allerdings könnte man auch an ein pergament, das er liest, denken.

v. 3. *gedelynges.* Got. *gadliþigs* hat nur die bedeutung: *verwandter, vetter.* Alts. n. Ags. hat es schon die allgemeine bedeutung: *gefährte*.

v. 5. *harlotes.* Ueber die etymol. dieses wortes vgl. Diez. Et. W. n. Müll. Et. W. I, 491. Jetzt wird es nur noch von *nichtsnutzigen unsittlichen weibern* gebraucht. Dass früher der begriff kein solch schlimmer war, beweist Chaucer

C. T. v. 647 und selbst die von Müller gesetzte bedeutung *lotterhabe* ist für die stelle bei Chaucer zu stark, besser passt die von Diez gegebene erklärng. Hier an unsrer stelle dürfen wir allerdings einen stärkern ausdruck annehmen.

v. 6. *bi pate and by polle*. Beide worte bedeuten ziemlich dasselbe, jedoch ist *pate* urspr. nur die hirschlale, während *polle* den ganzen kopf bedeutet.

v. 8. *take* vgl. ann. zu Will. de Shirh. v. 114.

tolle ist entweder Deutschen ursprunges = *zoll erheben*, dann überhaupt *nehmen, wegnehmen*; doch wahrscheinlicher zu *tolle, tollir* zu stellen.

v. 10. *of gonnyle gnoste*. Wright übersetzt diese stelle gar nicht. Coleridge stellt *gnost* zu Altn. *gnaust lörn, geräusch*; *gonnylde* aber will er zu Nordengl. *gonnerill* = *törichter bursche* bringen, es soll also *töricht foolish* bedeuten. Allerdings versteht Coleridge diese bedeutung mit einem fragezeichen. Diese ableitung ist mehr als fraglich. Wir haben *gausten* in der bedeutung *knirschen* bes. auch von pferden gebraucht, wenn sie unruhig werden. Ferner finden wir Hall. p. 109 *gonnelly* = *a Cornish horse*, dann auch *pferd überhaupt*. Dürfen wir also vielleicht übersetzen: die burschen wurden gesammelt, zusammengesetzt aus *knirschen, sie wurden aus ungeheudigen betragen, wildheit zusammengesetzt*?

v. 13. *yhaut* ist zu *hazien* zu stellen: alle wurden in pferdemist gehegt, geheckt, sie stammten vom miste.

v. 18. *schadde*. Dies praeter. zu *schaden* wurde schon bei Orm schwach gebildet, vgl. v. 3200. Für part. ist die sw. form *schad* die gewöhnliche, vgl. GE.

v. 20. *tyke* Nengl. *like* ist die *schafslans*, hier überhaupt *laus* vgl. v. 24.

v. 26. *haunte the plawe*. *haunte* ist aus dem Altn. übernommen, wo *haunter* *besuchen, aufsuchen* bedeutet: sie suchen spiel auf.

v. 31. Die kleinen kobolde machen aus den mägen der reithurschen vorratskammern, so gross sind diese.

v. 32. *gromene mawe*. Der alte sw. gen. plur. findet sich noch öfters bei R. o. Gl. Auch doch später kommt er vor z. b. Jos. o. Arim. v. 510 *schalkene blode*. P. t. P. öfters n. s.

v. 36. *marreth*. Er frisst so, dass er seinen magen sich verdirbt.

v. 37. *forlaped*. *lap* ist *lecken*, dann überhaupt *essen*, *forlaped* also = *vollgefressen, überfressen*.

v. 38. Wie *schad*, so wird auch nicht selten das sw. part. *lad* = *geladen* gebraucht.

v. 42. Er the day rewe. P. t. Pl. 18, 123 finden wir: *and how þe day rowed*. Chaucer hat: *the rowis red of Phebus light*. Die bedeutung steht fest, doch wie ist die etymologie dieses wortes?

v. 43. *He* übersetzt Wright mit *they*, es ist aber natürlich sing. wie aus *is* 43, 45, 46 zu erschen ist. Der plur. heisst nach dem dial. unsers gedichtes *huc*. Ryhauz ist auch sing. = Mittellat. *ribaldus* und *huc* v. 14 bezieht sich auf *shabbes*.

v. 47. Wright übersetzt: *he looseth a flatterer*. Doch *looseth* ist nengl. *to louse* = *einen lausen*. Es bezieht sich dies auf v. 43 zurück: wenn er sich laust, so laust er einen schurken.

v. 49. *capelelaweres*. *Capel* ist *caballus gaul*. Vgl. L. o. Cock. v. 32; P. t. Plow. A. 4, 22. Auch bei Chaucer nicht selten: C. T. v. 1086, 1103, 17013, 17011. *capelelawere* ist derjenige, der das ross striegelt, putzt = der reithnecht.

v. 51. *boketh* soll Keltischen ursprunges sein. Es bedeutet *bereiten*, dann *schmücken*.

v. 61. *cattessedryt*. Auch wenn man dem gefolge katzendeck als zukost gibt, sollen doch den, der mit den reithurschen zusammen rechnung führt, gemeinsame kasse macht, die rückständigen summen (*arreyage*), die schulden, die sie machen, reuen. *companage* gehört zu *pain* = was man zum brode geniesst.

v. 72. *chaude* = *chanelen* zu *chavel kinnbacken* ist laut lachen, plaudern.

v. 73. *spedeth ou to spewen* n. s. w. = eilt euch auszuspien, wie man bei bezauberung zu tun pflegt. Man spie, wenn man einen fluch von sich abwenden wollte, aus. Da der dichter ihnen nun flucht, so fordert er sie auf, erst eilig auszuspien.

15. Auf den bruch der Magna Charta durch Eduard II.

abgedruckt bei Wright a. a. o. pag. 253 -258.

v. 11. *Tripolay*. Der sinn dieser stelle ist klar: alles geht zu grunde. Stammt diese redensart vom letzten krenzzuge Ludwigs IX her?

v. 15. hundred ist ursprüngl. ein landstrich, der 100 waffenfähige männer stellen kann. Später hatten die hundreds ihre eigene gerichtsbarekeiten, die sich vor allem auf polizeiverwaltung erstreckten.

v. 31. Ein ähnlicher gedanke findet sich schon ausgedrückt in Al. Pro. v. 141 n. f.

v. 47. theih, ebenso 50, erinnert an das von Orm gebrachte þeȝȝ.

v. 53. pride hath sieve = stolz hat siebel, ist prächtig gekleidet und tritt anmassend auf.

v. 78. for it. forȝif wird hier in seltsamer weise mit for statt mit einfachem accusativ verbunden: Das, worin er zu tadeln ist, vergib ihm.

16. Gedichte des Laurence Minot

finden sich abgedruckt in *Rerum Britannicarum Medii Aevi Scriptores* im bande: Political poems and songs relating to English history. London 1859. Vol. I. pag. 58—91. Unser erstes stück steht pag. 61—63.

I.

the vor *batayl* ist von Wright eingesetzt.

v. 1. Bei Bannockburn erlitten die Engländer 1314 eine grosse niederlage durch Robert Bruce. Bei jeder gelegenheit rühmten sich die Schotten dieses sieges, Minot erwähnt daher auch diese schlacht, weist aber alsdann höhnend auf die niederlagen bei Berwick (bekannter als schlacht bei Halidon hill 1333) und den verheerenden zug der Engländer bis Aberdeen hin, im jahre 1336, hin.

v. 4. it bezieht sich auf den sieg der Schotten bei Bannockburn, den Edmūd nun gerächt habe.

v. 5. wele wurth the while ist der refrain. V. 11 steht die form *worth*, sonst v. 17, v. 29 und 35 *wurth*.

wrokin. Mätzners *wroken* beruht wol nur auf einem druckfehler, denn *c* und *i* wechselt so häufig in den participlen, dass wir nicht ändern dürfen. Vgl. 4, 8 u. s.

v. 6. Mätzner setzt *war* = *beware* an, jedenfalls ist alsdann aber die praepos. *with* ganz ungewöhnlich. Trotzdem müssen wir uns vorerst mit dieser erklärung begnügen.

v. 7. Saint Jones toune. Darunter ist *Perth* gemeint vgl. chronik von Peter Langtoft ed. by Wright II pag. 370, 371.

v. 10. *kindle* oder *cundlen* ist: *gehören* vgl. AR. pag. 191. Hier also: *Eduard ist bereit, euch sorge zu gehören, zu bringen*. Vgl. Wright I pag. 90, z. 9 v. u.

croune = *kopf*. Aehnl. Hav. v. 568 *pat hise crowne he per crakede*. Rob. v. Gloc. u. s. häufig.

v. 13. of *Striflin*, vgl. oben Manning v. 117 u. folgende. Bekannter ist das schloss unter dem namen *Stirling*.

v. 15. *Sie haben die pfeiler ringsum aufgerichtet* = *sie haben ihre besten mannschaften im laude umhergeschickt*? Wie Mätzner's *pricked* = *spurred, rode* zu verstehen ist, ist mir unklar.

v. 16. *rifild*, *rifler* ist urspr. mit der feile bearbeiten, abkratzen, unser *riffeln*, dann geht es in die bedeutung: *rauben, wegnehmen, zerstören*. Aehnlich Lat. *spoliare* eig. *die haut abziehen*.

v. 18. *gaude* bedeutet *possen, torheit*.

v. 19. *rifling* Alltags. bei Bo. Auch Rob. Man. kennt es als *fussbekleidung der Schotten*. p. 282. Hier steht es dann für die Schotten überhaupt.

v. 20. *biging* vgl. amm. zu v. 1782 von Prike o. Conscience.

v. 22. *busk* vgl. amm. zu v. 51 in No. 11. Die bedeutung ist *sich fertig machen*, wie z. b. aus Trist. I, 11: *þai busked and maked hem hounn* hervorgeht. Hier wol „*eilig gehen*“. Vgl. die von Mätzner sprachpr. I, 321 angeführten stellen.

Unter den brücken wohnten die unholde und boshaften wassergeister, dahin sollen auch die Schotten.

- v. 23. wery = Altags. *werzian, wyrzian* verfluchen.
 v. 28. fone, ebenso Rolle de Hamp. Pricke v. 530, 762, 761 u. s.
 bêtes zu *bôte* = *busse* also *gut machen, heilen*.
 v. 29. *fun* statt *fone* findet sich ebenso Rolle de Hamp. Pricke v. 6424.
 v. 30. threting verbaalst, zu *threten* ags. *prectian* drohen.
 v. 36. bot get for thaire gile. Mätzner denkt daran, vielleicht sei *get* = *zet* verschrieben. Wright meint *get* stünde = *gain*. Dieser ansicht ist beizustimmen. Wir finden Gaw. v. 1638 ein subst. *get* = *erwerb, gewinn*. Also: Schotten brachten ihm die schlüssel ohne gewinn für ihre verräterei.

II.

ist ebenda, wie I abgedruckt, pag. 83—87.

Nevil Cross. Bei Nevil Cross wurden am 17. Oktober 1346 die Schotten vollständig geschlagen und David Bruce von einem edelmann, Johann Copland aus Northumberland, gefangen genommen. Im Januar 1347 brachte man den gefangenen fürsten nach London in den Tower.

v. 5. the northend of England teched him to dannee. *him* bezieht sich auf *David the Bruse*. Es waren hauptsächlich bewohner von York, die *David* bei *Nevil Cross* in Northumberland schlugen.

v. 7. on the more. Die schlacht wurde in einer waldigen sumpfigen gegend geschlagen.

v. 10. avance ist *vornwärts bringen, fördern, einem nützen*. Philipp von Frankreich hatte Bruse zum einfall in Schottland aufgefördert und ihm unterstützung versprochen. Allein Ednard hedrängte Philipp im eigenen lande und so war letzterer ansser stande, den Schotten ernstlich beizustehen.

v. 11. fell entspricht Altags. *fel* in *welfel* = *blutdürstig, grausam* El. 53; *calfelo* sehr verderblich Rū. 24, 9. *welfelle* sehr grausam An. 771 nengl. *fell*. Im Altengl. bes. in Nordengl. denkmälern, wie Rolle de Hamp. Pricke 1743, 1820 u. s.

v. 15. bare *cher*. Anspielung auf das wappen der stadt York, die ja früher *Eoformie* hiess. Minot setzt öfters das wappen für dessen inhaber z. b. pag. 67, 13; p. 69, 19 u. s.

v. 20. woude = *wenden, sich wenden, abwenden von etwas, etwas unterlassen*. Ebenso Wright's Spec. o. Lyr. Po. pag. 29.

v. 21 u. ff. *David* hatte sich gerühmt, er wolle bis London vordringen. Vgl. Andrew de Wyn. II, 259: *Thai sayd, that thai mycht ryght welle fare Till Loundyn*.

v. 25. Während *David* England erobern wollte, *entbehrt er jetzt sein eignes land, hat er jetzt sein eignes land verloren*.

v. 30. suth. Langes o wird öfters hier zu u, wie im Pricke vgl. ann. zu v. 1759.

v. 33. at beim infin. ist im Nordengl. nicht selten, vgl. Pricke, Curs. Mu., Hav., Ex. Nie. u. a.

v. 31. flay. Das simplex *flegen* ist nicht sehr häufig, meist *aflegen fugare*.

v. 39. with schiperd staves. Der erzbischof von York hatte die landente der umgegend aufgeboten gegen die Schotten.

v. 40. fill. Schon Altags. findet sich *fill* = *fall*, dann geradezu *niederlage, untergang*.

v. 45. bere-bag ist eine spöttische bezeichnung der Schotten, weil diese gewohnt waren, ihre lebensmittel in einem sacke bei sich zu tragen. Vgl. I. v. 20.

v. 49. wandan part. von *wanien abnehmen*, es ist *more* zu ergänzen. Es war zur zeit des abnehmenden mondes. Ebenso pag. 87 z. 8 v. unten.

v. 51. fro covaitise of cataile. William Douglas war am morgen des 17. Oktobers auf heute angeritten und auf diesem raubzuge gerieten sie mit den Engländern zusammen und es entspann sich die schlacht. Minot stellt es so dar, als sei durch beutelust der Schotten die ganze schlacht geschlagen worden.

v. 56. bud = *not* (plur.) *gebot ihnen zu knien* = unserm ausdrücke: *not lehrte sie beten*.

v. 57. Der hauptanführer der Engländer war Wilhelm de la Zouche, erzbischof von York.

v. 86. schowre erklärt Wright II p. 331 mit: *conflict, battle*. Offenbar ist aber der sinn hier ironisch: *David* fand hier *genug bedienung, eine menge diener*. Entweder sind die vielen mit ihm gefangnen Schotten gemeint oder

die Engländer gefängniswärter. *shower* wird noch heute im sinne von: *menge*, *fülle* gebraucht.

v. 88. *senin*. Wie das vorübergehende *first* zeigt, muss *senin* in der bedeutung *schöpfen* stehen: *erst tranken sie vom süßsen und dann vom saueren*. Ist sonst diese form noch zu belegen?

v. 92. *forgone*. Ein verbum *forgo* — *verlieren* findet sich nicht im Englischen. Vielleicht steht hier *forgone* — *forgoten*, wie *mas* — *makes*, vgl. anm. zu Rolle de Hamp. Pricke v. 5111 u. zu Rob. Mann. v. 416. Vgl. auch v. 132 unsres liedes.

v. 93. *laked* für *loked*, wie oben v. 30.

v. 99. *wakkind* ist *praeter*. — *wakknid*.

v. 105. Philipp von Frankreich hatte dem könig David versprochen, mit ihm in London einzuziehen. *Nun ist David nach London gekommen, Philipp aber hat sein versprechen nicht gehalten*.

v. 112. *thir* für den plur. des demonstr., wie im Pricke u. bei Rob. Mann.

v. 125. Cuthbert wurde der patron von Durham, nachdem seine leiche am schlusse des 10. jh. von Lindisfarne nach Durham gebracht worden. Ein Altags. gedicht feiert schon Durham dieser reliquie wegen.

Ritterliche Heldengedichte.

17. Havelok der Däne,

hg. nach der ausgabe von Madden durch Rev. Walter Skeat. Early English Text Society. Extra Series no. 1. Das von uns gegebne stück findet sich pag. 57—63.

v. 2052 *browth* : *pouth*. Ebenso *browth* 2129; *pouth* 2135, 2169; *mouth* 2058, 2089, 2253; *nith* 2052, 2090, 2100; *knith* 2083, 2116, 2120; *liith* 2093, 2110, 2124; *brith* 2095, 2111, 2131 u. *brithter* 2141; *nithe* 2119; *rith* 2123, 2137, 2140; *nouth* 2165, *nouth* 2229, 2263. *with* (adj.) 2187, 2215. Dass sich hier der gutturale laut noch nicht, wie später, verflüchtigt hatte, sondern *th* nur eine andre eigentümliche schreibweise für *ht* ist, darauf weist hin, wann wir daneben finden: *aht* 2173; *bitahte* 2212; *tahte* 2214; *ahte* 2215 und sogar *mouhte* 2070.

v. 2056. *shewed* : *knawed*. Hier dürfte *shewed* in *shaved* zu ändern sein, denn obgleich wir im ältern Englisch sowol *shewed*, *shaved* als *knawed*, *knawed* finden, sind die *a*-formen bei Hav. die gebräuchlichern. Vgl. v. 2206 und 2207. 2784, 2785 u. s.

v. 2059. *mele* ist hier nicht gleich Altags. *mælan* *sprechen* zu nehmen, sondern — Altfr. *mesler*, *meller*. Altengl. gew. *mellen* vom kampfgetümmel gebraucht, also: *sich in einen kampf mengen, kämpfen*. Ebenso *mele* W. o. Pal. v. 3325.

v. 2060. *bistride*. Den übergang von *beschreiten* zu *besteigen* (ein pferd) zeigt Laß. v. 28020 *þa halle ich gon bistriden Snule ich wolde riden*. Es ist hier vom *ruhig gehenden* *palefrey* gebraucht, im gegensatz zu *stede* dem *schlachtfeld*.

v. 2065. Goldeboru. Der auslaut ist hier natürlich als spirans, nicht als vokal auszusprechen. Es ist dies der im Südensl. gewöhnliche übergang der gutturalen media in die labiale spirans. Vgl. *sawe*, *lawe*, *sorwe* u. a. in Hav. Auf die conson. aussprache deutet auch die schreibweise. Goldeborw v. 1088, 1265, 2955.

v. 2070. *wayte* = Altfr. *gaitier* *gaiter* bedeutet *auf etwas passen*, *etwas abpassen*, *einem aufpassen*, *aufpassen*.

v. 2078. *firrene wowe*. *Wowe* ist = Altags. *wag*, *wah* *mauer*. *Eine mauer*, *verschlus*, aus *fichtenholz* gemacht. Dass hier keine wirkliche tür gemeint ist, geht daraus hervor, dass Ubbe v. 2092 aufwacht und, ohne dass er einen laden zurückschiebt oder eine türe aufmacht, das helle licht in Haveloks zimmer sieht. Vgl. auch v. 2081. Wir finden überhaupt in den bildern aus dem M. A. häufig, dass die zimmer im innern des hauses nur türöffnungen, nicht aber wirkliche türen hatten. Wir müssen also entweder annehmen, dass *wowe* nur einen offenen verschlus aus einem paar dielen bedeutet, der nur dazu dient, Hav. zimmer von dem Ubbes und seiner leute abzugrenzen oder es sind *tische* aus *fichtenholz* gemeint. Man pflegte abends in den zimmern, die man als schlafzimmer benutzte, die tische längs der wände zu stellen, um raum für das lager zu gewinnen.

Hier also konnte man sie gerade in den ausgang von Ubbes gemach bringen, um eine schranke herzustellen.

v. 2086. bringe : ioyng beweis, dass der dichter des Hav. die *n* des infinitivs abwarf, obgleich sie sich öfters in der hs. finden. Andre beweisende reime für das abwerfen des *n* sind: v. 2176 *haue : knaue*, 2180 *take : blake*, 2192 *stede : bede*; ferner v. 2202, 2206, 2216, 2220, 2230, 2248.

v. 2088. serganz, v. 2066 *scriaunz*, es schwankt hier *a* und *o* vor *n*, wie es in Germanischen wörtern gewöhnlich ist, auch in einem Romanisehen.

v. 2098. wesseylen eig. *den grass beim trinken „wes heft ausbringen*, dann überhaupt *zechen* nengl. *wassail*. Ueber die entstehung vgl. Rob. v. Gloc. II, 116.

v. 2099. shotshipe, ein wort, das sonst nicht helegt werden kann. Skeat erklärt *scot* = *symbolum*, *scipe* = *societas*: *an assembly of persons who pay pecuniary contribution or reckoning*. Wie aber kommt diese bedeutung heraus und wie soll der sinn unsrer stelle sein? Lag. hat v. 362 A. *sotshcipe* (= *sotscipe*), B. *folye* und v. 2317s *sotscipe*, ebenso A. R. pag. 422, 421, überall in der bedeutung *torheit*. Dieser sinn passt auch hier, vgl. 2100 *also folys*, und wir dürfen *shot* für *sot* verschrieben annehmen. Nur schwierigkeit macht dann *todeyle*: doch wir finden dies wort Lag. v. 9520 — *entscheiden über etwas* und ebenso Altags. neben *zedēlan* Ps. 65, 13 u. 65, 12, *über etwas urteilen, sich besprechen*. So auch hier: *ob sie sitzen und zechen oder über eine torheit sich besprechen, tōrichtes sich miltēien, wie narren*.

v. 2105. omne — *on*. Ebenso 347, 1940.

v. 2106. bord entweder *bohle, diele des verschlages* oder *tisch*, vgl. ann. zu 2078.

v. 2107. anilepi word: Hier sprach er dasselbe wort? hier wiederholte er seine rede? So wird *onlepi* = *derselbe* Mich. Ay. p. 13 gebraucht. Oder *anlepi* = *einzig*, wie Skeat es nimmt. Doch dann fällt erstlich der mangel des unbestimmten artikels auf und dann: *welches war denn das einzige wort, das Ubbē sprach?* Ist vielleicht eine negation ausgefallen: *er sprach kein einziges wort?*

v. 2112. Die form *il* = *ile* kommt in Hav. nicht selten vor. Vgl. 818, 1740, 2483 u. s.

v. 2115. arwe men and kene. Altags. ist *earg zaghaft, feig*. Beow. 2541, By. 238 u. s.

v. 2127. bok. Hiermit ist natürlich *das evangelium* gemeint, wie v. 2217.

v. 2132. Wie uns viele bilder aus dem M. A. beweisen, lag man im bette völlig nackt. Daher auch der noch von Shakespeare gebrauchte ausdruck *naket bede*.

v. 2143. kunrik. Die bedeutung ist eigentlich, wie v. 2804, *königreich, königliche macht, hier ein zeichen des königtums*.

v. 2153. utenladde. *Ladde* ist *der diener, bursche*; *utenladde* *der fremdling*.

v. 2160. fawen ist durch den bekannten lautübergang aus Altags. *fægen* entstanden. Rob. o. Gloc. p. 183 *vawe*; vgl. Kyng Alis. v. 3817. Auch Chaucer hat diese form Cant. T. v. 5802.

v. 2163. lith *das glied, die glieder der zehen*.

v. 2165. blakne gehört Altags. *blæc bleich*, nicht zu *blæc schwarz*. Hav. *wurde bleich vor furcht, weil er die menge ritter sah*.

v. 2169. pinkes. Unser gedicht ist im mittlern England entstanden, unsre hs. in Ostmittelland. Daher das schwanken zwischen Nördlichen und Südlichen formen. Die 3. sing. praes. ind. lautet überwiegend auf —s, selten auf *th* v. 672, 804, 1269, 1876 u. s. Die zweite person lautet ebenfalls meist —s, nicht *st* 688, 907, 1283 u. s. *louest* v. 1663. Der plur. meist auf —n oder mit abgeworfnem *n*. Auch auf —s: *lipas* 2204, *lokes* 2210, *bes* 2246 u. s. Selten auf *th* (t) v. 1, 2125, 2584. Auch im wortschatze zeigt sich Nördlicher einfluss.

v. 2181. the brune and the blake. Dieselbe verbindung um *sämtliche leute* zu bezeichnen, findet sich 2249.

v. 2184. dreng. Altn. *drengr* bedeutet nur *den kräftigen jungen mann* ursprünglich, vgl. By. 149. *dring* und *dreng*, *drang* bei Lag. *den kriegler*. v. 4525, 4550, 10370, 12713, 13971 u. so oft. Hier ist es als *ritter* zu nehmen, ebenso wie *theynes* (v. 2194).

v. 2195. burgeys. hs. *bugeys*. Schon von Skeat verbessert.

v. 2201. ne neue. hs. *ne neme*. Ebenfalls von Skeat geändert.

- v. 2201. lipes. Selten hat die hs. im inklaute *p*, meist steht dort und im anlaute *th*. Im anlaute hingegen noch überwiegend *p*.
 v. 2210. Zu *þe day* ist zu ergänzen *ge witen wel*.
 v. 2211. *tauhte* steht hier, wie oft = *bitauhte*.
 v. 2219. *lac mangel*, *fehl*; *tel* Altags. haben wir *tolan calumniari* und *teluis vituperatio*. Also: *ohne fehl und schande*.
 v. 2222. *for* steht hier = *in bezug auf, in betreff* von.

18. Kyng Alisaunder.

Abgedruckt in Weber's Metrical Romances of the 13th, 14th and 15th Centuries. Vol. I. Unser stück findet sich pag. 119–167. (Cap. XV.)

v. 3584. Wie am anfang jedes grössern abschnittes in unserm gedichte, stehen auch hier einige verse, die ohne weitem zusammenhang mit dem folgenden sind. Es reimen am anfang auch je drei zeilen auf einander: *hardnesse: prowessse: blesse: queynlise: servyse: wyse*. Nachher ist paarweise gereimt.

v. 3585. schewith. Vielfach ist der indifferente laut durch *i* wiedergegeben. *metith, meotith, tukith* neben *bigguneth, sitteth, cometh; godis, knightis, scheldis, speris, justis, stedis* neben den *e*-formen, sowol im plur. als im gen. sing. Auch *partie, defendit, deschargid* und andre wörter: *othir, sadil, brothir* u. s. w.

v. 3587. *queynlise* bedeutet *ritterlichkeit, ritterliches betragen*.

v. 3599. *chaunse* = Altfr. *chans, caus*, Lat. *campus*. Es nimmt dieses wort die bedeutung von *schlachtfeld* an und geht, wie hier, dann geradezu in den begriff *schlacht* über.

v. 3601. *con* = *gon* *begann* vgl. 3606, 3616, 3747 u. s. Daneben z. b. 1111, 3715 *gan*.

v. 3603. *tole*. *Wir haben den zoll, den tribut mitgebracht, den ihr von Griechenland verlangt habt, löset euch nun aus!* vgl. 3795.

v. 3606. *beode*. Mede beweist, dass der dichter *bede* sprach.

v. 3614. *hs. defendit: pousent* wurde geändert in *defend* (oder *defent*), wie Rob. v. Gloc. *send* neben *sende*, Rob. Mann. *chron. sent* schreibt oder *wend, went* = *wende*.

v. 3636. *gorger* bedeutet sowol *kehle, gurgel*, als auch den teil der rüstung, welcher die gurgel schützt, *der halskrugen, ringkrugen*. Die letztere auffassung empfiehlt sich hier, weil sonst eine tautologie entsteht.

v. 3649. Cöln war seiner künster wegen berühmt im M. A., wozu auch die waffenschmiede gehörten. Parz. 158, 11 erwähnt seine malar.

v. 3655. *that lay in eradel*. *Die kinder der erschlagenen beweinten diesen tag*.

v. 3658. *fynde: thousand*. Obgleich häufig in unserm gedichte nur assonanz, kein reim ist, lässt sich hier der reim sehr leicht herstellen. Wir dürfen nur *fynde* in *fund* ändern.

v. 3661. *wreo* ist sonst noch bei Laȝ. gebräuchlich, 27859. Altags. nicht selten, neben *wrihan*, Altengl. *wrien* *decken*.

v. 3664. *denned*. Die form *denede* = *tönte*, neben *dinede*, findet sich z. b. W. o. Pal.

v. 3665. *theo* neben *the* bei allen drei geschlechtern ist, ähnl. wie bei R. o. Gl., ans dem steten wechsel von *eo* und *e* zu erklären. Wir finden nämlich im K. Alis. häufig noch *eo* geschrieben, wo *e* gesprochen wurde.

v. 3671. *hs. verrament: dunt*. Offenbar sprach der dichter hier *dent*.

v. 3673. *awaped*. Wir haben Altags. ein verb. *wapean* = *unentschlossen sein, hin und her schwanken*, doch mischt sich dies in der bedeutung auch mit *wapan* = *erstaunt, erschreckt sein*. Im Altengl. hat *awaped* letztere bedeutung, vgl. Kyng Alis. 899. Troil. a. Cres. I, 316 u. s.

v. 3678. *leopon apon stedis*, ebenso 3812 u. s., ebenso wird *lepen* vom *reiten* gebraucht, Hav. 2193.

v. 3686. *sweordegge: rygge*. In unserm gedichte wechseln *e* und *i* so häufig mit einander, dass man hier sowol *egge: regge* als *igge: rygge* schreiben kann. Deshalb wurde die schreibweise der *hs.* in unserm texte beibehalten.

v. 3688. *dryven: i finde* gibt keinen reim. Vielleicht *dryven by hynde?*

v. 3699. *ruwet*. Altfr. finden wir *ruct, rouette* = *gewundnes horn*. In einem vocab., das Wright herausgab, finden wir *litui* mit *ruez* übersetzt.

v. 3702. *hs. syde: bridel* *hs. bridel* ist in *bride* geändert, das Altfr. neben *bridel* gebraucht wurde.

v. 3705. beore ist hier nicht das gew. *bere* = *ferre*, sondern = *stossen*, *schlagen*. Ähnlich Chaucer C. T. v. 2256.

v. 3708. basnet diminut. von *basin*, *basin* Altfr. *bacinet* = *leichter helm*. Ebenso v. 2234. Unser dichter scheint *basent* geschrieben zu haben und darauf *dent* = *dint* zu reimen, wie oben v. 3670 *verraiment* : *dent*.

v. 3709. basnet : dunt hat die hs. Um den reim herzustellen, ist *basent* : *dent* zu lesen.

v. 3714. Athenis wol in *Atheniens* : *Messiens* zu bessern.

v. 3722. schoure. Dieses verbum ist wol ausser in unserm gedichte nicht zu belegen. Es ist = Altfr. *escorre*, *escurre* und bedeutet: *wohin sprengen*, *eilen*.

v. 3726. mon : Arabyan hs. ebenso *mon* : *African* 3622, hingegen *Pharaan* : *man* v. 3646. Diese stellen scheinen darauf hinzuweisen, dass der dichter *man* sprach. Doch lässt sich mit eigennamen nicht viel beweisen, da sie auf die willkürlichste weise verändert und verstümmelt wurden.

v. 3736. Die gewöhnliche negation in unserm gedichte ist *no*, nicht *ne*. Vgl. v. 3769, 3770, 4011, 4038, 4050, 4053 u. s.

v. 3739. *Erst fliehen die Griechen, dann besinnen sie sich eines bessern, schauen sich zusammen und räumen mutig das schlachtfeld von gegnern, machen es leer von Persern.*

v. 3745. *lanche*. *lancher*, *lancer* bedeutet Altfr. *eine lanze abschiessen*, dann wird es, wie hier, überhaupt von *einer raschen bewegung* gebraucht, *springen*, *sich stürzen*.

v. 3749. *woundyn* vgl. v. 3772 *yfounde* : *woundis*. Wenn hier genauer reim stand, so ist *wounde* (= *wounded*) zu schreiben; es ist *wounde* alsdann eines der wenigen wörter, die in unserm gedichte einen schwachen plur. bilden.

v. 3752. Antiochus : Antigons der hs. wurde in *Antigonus* geändert.

v. 3762. *hynde* : *freonde*. Nach dem zu v. 3686 gesagten dürfen wir sowol *hynde* : *frynde* als *hende* : *freude* herstellen.

v. 3780. Offenbar fehlen dem verse einige silben. Dieses beweist auch der mangel an reim oder assonanz. Diesem mangel wird abgeholfen, wenn wir das bei dem verfasser beliebte: *sauw faile* setzen. Der dichter wendet überhaupt flickwörter nicht spärlich an. Vgl. *sauw faile* 3610, 3629; *sauw doute* 3596, 3546, 3968; *ywis* 3633, 3651, 3959 u. a.

v. 3791. *hs.* hat *scheld* : *yeilded*. Des reimes wegen haben wir in *yeild* geändert. Es ist natürlich *ei* hier schon wie *ē* auszusprechen. Vgl. anm. zu v. 35 der S. K.

v. 3807. *yweved* gehört zu *weven*. Altags. *bewâfan* = *ohvolvere*, das simplex ist nicht zu belegen. Die bedeutung des letztern ist: *schwingend bewegen* = *drehen*, *schwingen*. Hier, wie v. 3539, ist es = *durch schwertesschwing trennen*, *abhauen*.

v. 3814. *yvad* *furford*. So wie unsre *hs.* hat, soll es keinen sinn geben. Hall. versichert, dass das Bodl. ms. *yvad* nicht gesetzt habe. Es sei also in unsrer *hs.* *fälschlich* aus der nächsten zeile herein gekommen. Hall. u. Coleridge nehmen *furford* = *forfared* = *perished*. Doch gerade da *forfared* zu grunde gerichtet, getödtet bedeutet, kann *yvad* stehen bleiben: *er hatte gemacht, dass zu grunde gegangen, umgekommen waren*. Denn *forfare* ist sowol intrans. zu grunde gehen als transitiv zu grunde richten.

v. 3817. *fawe* vgl. anm. zu Hay. v. 2160.

v. 3819. Die kriegsrufe sind in unserm gedichte meist Französisch. So: *as armes* und v. 3674: *as armes for douce Mahons*. *Ore tost* : *jetzt schnell* vgl. Burg. Gramm. II, 329. *aly* mit dem unsern stücke gewöhnlichen übergang des unbetonten *e* zu *i*, *y* = *allez*.

v. 3823. Wie oben 3606 finden wir häufig *eo* noch geschrieben, wo der dichter e sprach: 3704 *spere* : *beore*; *leop* : *kep* 3812; *beo* : *ye* 1034; ebenso 3900 *harde* : *sweord*, wo *herde* zu lesen ist. Vgl. auch 3676 *herd* (audium) *sweord*.

v. 3829. *contek* = *streit* ist bei R. o. Gl. die gewöhnliche form, ebenso in den heiligenleben Mich. Ay. liebt die form *contac*.

v. 3838. *hs.* *hed* : *weved* ist in *heved* geändert. Allerdings könnte der dichter auch *hed* : *weved* gereimt haben, doch wahrscheinlicher diese änderung.

v. 3842. *killed* : *bibled* zeigt, dass die participialendung noch ihre volle betonung hatte. *bibled* (mit blut bespritzt) ist nur im partiep zu belegen und überhaupt sehr selten: A. R. pag. 118, wo es nur die Titus hs. hat. Ferner W. d. Shrlh. pag. 57. *peneel* ist das Französische *penonce*, dimin. von *pene*, *penon*,

welches Burg. Gloss. p. 287 erklärt: *étendard, enseigne, espèce de bannière à longue queue que le chevalier attachait à sa lance*. Also ein fähnchen mit einem wimpel, wie wir es häufig auf den M. A. bildern sehen.

v. 3852. hs. rydyng: cryeng wurde geändert in *cryng*.

v. 3853. the weder thicked das weder verdichtete sich, die luft war erfüllt von ihrem geschrei.

v. 3855. by lauen. Coleridge erklärt an unsrer stelle *lar* oder *law* Altags. *lôr* hügel. Jedoch ist es, wie Strabo. auch richtig erklärt hat = *lave*, *lage* = *lucus*: das blut rann in strömen und seen.

v. 3879. *asyghe* und *asire* entspricht Altfr. *asivre* = *adsequi*: ob einer so kühn ist, dass er es (die belohnung) sich erlangt.

v. 3882. *abaye* bedeutet anbellern, dann auch das verfolgen der hunde und daher einen bedrängen, ihm zusetzen.

v. 3883. *othir* by *gile* *othir* by *treve* ist eine beliebte verbindung in unserm gedichte. Aehn. *by gile othir by ginne* 3991. Altags. *trezn* bedeutet *plage*, *beunruhigung*, *verdruss*.

v. 3897. *gof*: *drof* hat die hs. Allein eine form *gof* findet sich niemals, daher wurde geändert

v. 3900. *harde*: *sweord* ist wol in *herde*: *sweord* zu ändern.

v. 3903. *dyght*. Dieses verbum hat den sinn von *zuteilen*, *einem etwas bestimmen* = Lat. *dictare*.

v. 3913. hs. *tobarst*. Allein wie der reim zeigt, ist es in *brast* zu ändern.

v. 3930. *chesoun* steht in der bedeutung von *enchesun* = *ursache*; vgl. Rob. Mann. v. 291.

v. 3933. *eas*: *byheste*. Unser dichter kennt die form *bihæs*, *bihas* also noch ohne das unorganische *t*. Vgl. v. 444 *Olympius*: *has*. In der Moral Ode hat das von Furnivall abgedruckte Egerton ms. v. 174 noch *hes*, während die von Morris gegebene Jes. Coll. hs. v. 341 schon *heste* dafür setzt. In unserm gedichte findet sich auch wieder v. 4013 *honest*: *hest*.

v. 3937. Die von Weber gesetzten apostrophe: *n'olde*, *n'as* u. s. w. sind in unserm texte weggelassen.

v. 3961. *kyn*: *fen* steht in der hs. Doch *fin* anstatt *fen* ist ganz ungebräuchlich, daher wurde geändert.

v. 3967. *deys* bedeutet *tisch*, dann die *erhöhung*, *tribüne*, auf welcher *richter sassen*, *thron*. Wie der reim *is* beweist, muss *dē-ys* gelesen werden.

v. 3975. hs. *yursturdy* verschrieben für *yusturdy*. *zurstendai* findet sich allerdings für *zustrenday* Laß. v. 17063, und *zerstendai*; *zusterday* Jos. o. Arim. 330, nicht aber *yursturdy*.

amiture. Coleridge leitet es von *ami* ab und überträgt es daher mit *friendship*. Doch kann es auch hier von *amit* = *bekleidung* gebildet sein.

v. 3981. *todrawe* wird für *foltern* gebraucht; vgl. anm. zu Rob. Mann. v. 211. *Es geht also dem hängen voraus*; vgl. v. 3986. Hier ist es vom dichter offenbar des reinen wegen ans ende gestellt. Vgl. auch v. 4037, der offenbar unsinn.

v. 3982. *nought*: *wroughtest* ist in *wrought* zu ändern. Vgl. das zu Ps. 70. v. 45 *gesagte*.

v. 4005. *to the ward* = *toward the*.

v. 4026. *wowgh* entspricht Altags. *wōh* *unrecht*. R. o. Gl. gebraucht dieses wort, das sonst gerade nicht sehr häufig, viellach.

v. 4046. hs. *knyghth* *hende*. Das überflüssige *h* am auslaute von *knyght* ist jedenfalls nur durch das folgende anlautende *h* gekommen.

v. 4055. *sponneowe* entspricht genau mhd. *spannuwe*.

19. Richard Löwenherz.

Abgedruckt findet sich das gedicht bei Weber, vol. II, als Richard Coer de Lion. Unser stück pag. 261—278.

v. 6660. *Ypomydon* *van Apulien* war der held eines Englischen ritterromans. Abgedruckt findet sich derselbe in Weber's Metrical Romances. Vol. II pag. 279—366.

v. 6661. Die hs. hat *Charlemagne*. Doch ist dies, wie der reim: *Garcin* zeigt, in die form *Charlemagne* zu ändern und in unserm texte auch geändert worden.

6664. Beffs ist *Bevis of Hamptoun*. Ein genauer auszug aus diesem romane findet sich: Ellis, *Specimens of Early English Metrical Romances*. Ausgabe in einem bande, London 1848 pag. 239—282. Vgl. auch Chauc. C. T. v. 13525 u. f. die erzählung von Thopas:

*Men speken of romaunces of pris,
Of Hornchilde and of Ipotis,
Of Bevis and Sire Guy etc.*

Gy ist *Guy von Warwick*. Bei Ellis findet sich ein auszug aus dem romane a. a. o. pag. 190—239. Neuerdings veröffentlichte J. Zupitza, 74. bd. der sitzungsberichte der kais. akademie der wissensch. pag. 623 u. ff., nachrichten und proben aus verschiedenen versionen dieses gedichtes. -- Sir Sidrake ist als grosser philosoph bekannt gewesen; hss. die die geschichte, wie er den Indischen könig Bochus zum christen machte, enthalten, besitzen wir noch in Englischer und Französicher sprache.

v. 6680. al and some. *some* ist hier nicht = *sum aliquis*, sondern = *somen* zusammen.

v. 6685. cowde steht für *coupe* mit dem häufigen wechsel von d und p.

v. 6691. Leyeetre ist zu lesen *Leistre*, wie der rein *maistre* zeigt.

v. 6697. alsoo, der lange vocal wird in unsrem gedichte häufig durch einen doppelvocal ausgedrückt, vgl. v. 6708, 6732, 6736, 6740, 6745, 6746 u. s.

v. 6701. hs. nur *tyne*. „*In*“ hat schon Weber ergänzt.

v. 6704. my joye schal I tyne. Altags. finden wir schon *tyneau* = *injuriari*, *affligere*: *meine freude werde ich betrüben* d. h. *in leid verkehren*. Doch manchmal geht auch *tynen* geradezu in den begriff *des verlierens* über z. b. Hav. v. 2023. So gebraucht es auch GE; Min; Perc. o. Gales, u. a. Im Schottischen hat es noch jetzt diese bedeutung vgl. Jamieson.

v. 6707. kernel vgl. anm. zu v. 132 des Rob. Mann.

v. 6708. hs. hat *moot* und Weber schreibt auch so. Dies ist offenbar verschrieben für *noot* (vgl. v. 6714) = *note, ton*.

v. 6712. navey = Altfr. *navie, naviez* flotte.

v. 6715. or sus. *Sus* entspricht in der bedeutung jetzigem *sur*, nicht *sous* und stellt sich zu Lat. *sumus*; or *sus* ist „jetzt auf. jetzt drauf.“

v. 6736. pylhecloute. *Pylce* ist Altags. ein *petz*; *cloute* ein *setzen*, *stückchen*. Er achtet ihre rüstung nicht höher, als einen *setzen* eines kleides, einen *humpen*.

v. 6742. pautener vgl. Mann. anm. zu v. 300.

v. 6741. unwyvely. *wirely* ist: wie es einer frau gebürt, gewöhnlich bedeutet es daher: *häuslich*. Hier jedoch ist der sinn: *unzart*. Die bedeutung *wyvely* = *zart* liegt zwar nahe, doch vermag ich dieselbe sonst nicht zu belegen.

v. 6748. aplyght. *plyght* ist *pflicht, verbindlichkeit*, *aplyght* ist, wie es sonst, vor allem bei verben des sagens gebraucht wird: *meiner tren, meiner pflicht nach*. Vgl. z. b. Polit. Songs of Engl. p. 218; *i telle it on a plit*. Shor. 120: *Joseph was wel blipe apligt*.

v. 6759. Ob diesem ausrufe je etwas Orientalisches zu grunde gelegen hat, ist schwer zu entscheiden, jedenfalls ist es fürchterlich entstellt.

6770. stableded up hys destrers. *Vorher war Richard direkt aus dem schiffe mit einer hand voll leuten an das ufer gesprungen* (vgl. v. 6739) und *hatte sich bis an das tor durchgeschlagen*. Die stadt hatten nämlich die heiden inne, nur die burg wurde noch von den christen gehalten. Nun kehrt Richard zurück an die schiffe, lässt die ritter alle sich rüsten und auch sein streitross zäumen.

v. 6773. in fere entweder zu nehmen: *rüstete sich in eisen*, also hier neben *gren* das Romanische *fer* oder wahrscheinlicher ist es, wie W. o. Pal. v. 1129, Sev. Sages v. 263, auch schon Lag. 3286 = *in gesellschaft, gemeinsam*.

v. 6783. hint. Gewöhnlicher ist die form *hente* zum inf. *heuten, heuden*. Doch findet sich auch der infin. *hintin* Prompt. Parv. 210.

v. 6792. accest ist ein adv. welches in unserm gedichte öfters gebraucht wird im sinne von *seitwärts, abseits*.

v. 6795. fared. *fare* finden wir öfters in der bedeutung: *sich verhalten*: *ihre rüstung verhielt sich wie wach, war so weich, wie wach*.

v. 6815. Wie im Niederdeutschen wird auch im Englischen oft *lere* statt *lernen* gebraucht. Vgl. z. b. Prov. of Hend. Harl. ms. 2253. *Mon pat wel of wysdam heren, At wyse Hendyng he may lernen*; wo aus dem reime ersichtlich ist, dass *lernen*, im sinne von *discere*, zu lesen.

v. 6816. *hs.* and he schal here. Wie aus der vorhergehenden zeile zu erschen ist, muss *he* in *ye* geändert werden.

v. 6822. *hore* ist hier das adj. — Altags. *hâr grau.* *hor* = sb. *hâr crinis*, ist ganz selten. Ant. Arth. XLV, v. 13: *the brede of hore.*

v. 6832. *hs.* ben at bare. Ich habe nach dem vorhergehenden *reime* in *athere* geändert. Diese participialbildung ist alsdann, wie *dehuen*, *stenten* und ähnl., zu erklären, *du sollst von deinen freuden hinweg getragen, entfernt werden.*

v. 6834. *skalounis* übersetzt Hall. mit *schilling*, sich auf eine stelle in Octav. stützend. Es ist dies unglaublich, da wir schon aus Got. zeit in der urkunde von Neapel und von Arezzo die form *skilliggs* finden. Altags. dem entsprechend *scilling* und *scylling*; Altengl. *schilling*, aber sonst nicht *skaloun*. Letzteres soll hier jedenfalls etwas ganz wertloses bezeichnen, daher ist es am besten wol zu Altfr. *escalo*, *escalon* zu stellen: *er will keine zwei schalen, keine taube muss für ewer leben gehen.*

v. 6843. Asclamoyne. Weber vermutet: *Asclaroyne* = *Slaronien*.

v. 6846. *amorayle* ist hier im sinne, wie unser *admiral* zu fassen, nicht, wie später z. b. bei Shakesp. — *admiralsschiff*, *hauptschiff* einer flotte.

v. 6878. Unser dichter liebt es, wie hier, plötzlich aus der indirekten in die direkte rede überzugehen, vgl. v. 7103 u. s.

v. 6892. *hard* and *towgh*. Bo. führt schon *tôh* = *tâh* an. Im Nags. finden wir es z. b. O. a. N. v. 703 in derselben verbindung, wie hier: *among þe harde.* *among þe tohte*. Auch R. o. Gl. kennt es in der bedeutung: *schwer*, *schwierig*. Nengl. bes. in den dialekten häufig in diesem sinne.

v. 6894. *wrapped* bedeutet *eingewickelt*, *eingehüllt*. Hier von dem *eingeschlossensein* durch das *feindesheer* gebraucht.

v. 6917. *prekyd forth.* *prekie* und *prikie* geht vom *anspornen* des pferdes dann geradezu in die des *reitens* über. Vgl. auch anm. zu 13, 21.

v. 6926. *wolde* ist, wenn wir nicht im texte ändern wollen, in der nicht sehr häufigen bedeutung: *vielleicht*, *wol* zu nehmen. Altags. entspricht *weald* adv. vgl. Lye. Doch kann auch leicht dem schreiber das in der vorhergehenden zeile stehende *hadde* im sinne gewesen sein und er deshalb *had* statt *have* gesetzt haben.

v. 6928. Aus dem Altags. führt *hyfe* = *bienenstock* schon So. an.

v. 6933 f. *layden* on. Ebenso v. 6984, 6988 u. 7035; ferner 6969 *layes upon*. Der sinn ist: *sich an etwas machen*, *los legen*.

v. 6933 f. *Obgleich die christen die Sarazenen schaarenweise niederschlugen, hatten sie doch nur wenig nutzen davon. Zu viele heiden waren auf einem haufen zusammen, so dass kein blutbad, das die christen unter ihnen anrichteten, gemerkt wurde. Alle entstandne lücken wurden sogleich wieder durch neue schaaren ausgefüllt.*

v. 6940. *withouten* les. *le* steht für das gebräuchlichere *lie* = *ohne lügen*.

v. 6947. *drownyd* = *dronkned* zu *drunknen*, nengl. *to drown*; vgl. All. Po. pag. 49 v. 372, Männd. 57 u. s.

v. 6956. *felle*. Man kann hier *felle* = *fällen*, *töten* nehmen. Allein gleich darauf lesen wir v. 6960 *feld off hys hors*, wo *feld* = *feol*, *fel*. Wir dürfen also auch in unsrer stelle wol eine vermischung von *falle* und *felle* annehmen und übersetzen: *es sah niemals jemand so viele Sarazenen fallen.*

v. 6960. *hs.* *feld*. Es hat hier offenbar eine verwechslung zwischen *fallen* und dem causative *fellan* stattgefunden, denn ein sw. praet. von *fallen* ist durchaus nicht zu belegen.

v. 6967. *hs.* *schelde*: *wylde*. Der reim beweist, dass *schylde* zu setzen ist.

v. 6977. *dymmyng eig.* *das dunkeln*: *am dunkelwerden des sumpfes* (durch das blut der erschlagenen), *konnte man sehen, wo Richard ritt.*

v. 6990. *the way* näm. *die blutige strasse.*

v. 7005. *helyd*. Wir finden *hulyen*, *hilen* = *bedecken*: *bedeckt ist berg und ebene*, näm. *von feinden*.

v. 7011. Weber druckt a venture.

v. 7016. *apayryd* ein selten gebrauchtes verbum, das sich noch bei Rob. o. Gloe. findet = *verschlimmern*.

7054. *bekyr*. Bei R. o. Gl. haben wir die form *biker* pag. 538, 22 und 543, 1. Auch bei Ch. good wom. v. 2659. Ebenso king Alis. v. 1661 u. s. Die bedeutung ist *kampf*. Wie die etymologie? zu franz. *bec*?

v. 7098. *derayne* = Altfr. *deraisnier*, *derainier* bedeutet *eine anklage*

gegen jemand durch anklagepunkte und durch zeugnisse erheben, dann eine sache vor gericht verteidigen durch beweis oder durch zweikampf. Richard will die trefflichkeit seines gottes durch den zweikampf erweisen.

v. 7106. agyn ist nur verzeichnet in der hs. für agayn, wie der dichter sonst schreibt vgl. v. 6951 agayn : wayn u. s.

v. 7108. wurde and ende. Sie sagten dem sultan schicksal und ausgang ihrer botschaft. wurde ist gleich Altags. wyrd. Oder steht ward hier = word: sie sagten dem sultan das wort, den inhalt, und das ende ihrer botschaft = die vollständige botschaft? Es lässt sich nur sonst in unserm gedichte dieser übergang von o zu u nicht belegen, obgleich er, besonders nach w durchaus nichts auffälliges hat.

v. 7123. hs. Nazarel : castel. Es ist offenbar nur ein versehen des schreibers. Wenn auch im allgemeinen die namen sehr verstümmelt sind, hat der dichter doch gewiss einen so bekannten nicht verändert. V. 6899 findet man übrigens auch richtig Nazareth geschrieben. Wir können übrigens auch den reim leicht herstellen, wenn wir statt castel die v. 7010 gebrauchte form castelette u. Nazareth setzen.

IV. Volkstümliche lieder.

20. Kukukslied.

Abgedruckt findet es sich häufig. Unser text ist nach: The only English Proclamation of Henry III. to which are added editions of The Cuckoo Song and the Prisoners Prayer by Alexander J. Ellis (Reprinted from the Transactions of the Philological Society for 1865). pag. 103.

v. 2. thude, ebenso hat Örm v. 8142, vgl. auch v. S. Offenbar ist dies noch in erinnerung an das alte hlūde. Doch muss man sich hüten, dies für etwas besonders altertümliches zu nehmen, es ist dialektisch. Im Kentdialekt haben wir in Mich. Ay. thade = Altags. hludan p. 178; theape = hleāpan 27, 89, 93, 140, 156 u. s.; thene = hleonian 53, 189; theste = hlistan. hlstan 70, 133, 199, 229, 268; theuedi, theuedy 24, 53, 57, 64 = hlēfdige; thord = hlāford, thordscip u. a. compos.; thone = hlāf 52. — Dieser gebrauch von hl im Kentdialekt ändert das von Koch pag. 135 (I. bd.) § 150 gesagte wesentlich.

v. 5. springþ þe wde, wie sonst blostme, z. b. O. a. N. 137: þe blostme ginneþ springe and sprede.

v. 8. thoup zu Altags. hlōwan El. 51 = brüllen. loweþ und mit verdunkelung louweþ, Polit. Songs of Engl. p. 332: the calf that kow louweþ.

v. 10. uerteth will Ellis zu einem Romanischen worte, dem einzigen in unserm liedchen, machen. Es soll zu franz. vert gehören und bedeuten: buck seeks the green. Doch Stramm. hat richtig erkannt, dass es ein gnt Deutsches wort: farzen. Das subst. dazu fert findet sich Rel. Ant. I. 260. Somit ist in unserm gedichte kein Romanisches wort.

21. Lied des gefangnen,

abgedruckt wie das vorige pag. 104—108.

Es ist dieses gedicht uns mit dem Französischen original erhalten. Ich drucke es hier ab:

- | | |
|------------------------------------|--------------------------|
| 1. Eyns ne soy ke pleynte fu. | 15. Sire deus |
| ore pleyn dangusse tressu, | ky as mortels es |
| trop ai mal et contreyre. | de pardun ueine. |
| Sanz decerte en prison sui, | sucurez, |
| 5. car maidez trespais ihesu, | delinerez |
| daz deus et deboneyre. | 20. nus de ceste peine. |
| Jhesu crist, veirs den, veirs hom, | Pardonez |
| prenge vus de mei pite. | et assoylez |
| Jetez mei de la prison, | iceñ gentil sire, |
| 10. u ie sui atort gete. | si te plect, |
| Jo e mi autre compaignun, | 25. por ki forfet |
| deus ensel la verite, | nus suffrun tel martire. |
| tut pur autre mesprison | |
| sumes a hunte linere. | |

*Fous est ke se afe
en ceste morten ne
ke tant nus contralie,
30. Et u nad fors boydie.
Ore est hoem en leesce
et ore est en tristesse,
ore le garist, ore blesce
fortune ke le quie.*

35. *Virgine et mere au souerein,
ke nus ieta de la mayn
al maufe ki par euapn
nus ont trestuz en son heim
a grant dolur (et) peine.
10. Requezet iel seigneur
ke il, par sa grant duleur,
nus get de ceste dolur
u nus sumus myt et ior
et doint ioye certeyne.*

Die verbesserungen von Ellis im *corrected text* sind öfters sehr willkürlicher art. Die änderungen, die des verses wegen geschahen, wie *kuthe* z. 1 in *kup'*, *sore* z. 3 in *sor'*, *hale* v. 16 zu *bal'* sind durchaus unnötig, da diese *e*, wenn auch nicht mehr gesprochen, doch immerhin noch geschrieben werden, über die andern änderungen vgl. bei den einzelnen versen.

v. 1. *sorghe* hat Ellis in *sorze* geändert, ebenso v. 12 *lighe* in *lige*, v. 29 *heghe thegh he stighe* in *heze þeꝛ he stize*. Da wir im Nags. schon ein schwanken zwischen *z* und *g*, zwischen *z*, *h*, *zh*, *gh* sehen (so findet sich z. b. *degh* Pro. Alfr. B. 506), sind wir auch nicht berechtigt, wo *gh* in der hs. steht, es mit Ellis in *z* zu ändern, um eine ursprünglichere schreibweise herzustellen. Ebenso wenig habe ich die *th* der hs. in *þ*, wie Ellis, umgesetzt: es ist eben unsre hs. jünger, als das gedicht; allein wir kennen die entstehungszeit und den ort, wo das lied gedichtet, viel zu wenig, um mit einiger sicherheit ändern zu können. Auch die *y* (= *i* und = *z*) habe ich nicht geändert, obgleich sie auch um die mitte des 13. jh., wo unser gedicht entstand, noch sehr wenig gebräuchlich. Doch vereinzelt treten sie schon in der ersten hälfte des 13. jh. auf. So Laꝛ. A. v. 116 *daye*.

v. 1. *sholye* = *þolye*. Ähnlich findet sich P. t. Pl. Cred. im ältesten drucke von 1553 *cholede* = *suffered*. Vgl. ausg. von Skeat pag. XIX.

v. 7. *sod god sod man*. In unserm gedichte steht häufig statt der auslautenden spirans der mediale verschlusslaut. So v. 30 *ded*, *felled*; v. 36 *lasted*; v. 31 *had* u. a. Ebenso im Best. v. 528 *ded mors*. Al. Pro. B. *quid* 360, 381, 458, 477 u. s.; *wid* = *wip* 119; *unwerd* 121 u. a.

v. 8. *lonerd* ändert Ellis in *thoverd*. Obgleich sich im Kukuksliede und in der Procl. noch altes *hl* als *th* geschrieben findet, vgl. voriges stück zu v. 2, so hat doch z. b. schon Laꝛ. kein *th* mehr. Die änderung von Ellis ist also willkürlich.

v. 11. *sume* übersetzt Ellis mit *together*, also Altags. *saumen*, *somen*. Uebergang von *o* = altem *a* in *u* ist nun allerdings für Südengland nicht zu belegen, doch wie der reim v. 13 zeigt, dürfen wir *sume* in *some* ändern.

v. 12. *noet*, ebenso findet sich *broet* v. 11, *almiet* v. 15, *lietli* v. 16 u. a. Ebenso lesen wir Al. Pro. B. v. 78 *eniet*, v. 79 *riet* u. a. Ellis hat natürlich auch hier „verbessert“.

v. 13. *habbet*. Ueber diese verhärtung der auslautenden spirans, vgl. Osterlied v. 15.

v. 19. *woning* übersetzt Franz. *peine*. Es ist also zu *wānen* *weinen* zu stellen.

v. 24. *wos*. Hier hat Ellis wiederum ein *h* eingeschoben, obgleich schon Laꝛ. in der anlautsverbindung *hw* meist den guttural auch in der schreibweise ausgestossen hat.

v. 26. Ebenso wenig ist abzusehen, warum Ellis *hille* in *ille* verbessert. Das im anlaut unorganisch antretende *h* ist dialektisch schon frühe zu finden. So Laꝛ. A. *hem* *arunculus* 8112; *halde* *vetustas* 3173 u. a. Ebenso O. u. N. A: *hule* *ule* v. 4, 28, 199 u. s.; *hure* *noster*; Al. Pro. B. *herles*, *heke*, *hurele* u. a. Alle diese hss. sind nach dem urteile Englischer gelehrten aus der ersten hälfte des 13. jh. und somit keimenfalls jünger, als nach Ellis ansieht unser gedicht ist. Ausserdem haben wir in unserm gedichte *hus* v. 37, 38, 40 und 41.

v. 36. *that swete thing*, vgl. ann. zu Jud. Is. v. 57.

v. 12. *hs. hat go wn (oder wu) sit go* — Ellis ändert es in *who in sit go who (in this life) walk in affliction*. Die verbindung mit dem vorigen ist aber dann eine sehr schlechte. Weit besser scheint mir *wn* *hwu* zu sein. *wus* *it* ist alsdann contrahiert aus *wuso it*. Dass *it*, nicht *hi*, die gewöhnliche

form in unserm gedichte, lehrt v. 23. Der sinn ist: *und lehre uns so zu handeln in diesem leben, wie es auch immer gehen mag, gehe es, wie es will, dass wir . . .* Aehnli. Al. Prov. v. 569: *hweder so þu hwendes.*

22. Frühlingslied.

Abgedruckt ist es in Wrights Specimens of Lyric Poetry. pag. 43, no. 13 und von Morris in Specimens of Early English ed. by Rev. Richard Morris and Rev. Walter Skeat. Part. II. Oxford, Clarendon Press Series 1872. pag. 18. Wir folgen im allgemeinen dem texte von Morris, der der weit zuverlässigere, doch bedeutendere abweichungen Wrights werden angeführt.

v. 2. *roune* für den gesang der vögel ist sonst ungebräuchlich.

v. 7. *him þreteþ . þreten* ist *increpare, irgere, tribulare*. Im Altengl. wird es vorzüglich im sinne von *minari* gebraucht. *him* nehme ich nicht mit Morris für *dativ plur.*, sondern als *sing.* und zwar als *dativ commodi*. *him hem* ist zwar nicht unerhört, aber doch sehr selten. Der sinn ist: *die drossel droht ihrer-seits d. h. sie scheint durch ihren lauten schlag den übrigen vögeln zu drohen.*

v. 9. *woderoue waldmeister, der ja auch bei uns als verkündiger des frühjahrs gilt.*

v. 10. *ferly*. Wie Morris a. a. o. pag. 375 schon richtig sagt, gehört *ferly* nicht etwa zu *fæger*, sondern zu *fær gefahr, schrecken*: *ferly* ist also *gefährlich, entsetzlich, schrecklich*. Aber es ist hier, gerade wie unser ausdruck, in *sehr abgeschwächter bedeutung* angewandt.

v. 11. *wlyteþ on hure winterwele*. Morris übersetzt *welc* mit *joy*, *wlyteþ* *look round, behold* (?) im glossar, *winter winter, winters, years*. In den anmerkungen ist die stelle übergangen. *Winter* nehme ich hier auch *jahr*; *wlyten* *sehen*, also: *sie sehen auf ihre freude im jahre, sie sehen der zeit des jahres, welche ihnen ihre freude bringt, dem lenze, entgegen.*

v. 12. *þat . . . ryngþ* ist als erklärung der vorigen zeile zu nehmen: *sie freuen sich über das frühjahr, so dass der ganze wald von ihrem sunge widerschallt.*

v. 13. Morris liest *hire*, Wright *hir*.

þe rose rayleþ hire rode, raylen *schmücken* finden wir W. o. Pal. v. 161s *reali rauled wiþ wel riche cloþes*. *Die rose schmückt ihren stengel, ihren stamm, mit blättern und knospen.*

v. 15. *wiþ wille*. *wille* hat hier die bedeutung, welche sich auch Nengl. noch findet *gewalt*. *Sie wachsen mit gewalt, mächtig.*

v. 16. *þe mone mandeþ hire bleo* ist wie v. 25 zu nehmen. *Der mond sendet seine farbe, sein licht aus*. *Mandeþ* erklärt Morris = Altfr. *mander* = *to instruct by message*.

v. 19. *wowes þis wilde drakes*. Es bleibt wol nur übrig *wowes* als dritte person des plur. praes. zu nehmen, obgleich sonst fast immer die personalendung in unserm gedichte *þ* lautet: *wowes* ist zu *wōzen* Altags. *wōzian, wōzan verlangen* und nach Bensons vocabularium geradezu *in liebe verlangen, heiraten: die wilden euten begatten sich*.

v. 20. *miles* stellt Coleridge zu Ags. *meorle* = Goth. *marilo jungfrau, frau*. Nach Morris soll es im Welschen = *tier sein*. *maca* bedeutet *husband, geführte* (sowol mann als frau), auch haben wir *wacc = frau*.

v. 22. *mody meneþ* = *der mürrische klagt, doch ausser ihm auch noch die liebhaber* (so doþ mo), *ich weiss, ich gehöre auch darunter, unter die, welchen liebe das leben verbittert.*

v. 26. *doþ hs, doþ* wurde von Morris verbessert.

v. 28. *donkeþ* bedeutet *befechten*. Aehnli. Gaw. v. 519 *þe donkande dore*.

v. 29. *deores* ist mit Morris = *deores = liebhaber* zu nehmen. Es fehlt aber offenbar das verbum: *liebhaber mit ihren geheimen klagen*; oder ist auch hier *donkeþ* etwa zu ergänzen: *liebhaber befechten die hügel, mit ihren heimlichen klagen und thränen?*

v. 30. *um ihren urteilsspruch aus dem munde ihrer geliebten zu empfangen, um ihre geliebten zu einer entscheidung zu bringen?*

v. 31. *wowþ* ist hier nicht, wie 19 zu nehmen, sondern = Altags. *wāzian sich bewegen*.

v. 31 ff. *Wenn mir die zuneigung einer fehlen sollte, so will ich auf alle diese reiche pracht verzichten und flüchtig, eilig in den wald fliehen* — *wyht* ist

hier als adv. aufzufassen zu adj. *wight* = *flink, schnell*. *flema* und *flyma* treffen wir schon Altags. = *flüchtig, der Flüchtling*.

23. Winterlied.

Abgedruckt bei Wright, pag. 60 ff. als no. 20.

v. 7. *ner* = *neuer*. Oft müssen wir *neuer* einsilbig lesen, vgl. ann. zu Rolle de Hamp. Prieve v. 5062.

v. 10. *hs.* hat *thath* oder *pap*, das für *thah* verschrieben ist: *wenn es uns auch misfallen mag*.

v. 11. *al that gren me graueþ grene*. Coleridge übersetzt *graueþ* mit *clothes?* und stützt sich dabei auf eine stelle Rel. Ant. II, 21, 7. Aus dieser stelle wird aber die bedeutung von *graue* nicht klar und es, wie Coleridge, mit *gerá-dian* zusammen zu stellen, ist doch zu unglaublich. Ich stelle *graueþ* zu Altfr. *graveir*, eine nebensform zu *grever* = *beschweren, bedrücken, traurig machen*, *grene* aber steht Hav. v. 996 mit der gewöhl. metathese = *gerne* Got. *gairnei verlangen, sehnsucht, lust*. Noch jetzt haben wir es im Schottischen. *All dieses grüne beschwert meine sehnsucht, stimmt meine lust traurig, denn alles welkt dahin*.

24. Alisoun.

Abgedruckt bei Wright a. a. o. pag. 27—29 als no. 6 und bei Morris a. a. o. pag. 43.

v. 2. *spray biginneþ to springe*. Ganz ähnlich Kukuksl. v. 5.

v. 4. *lud* = *ton, laut* gebraucht Lag. gerne, sonst ist es nicht häufig.

v. 7. *he* = *heo* vgl. ann. zu Jud. Is. v. 8. Ebenso v. 15.

v. 8. *in hire bandoun* = Altfr. *a bandon* = *à volonté, à discrétion*. Ursprünglich bedeutet *bandon proclamation, mandement, permission, pouvoir*, vgl. Burg. II, 266.

v. 11. *lent from* = *ist hinweg gelichen, ist hinweg gegeben*.

v. 15. *loh*. Im Mengl. finden wir schon das praeter. zu *lahen, laughen* *leizhen* = Altags. *hlehhhan, hlihhan* vielfach schwach, z. b. All. Po., W. o. Pal. u. s.

v. 16. *ymake können wir hier nicht anders, denn* = *ymaked* auffassen. mit ausfall des *d*. Denn ein part. *ymaken* ist wol aus der ganzen Altenglischen literatur nicht zu belegen.

v. 20. *feye* = Altags. *fæge* bedeutet *dem tode verfallen*, dann aber auch geradezu *tot*, z. b. An. 1087. Ähnlich auch das Deutsche *veige*.

v. 22. *when y wende and wake* = *wann ich mich schlaflos auf dem lager umher wende, mich wälze*.

v. 28. *may*, vgl. ann. zu no. 9 v. 3.

v. 30. *wore* = Mhd. *nuore* = *mühenreich*: *ich bin matt, wie das wasser im wehr*.

v. 31. Diesen vers ziehe ich zum folgenden, nicht wie Morris, zu v. 29: *Ich bin vor jammer ganz überwacht, matt, wie wasser im wehr: dass mir nicht jemand meine geliebte raube, darüber bin ich lange zeit unruhig gewesen, darum habe ich mich lange zeit abgemüht*. *to yearn* hat noch jetzt die bedeutung *unruhig sein*.

v. 35. *geinest under gore*. Das adj. *gayn* findet sich All. Po. pag. 43, v. 259; pag. 60, v. 749. Die ursprüngliche bedeutung ist *gerade, richtig, ziemend* und dann *zierlich, schön*. — *gore* bedeutet urspr. nur *zipfel, lappen*. Dann überhaupt: *gewand*.

25. Blou, northerne wind!

abgedruckt bei Wright a. a. o. pag. 51—54. no. 16.

v. 8. *wurðliche won*. *wurðliche* ist wol nur verschrieben für *worðliche* = *wurðlic, wœorðlic köstlich, wertvoll*, vgl. auch v. 39. Ueber *won* vgl. ann. zu R. o. Gl. I v. 17. Aus dem begriffe von *gewinn* entwickelt sich dann der der *fülle, des reichthums: unter der ganzen menge, fülle (von schönen mädchen) wüste ich doch keine sterbliche jungfrau, die lieblicher wäre*.

v. 11. *with murthes monie mote heo monge* = *mit manchen freuden darf sie handeln, sie kann manche freuden gewähren*. *mangen* = *handeln* findet sich z. b. Ps. 104, 27; AR. pag. 408 *hs.* 11. Auch noch im Nengl. *monger* = *händler* erhalten.

v. 18. *wer auf dem wege rasten will, der verehre . . . Rode eig. das reuten geht schon frühe in den begriff des reges überhaupt über.*

v. 20. lure entspricht Altags. *hleur* aufblitz, wie *lumen* = Altags. *leoman*.

v. 32. lasteles zu *laste* = Altn. *lasta* tadeln, also *tadellos*.

v. 38. *jolyf so the jay. jay* entspricht fr. *geai höher, elster*. Wir kennen die elster nur als geschwätziges tier. Hier ist es natürlich ohne schlimme nebenbedeutung gebraucht, während wir jetzt im Nengl. *jay* auch für eine *leichtsinnige weibsperson* angewandt finden.

v. 42. *fielle ne crouth* = *weder viola noch zither erregen solche freude. crouth* ist = Kymr. *crwth*, das Coleridge mit *fiddle*, Stratman mit *violina* übersetzt. Ahd. *rotta* Alfr. *rote*. Es ist ein saiteninstrument, das vielfach mit der leier zusammengestellt wird. Z. b. Diemer, Deutsche ged. p. 117: *mit rottin unde mîd lyrin*.

v. 49. *parvenke* ist das jetzige *periwinkle* = *immergrün, singrün*.

v. 50. *solsece* ist *solsequium* oder *heliotrop*.

v. 51. *ledy* hat hier noch die volle bedeutung *herrin*.

v. 52. *Zu lieben das, was liebenswürdig im lande ist, sagte ich ihm, nämll. diesem liebenswürdigen wesen, wie diese schöne in ihre hand ein herz bekommen hat, welches einst mein war.*

v. 57. *thoht* müssen wir hier wol in aktivem sinne nehmen: *ihre bediensteten suchten mich auf, der ich senfte, voll sorgen und in gedanken war.*

v. 58. *Der liebhaber wurde von drei dienern seiner dame mishandelt.*

v. 62. *and eke thoht me thrat to slo.* Coleridge nimmt pag. 54 *thrat* = praet. *sic drohten mich zu schlagen*. Wie soll man alsdann *thoht* übersetzen? Ich möchte *thoht* als praet. plur. nehmen: *sie, die diener dachten mich zu schlagen*. *thrat* aber fasse ich als contrahiert aus *therat*, wie wir H. M. finden *prince, prof, prou, pruppe* u. a. Vgl. Beiträge p. 213. *thrat* = *bei dieser gelegenheit, als ihn die diener überfielen*.

v. 64. *serewe* = *sorewe* zu ergänzen ist *y*.

v. 67. Es wird aus dem gedichte nicht klar, wie das verhältnis des liebhaber zu seiner dame ist. Es scheint, dass dieselbe mit ihm im einverständnis war, dass aber die liebe durch später den verwanten hinterbracht wurde und diese den liebhaber mishandeln liessen.

v. 72. *swete and swote* ist zweimal dasselbe wort, nur in verschiedener form gesetzt: *die allersüsseste*.

v. 73. *fen* ist urspr. *der morast, sumpf*, dann überhaupt *der kot*. So Ps.

17 v. 43, wo es *batum platearum* übersetzt.

v. 74. *the wolle of bote. wolle* = *wille mit dem wunsche zu heilen*.

v. 76. *earke*. Iun. Etym. Angl. führt ein Altags. verbum *carcian* an = *in sorgen und unruhe sein*.

v. 77. *droupne and dare. droupne* entspricht Altn. *drūpnā* *traurig, niedergeschlagen sein*, daneben findet sich auch die form *droupe* z. b. Min. a. a. o. pag. 59 z. 1. — *dare* haben wir nicht selten in der bedeutung: *verwirrt, zitternd vor furcht sein* z. b. Gaw. v. 315, 2258. Dieselbe verbindung beider verba steht z. b. Min. a. a. o.

26. Liebeslied.

Abgedruckt bei Wright a. a. o. pag. 92 als no. 32.

v. 4. *tene* = Altags. *teonan, tynan* *beleidigen, beunruhigen, betrüben*.

v. 7. *me nis love never the ner* entweder *mir ist die liebe nicht näher gekommen* = *du liebst mich nicht zärtlicher, als vorher* oder *meine liebe gegen dich ist durchaus nicht vorgeückt, hat keine fortschritte gemacht*.

v. 10. In unserm texte wurde *in world so nyde* zum folgenden gezogen, da dies einen bessern sinn gibt, als es mit *lyve* zu verbinden.

v. 16. *grene* wird, wie auch jetzt noch, von der *bleichen, ungesunden gesichtsfarbe* gebraucht.

v. 17. Die auführung von *Lyncoþne, Lyndeseye* und *Norhamptoun* weisen darauf hin, dass der dichter dem Nordosten Englands angehörte. Dafür sprechen auch die verschiedenen formen auf *-s* für die 3. sing. praes. und die auf *-u* für den plural.

v. 20. *Ich will meinen gesang an die richten, derjenigen mittheilen, der er zugehört, an welche er gerichtet ist. ylong* ist = *belonging to* und wird gerade

in den liesbesliedern, welche Wright herausgab, öfters angewandt. Po. führt Altags. ein *zelang* an, woher? Obgleich der sinn also hier passt, scheint doch ein fehler vorgefallen zu sein, denn in andern versen unsers gedichtes reimen alle vier verse. Es ist auch in der hs., wie ich durch den druck andeutete, vor *ylong* eine kleine lücke.

V. Geistliche Prosa.

27. Dan Michel's Ayenbite of Inwyȝ,

wurde herausg. von Richard Morris. Publication no. 23 der Early English Text Society. London 1866. Unser stück findet sich pag. 50—57.

z. 1. zeuende. Anlautendes *s* wird, um den tönenden laut anzugeben, mit *z* bezeichnet. *z* steht hier für *s* vor allen vokalen und vor dem halbvokalischen *u* (= altem *w*); wir finden also *zang cantus*; *zaulen uniuue*; *ze mare*; *zeche quacere*; *zik uegrotus*; *zigge loqui*; *zondes unuū*; *zorge sollicitudo*; *zouke sugere*; *zonp verus*; *zyennesse morbus*. Ferner *zuele snaris*, *zuyu sus*; *zuord gladius* u. a. Doch tritt dieses *z* nur in wörtern Germanischer abkunft ein, Romanische stämme haben wir stets mit *s* anlautend: *sabat*, *sacrement*, *sergond*, *sermon*, *serri*, *simple*, *solempne*, *somme*, *simulacion*, *sudyakne*, *substance*, *symony*. Bei wörtern, die in früherer zeit dem Romanischen entnommen wurden, schwankt es: *Zeterday (dies Saturni)*, *zaynt sanctus*, daneben aber auch *sayn*. Die *s* in den anlautverbindungen *se (k)*, *sl*, *sm*, *su*, *sp*, *st* bleiben, weil sie nicht tönend: *secle*, *sein*; *stlep*, *sle*; *smac*, *smite*; *snar*, *snegge*; *spari*, *spek*; *sterue*, *stillehede* u. a. — In den übrigen denkmälern aus Kent finden wir diese anwendung des *z* nicht, vgl. W. d. Shrh. und die alten Kentischen predigten im Misc. pag. 26 u. f. Es trägt sich eben auch, ob die andern hss. in Kent geschrieben. Von der hs. des Michel wissen wir es gewiss vgl. die vorrede Michels pag. 1 bei Morris. — Diese eigentümlichkeit, das *s* in den angeführten fällen tönend zu sprechen, ist noch jetzt in Somerset und den übrigen Südwestenglischen dialekten zu finden, vgl. Jennings dia. o. Som. z. b. *za* = *so*, *zà* = *say*, *zât* = *soft*, *zand* = *sand*, *zecddip* = *seedlip*, *zel* = *self*, *zitch* = *such*, *zoouer* = *rather*, *zum* = *some*, *zunz* = *since* und viele andre. Auch jetzt noch vor *w*: *zwang* = *to swing*, *zwell* = *to swell*, *swallow*, *zwird* = *sword* u. a. — Ich gehe auf den Kentdialekt genauer ein, da dies einer der interessantesten dialekte Englands ist.

kneade, auch W. o. Shrh. schreibt *quead*. Ob dies allerdings wirklich noch *ea* anzusprechen oder nicht (wie in A. R.) = *æ*, *ē* fragt sich. In A. R. ist es sicher = *æ*, *ē*, vgl. meinen aufsatz über Aneren Riwle und Hali Meidenhad in den Beiträgen bd. 1 pag. 216.

zuo. *w* in der verbindung *zu* wird stets mit *u* widergegeben.

z. 2. moupe. Langes *u* drückt die hs. stets durch *ou* aus: *coupe*, *cou*, *ous*, *oure*, *oule* u. a. Häufig ist allerdings altes *ū* schon in *ō* geschwächt. Kurzes *u* ist fast immer *o* geworden, nur selten ist es noch erhalten und dann *ou* geschrieben, so Altags. *cuppa* wird *coupe*.

z. 1. him todelþ þe ilke zenne etc. = *es zerteilt sich diese sünde in zwei hauptteile, sie zerfällt in zwei hauptteile*.

zenne. Wenn *i* altem umlaute von *u* entspricht, also = *y*, ist es meist zu *e* geschwächt worden: *uerst*, *ken*, *fessing* und sonst noch häufig.

z. 5. dyeuel. Altes *eo* wird, wie Althd. *iū*, zu *ye (ie)*. So *dyere* = *deor* adj., *lyef* = *leof*, *dyep* = *deop*; *þyef*, *lyest* zu *leosan*, *lyezest* zu *leogan*, *eryepe* = *creopan* u. a.

z. 9. onpayþ. *payen* = *befriedigen* (Altfr. *paier*), *on* = *un-* also das verneinende affix: *er befriedigt damit nicht Gott, er misfällt Gott*.

z. 10. grat. Altes *cā* geht häufig in *ā* über. *Grat* sehr häufig p. 17, 18, 19, 36 u. s., *haueð* u. a., daneben *great*, *heaued*. Auch ist *cā* in *ya*, *ye* übergegangen z. b. *nyed* = *necessitas*, *dycad* = *mortuus*, *lyeaf* = *folium*, *dyauc* = *taub*.

z. 11. guo. Altes *ō* wird bei Michel öfters *uo*, so haben wir *quode*, *quodnesse*, *guos* (anser), *buones* u. a. Daneben aber stehen die formen mit *o*.

z. 12. hise adreynten. subj. ist *þe dyeuelin*. *hise* acc. plur. des pers. pron. der 3. person ist nicht selten bei den schriftstellern von Kent. Vgl. pag. LII n. folg. der einleit. zu Mich. Ayenb. In den verwandten dialekten haben wir

nichts ähnliches. Man könnte an Got. *eis* denken, doch ist dies doch nur eine nominativform. Vielleicht eher stellt es sich zu Friesischem. Hier haben wir nom. und acc. plur. für alle drei geschlechter: *hja* und *se* also sowohl eine form vom stamme *i* als vom stamme *si*. *hise* könnte also vielleicht ein durch den andern pronominalstamm verstärktes pron. *hi* sein?

z. 19. *ssepe*. In der hs. des Dan Michel findet sich kein *sh*, sondern überall steht dafür *ss*. So *ssammesse* = *scham*, *scheu*, *ssamuest* = *bescheiden*, *schanroll*, *ssarp* = *scharf*, *sseawere* = *spiegel*, *sseawy*, *ssewy* = *zeigen*, *sseld* = *schild*, *sscpere* = *schöpfer*, *ssu* = *schuh*, *ssole* = *shall*, *ssine*, *ssyne* = *scheinen*, *ssip* = *schiff*; ebenso vor *r*: *ssrede* = *kleiden*, *ssrewe* = *verflucht*, *ssriec*, *ssryve* = *beichten* u. a. — Ähnliche schreibweise finden wir bisweilen bei Laȝ. Doch ist sie dort durchaus nicht durchgedrungen, sondern gewöhnlich schreibt er für altes *sc* ein *se*, *sch* oder *s*; *ssr* findet sich niemals, sondern stets *scr*.

astrangli. Der Kentdialekt liebt, wie überhaupt die Südenglischen dialekte, im infin. der sw. verba *i* beizubehalten. Wir finden *mory* = *vermehrten*, *norissy* = *ernähren*, *openi* = *öffnen*, *rayni* = *anklagen*, *robbi* = *rauben*, *scaury* = *zeigen*, *ssamy* = *schämen*, *strengfi* = *stärken*. Vor allem werden auch so die meisten infinitive Romanischer verba gebildet, welche ja sämtlich schwach conjugieren, z. b. *chasty*, *crowny*, *desiri*, *naty*, *onjoini*, *pasi* (= *to pass*), *parti*, *provy* (= *to prove*), *purgi*, *savi* (= *to save*), *serui*, *soupi* u. a. Noch jetzt finden wir in Süd- und Westengland eine menge solcher sw. infin. vgl. Jennings Sonm. z. b. *sawy* und *sewy*, *choory*, *cruppy*, *gally*, *messy*, *piçy*, *ressy*, *rolly*, *wrassly*, *zoundy*, *zuffy* u. a.

z. 28. *pe cherche nys non hare* = *die kirche ist kein hase, sie läuft uns nicht davon*.

z. 29. *arist*. Wenn der endungsvokal ausgeworfen wird, so wird *p* der endung nach *t* und *d* des Stammes abgeworfen; die media wird zur tenuis verhärtet, also *listep* zu *list*, *bidep* zu *bit*; nach *s* wird *p* zu *t* verhärtet.

z. 30. *huet*. Altes *hw* wird in unserm dialekte noch immer *hu* und nicht *wh* geschrieben.

huader. Schon im Altags. dient *hwæder* häufig nur zur einleitung der direkten frage: *soll man, wird man wol etwas finden, was der mühe wert ist?*

z. 32. *landes*. Nach der mette folgen die *landes* = *die lobpreisungen Gottes*. Es bildeten die *verschiednen laudate einen teil der morgenandacht*. Der schwelger, welcher die mette nach seiner art abgehalten hat, verdreht natürlich auch diesen teil des gottesdienstes in seiner weise. Wie man dabei Gott loben soll, lobt er den wein.

z. 35. *strang*. Auch im Kentdialekt finden wir *a* und *o* vor *n* wechselnd stehen. *ich ne ssel by an eyse* = *ich werde nicht in erleichterung sein, erleichtert sein, werde keine linderung verspüren*.

z. 36. *almet* = *bis dass* ist bei Dan Mich. durchaus nicht selten.

z. 37. *alperuerst* vgl. *amm*. zu GE. v. 322. Ebenso *alperworst* Mich. Ay. pag. 17.

z. 48. *ancheysom* vgl. Rob. Mann. v. 204. *seeluol*, ebenso in der nächsten zeile *doumb*, steht nach, weil es praedicativ: *ohne einen grund, welcher vernünftig wäre*.

z. 55. *no strengpe*. *strengpe* bedeutet *tüchtigkeit, kraft*, also hier: *gehört keine grosse anstrengung, kraft dazu* = *so ist es keine grosse sache*.

z. 57. *deþ*. Die umgelautete form für die 3. pers. sing. ist die gewöhnliche bei Mich. — *let* = *ledþ* vgl. *amm*. zu zeile 29.

z. 60. *kueades* ist hier das substantivierte adj. = *schlechtigkeiten, sünden*.

z. 63. *y do zigge*. *Do* wird hier zur verstärkung angewandt. Sonst steht es auch öfters, wo gar kein nachdruck darauf ruht, z. b. R. o. Gl. I v. 180.

z. 66. *huet non*. In unserm denkmale wird *huet* häufig, wie Altags. *hwet*, als anruf oder in dazwischengeschobenen sätzen gebraucht: *ebenso wol könnten sie fasten, warum nicht Gottes wegen, wenn sie ihn ebenso sehr liebten*.

z. 68. *alneway* *always*. vgl. pag. 81, 178, 206 u. s.

pe ssett. Wie z. b. in z. 139 und sonst öfters steht *pe* als nom. sing. des pronom. der 2. person. Daneben steht *þou*.

z. 69. *ethene* *etene*. Es kommt diese nebenform zu häufig in unserm stücke vor, als dass wir sie für ein versehen des schreibers halten könnten. Inf. pag. 177 und die form *eth* = *cateth* in unserm stücke. Sogar pag. 206 *ethen* als praet. plur.

- z. 80. are tables. Hier ist das im M. A. so beliebte *damenspiel* gemeint.
- z. 86. kete als nebenform zu *kite* haben noch einige hss. Chaucers in den C. T. v. 1181: *wie ein geier es mit seinem sperling, den er gefangen hat, macht.* sperring steht *sperling*.
- z. 91. fiske bedeutet hier *die ärztlichen vorschriften*. Der betreffende lebt, wie er es in den werken von Hippocrates und andern vorgeschrieben findet; vgl. z. 119.
- z. 102. ayder, ebenso pag. 66 *cyder*. Vgl. auch z. 30 *huader*.
- z. 104. thene. Vgl. ann. zu no. 20 z. 2.
- z. 109. Die form *hostestre* = nengl. *hostess* ist wol sonst nicht zu belegen.
- z. 114. loki hat hier den sinn von *sich in acht nehmen, sich zurückhalten*.
- z. 124. oure steht hier mit abfall des *h* = *houre*. Aehnlich pag. 193 *olperry halfperry*. Dagegen liebt Ay. die formen mit unorganischem *h* nicht, während andre denkmäler, wie z. b. R. o. Gl., bald altes *h* abwerfen, bald es unberechtigt zufügen.
- z. 125. an linden wir nicht selten neben *and*. Vgl. pag. 4, 6, 7, 8 u. s.
- z. 126. oksep. Die verdunkelung des *a* in diesem worte ist, abgesehen von unsern denkmäler, sehr selten. Auch im Ay. ist die gewöhnlichere form *acsi, acsy, acay* u. *asey*. Vgl. z. b. z. 132.
- z. 127. *wie man es in der beichte zu ihrer busse verlangt*.
- z. 129. tekp = *techeþ*, vgl. z. 207 u. 210.
- sekele. Ebenso findet sich GE. v. 203: *sekil* geschrieben.
- z. 140. storne zu *steruen* = *sterben* gibt hier keinen sinn. Sollte es vielleicht für *storne* verschrieben sein = Altfr. *estornir einen angreifen, bekämpfen*.
- z. 141. papelard ist dem Franz. entnommen = *kopfhänger, mucker*. Es gehört zu *pape* = *brustwarze* = *einer, der den kopf auf die brust hängen lässt*.
- z. 143. sselt = *schuldest*.
- z. 145. est steht für *etset*.
- z. 149. uerliche, vgl. ann. zu no. 22 v. 10.
- z. 150. hes lässt sich hier nur = *lepus* auffassen, obgleich wir erst z. 25 die form *hare* antrafen. *Hes* ist ausserdem ganz ungewöhnlich, sollte es daher nicht doch eine andre bedeutung haben?
- z. 155. sause = *sauce*.
- z. 150. desgyed eig. *verkleidet, vermunnt*. Hier ist gemeint ein gericht, das so zubereitet ist, dass man nicht gleich seine wahren bestandteile erkennt. Unter *burdes* und *trufles* sind die *musikalischen und theatralischen aufführungen (interludia)*, welche während der ganzen malzeit stattfanden, gemeint.
- z. 154. ssast. Morris will p. 337 *ssazst* dafür setzen. Ich behalte die hs. lesart bei und nehme es = *ssapest du schadest mir*. Allerdings hat *scape* meist sich den guttural erhalten. doch haben wir W. o. Pal. v. 2054 auch *schape*, dem dann im Kentdialekt *ssape* entspricht.
- z. 189. mosseles = *morseles* vgl. ann. zu S. K. v. 251.
- z. 193. welle of zenne = *die quelle, der ursprung der sünde*.
- z. 200. hierpe = *gehör* ist nur hier gebraucht.
- z. 202. ha. Noch jetzt heisst im Südwesten Englands das pronomen der 3. pers. masc. *a*. Vgl. Jennings Som.
- z. 209. contacky. Vgl. ann. zu Rob. Mann. v. 169.

28. Prosaabhandlungen von Richard Rolle de Hampole.

Entnommen ist unser text der veröffentlichung no. 20 der Early English Text Society: English Prose Treatises of Richard Rolle de Hampole, ed. by George G. Perry. London, 1866.

I.

findet sich daselbst pag. 6—8.

z. 1. unperfitte. *un* ist hier das Germanische, nicht das Romanische affix. Denn übergang von *i* zu *u* gehört nicht dem Norden Englands, in welchem Rolle lebte, an.

z. 2. Cesarius ist der 1240 gestorbene Caesarius von Haisterbach.

ensample. Dieselbe form gebraucht auch R. o. Gl. pag. 116. Zwischen dieser wortgestalt und der gewöhnlichen steht die A. R. pag. 112 angewandte: *asaumple*.

z. 5. synnys. Die unbetonten endungsvokale werden in unserm texte häufig durch *y* wiedergegeben. Vgl. z. 2 *teflys*, z. 6 *synnys*, z. 8 *semyde*, z. 9 *eftyr*, *apperyde*, z. 20 *othyre*, z. 21 u. s. Dagegen *thoghles* z. 16 und in 11 z. 4 *takes*, *flyes*; z. 6 *kepes*, *winges*; z. 7 *lufes* u. sonst.

z. 6. he schrafe hym, ebenso wird z. 23 u. 24 *schryfe hym* als trans. verbum gebraucht.

z. 7. antre ist im drucke gesetzt, eine form, welche sonst niemals vorkommt. Schon Mätz. Spr. hat in *antre* geändert. Vgl. auch ann. zu R. o. Gl. I v. 88.

z. 8. till ist hier, wie bei allen Nordengl., — *to* gebraucht. Vgl. ann. zu Rolle de Hamp. Pricke v. 1709.

z. 11. thofe ist im Nordengl. ganz gewöhnlich = *pogh*. So finden wir in Rolle de Hamp. Pricke beide formen neben einander. Ebenso haben wir *thof* im Curs. Mu., im Ev. Nicod. u. a.

z. 15. alde lyfe = *frühere leben*, *alte lebensweise*.

heldede mare and bowghede = *es neigte sich ihm zu und beugte sich diesem, gab diesem nach*.

z. 18. gnde, vgl. ann. zu Rolle de Hamp. Pricke, v. 1759.

z. 19. dampmaeyone, vgl. ann. zu Pricke, v. 4944.

mee. Die doppelerschreibung eines vokals, um die länge desselben auszudrücken, treffen wir während der zweiten hälfte des 13. jh. und in der ersten hälfte des 14. jh. bes. in Nordenglischen quellen. Vgl. z. b. Rich. Löw. ann. zu v. 6697, ebenso Kyng Alis. u. a.

z. 22. Pares, oben z. 4 *Parys*, vgl. ann. zu z. 5.

fnll = *grosse sünden* oder es ist = *fäl*. zu nehmen, vgl. ann. zu 11, 4.

z. 32. thurhe leue = *mit erlaubnis*, *mit einwilligung des studenten*.

z. 37. wyet ge = *wyle ge conj. ihr mögt wissen*. Vielleicht haben wir hier nur eine verschreibung vor uns.

II.

Es findet sich dieses stück a. a. o. pag. 8 und 9.

z. 1. kyndis = *natur*, *eigenschaft*.

z. 3. puttes hat hier seine urspr. bedeutung *stossen*, *drängen*.

z. 4. seho, dieselbe form, welche auf *siö* = *seö* zurückgeht, wendet Rolle auch im Pricke an, ebenso Rob. Mann.

fette = *fet*. Es ist wol nicht anzunehmen, dass das *e* kurz war, sondern wir treffen diese consonantenverdopplung auch nach langen vokalen. Vgl. Will. d. Shrh. ann. zu v. 82 u. 136.

z. 9. withtakand. Es steht dies verbum in derselben bedeutung, wie Mich. Ay. *withnime*, also: *oder er tadelt faule menschen, macht ihnen vorwürfe*.

z. 10. ryste = *reste* = *leben ohne mühe und anstrengung*.

z. 11. pay take. Ueber die schreibung *pay* mit der rune *p* vgl. ann. zu Rolle de Hamp. Pricke, v. 1789 und zu Rob. Mann. v. 11. — *take*, wie im Pricke, ist der plur. meist ohne endung.

z. 20. ynesche. Mätzner hat ein *of* nach *ynesche* eingeschaltet und nimmt *ynesche* = Aftags. *hnesce*. Hall. pag. 917 gibt keine erklärang, Perry übersetzt es mit *towards*. Sollte es vielleicht zu trennen sein = *in esche*. Es wäre dann *esche* = *axe*, *asce* = *demand frage*, *forderung* und *in esche* = *in frage*, *forderung auf*, *in bezug auf*? Allerdings wäre auch bei dieser erklärang wol noch eine praeposition zu ergänzen.

z. 30. fowheles ist eine im Norden Englands angewöhnliche form. Die gewöhnliche schreibweise ist daselbst: *fogheles*.

VI. Historische und rechtliche prosa.

29. Proclamation Heinrichs des III.

Dies sprachlich und geschichtlich so wichtige denkmal wurde häufig abgedruckt. Ellis zählt nicht weniger, als zwölf auf, wozu dann noch die von Ellis selbst veröffentlichte kommt. Diese erschien in den Transactions der Philological Society für 1868. Ausserdem gab es Mätzner 1869 in den Altenglischen sprachproben 1. bd., 2. abt. pag. 54 u. ff. heraus. Diese ausgabe wurde in unsern

anmerkungen beachtet, ebenso die von Regel, welche es dem weitem gelehrtenkreise in Deutschland bekannt machte, in Haupt's zeitschrift, 11. bd. pag. 291. — Unserm texte zu grunde aber liegt der sorgfältige abdruck, welchen Ellis a. a. o. geliefert hat, pag. 55–72.

z. 4. *Henri* hat unsre Englische hs. Der gleichzeitige Französische text hat *Henri*. — In dem drucke von Regel ist *z* und *g* gar nicht unterschieden, an allen stellen steht *g*. Mätzner sagt pag. 53, er habe überall *z*, statt des von neuern herausgebern gewählten *g* gesetzt, da *z* in der hs. stehe. Ein vergleich unsres textes mit dem von Mätzner ergibt jedoch, dass dies ungenau ist. Die spirans ist zum verschlusslaute geworden: nach *u*: *king* z. 1; *Engleloande* z. 1, z. 30 u. z. 41; *igretunge* z. 3; *þinge* z. 10; *foangen* z. 17; *awanges* z. 22 und z. 24 *cruninge*. Ebenso im anlaut, wenn ein andrer consonant folgt, steht *g*, so z. 3 *igretunge*; gleichfalls finden wir *godes*. Dagegen steht vor *e* die spirans; vgl. *aʒenes* z. 16; *onʒenes* z. 19. Im anlaut blieb zwischen vokalen der reibelaut: *oʒen* = *haben* z. 12; *muʒe* = *possit* z. 18; *moʒe* = *Altags. maga*, z. 10. Ferner finden wir z. 24 *twoandfowertigþe* = *sewertigþoda*. Im anlaut und vor *t*, wo das Altags. die spirans durch *h* ausdrückte, treffen wir in unserm denkmale ebenfalls *z* an: *þurʒ* z. 1, z. 7, z. 9 u. s.; *besiʒte* z. 9, z. 18; z. 16 *riʒt*; z. 17 *eʒte*, z. 23 *eʒteþe*. Wo *z* alten *j* in den verwandten dialekten entspricht, hat unsre schrift *z*, z. b. *ʒe* z. 5; *ʒif* z. 19; *ʒen* z. 22.

fulthune. Regel bemerkt richtig, dass Orm dies wort nicht gebraucht, während Laʒ. es öfters anwendet. Doch ist es nicht etwa ein nur im Süden und Westen Englands bekanntes wort, denn auch GE. hat es v. 2821, 3929.

hoaverd vgl. ann. zu GE. v. 81. Bei kurzem *a*, wie in *Engleloande*, *Irloand* u. s. ist allerdings sonst diese schreibweise ungebräuchlich, wenn sie sich auch auf die selbe weise wie bei *ā* erklären lässt.

z. 3. send = sendeþ, gebräuchlicher ist *sent*, vgl. ann. zu Mich. Ay. v. 29. — holde. Die vergleichung des originals durch Ellis hat ergeben, dass *holde* in der hs. steht, wie auch früher bis zu Rymer gelesen wurde (in Tho. Rymer foedera, conventiones, litterae . . . ab a. d. 1066 ad nostra usque tempora habita aut tractata. Accurantibus A. Clarke et Fred. Holbrooke, 1816–30). Von da an ging *hable* in die ausgaben über. Nur Koch hat I, pag. 15 *holde*. Es fällt also das von Regel pag. 305 vorgebrachte zusammen.

ileawede. Regel ändert in *ilawede*, das als die organische form aus *ileawede* zu entnehmen sei. Es beruht dies auf irrtum. Allerdings haben wir Altags. *lāweda* = *laicus*, ebenso Laʒ. *lawed* und Orm ebenso. Der laut ist also sicher der *ā*, allein die schreibweise *ea* für denselben kann nach dem Beiträge, I pag. 216 gesagten gar nicht auffallen. Eine änderung wäre also durchaus unberechtigt.

z. 5. unnen hat hier, wie öfters, den sinn von *zugeben*, *gerne haben*.

z. 9. þurʒ þe besiʒte. In unserm texte wurde die interpunktion, wie bei Mätzner gesetzt, nicht, wie bei Regel, weil ersterer durch das Franz. original gerechtfertigt wird.

z. 11. abuten ande habe ich in dem texte gelassen, obgleich Regel und Mätzner diese lesart für falsch halten. Allerdings treffen wir häufig genug *a buten ande*, allein es kommt auch *abuten* als verstärktes *buten* vor. So Mor. Ode 43: *He is ord abuten orde and ende abuten ende*. *abuten* hier gleich *a buten* zu nehmen, gebietet der sinn durchaus nicht.

z. 12. oʒen = *schuldiger weise haben*, *schuldten*.

z. 15. seche, ebenso z. 12 *wurthe* und *shüre*, vgl. no. 21 z. 4 *ihe* neben *ich*.

z. 16. þæt for to done wird durch das folgende erklärt: *riʒt for to done* = *das zu tun bei dem selben eide allen menschen gegenüber*, nämll. *recht auszuüben und recht zu empfangen*.

z. 18. besiʒte ist die von den räten durchgeschene und gutgeheissene verordnung.

z. 19. oni oþer onie. Pauli liest zweimal *onie*, doch sämtliche andre lesen erst den sing. *oni* und dann den plur. *onie*.

z. 20. iloan ist plur.

z. 22. isceind will Regel pag. 302 nicht zum franz. *signer*, sondern zu Altags. *seʒnian* stellen. Dagegen spricht die bedeutung des *seʒnian* = *mit dem kreuze bezeichnen*, *segnen*. Ausserdem haben wir die Altfr. nebenformen *segner*, *seigner*, woraus nach auffall des *g* unsre form entstand. Allerdings ist das verbum mit dem Germanischen affixe *i*— versehen, allein jedenfalls ist auch *signer*

frühe in das Ags. aufgenommen worden und man empfand es nicht mehr als fremdwort.

z. 23. witnesse usseluen erklärt Mätzner wol mit recht: es sei den Latein. schlussformeln *teste me ipsa* nachgeahmt. Also — *testibus nobis*.

z. 24. zcare. Hier steht ein *e*, wie häufig nach der gutt. spirans.

z. 28. Die Englische version hat die alte form *Leirchestr'*, während der Französische text *Leycestr'* bietet. Ueber *Leirchestre* vgl. Gottfr. von Monmouth II, 11.

z. 40. moze = Altags. *maga der mann*. Wir müssen diese form als plur. auf *n* mit abgefallnem *n* betrachten.

al on þo ilche worden = *ganz in den selben worten*.

z. 42. intel. Es ist diese form sehr beachtenswert, denn während wir sonst durchaus keine Nordengl. formen finden, ist *intil* (= *into* gebraucht) vorzugsweise Nordenglisch.

Zum schlusse möge noch die französische proclamation, nach dem texte von Ellis folgen:

Henri, par la grace deu, rey de Englet're, sire de Irlande, due de Normandie, de Aquien, et cunte de Angon, a tuz ses feaus elers et lays saluz. Sachez ke nus nolons et otrions ke ce ke nostre conseil, v la greignure partie de eus, ki est esluz par nus et par le co'mun de nostre reanne, a fet v fera, al honur de deu et nostre fei, et pur le p'lit de nostre reanne, siem il ordenera seit ferm et estable en toutes choses a tuz iurz. Et comandons et enioinons a tuz noz feaus et leaus, en la fei kil nus deiuent, kil fermement teignent, et iurgent a tenir et a maintenir les establissemenz ke sunt fet, v sunt a fere, par lauant dit conseil, v la greignure partie de eus, en la maniere kil est dit desuz: et kil sentrecident a ce fere par meismes tel s'ment eunt' tutte genz dreit fesant et p'uant: et ke nul ne preigne de t're ne de moeble par quei ceste purueance puisse estre desturbee v empiree en nule manere. Et se nul v nus vieignent euncunt' ceste chose, nus uolons et comandons ke tuz nos feaus et leaus le teignent a enemi mortel. Et pur ce ke nus volons ke ceste chose seit ferme et estable, nos enueons nos lettres out'es seelees de n're scel en chescun cunte a demorer la entresor. Tesmoin meimeismes a Londres le disintme iur de Octobre, lan de nostre regne q'raunte secund. Et ceste chose fu fete denant: Boneface, areceueske de Cautrebur'. Gaut' de Cantelou, eueske de Wyreestr'. Simon de Monfort, cunte de Leycestr'. Richard de Clare, cunte de Gloucestr' et de Hertford. Rog' le Bigod, cunte de Norf' et mareschal de Englet're. Humfrey de Bohun, cunte de Hereford, Piere de Saueye, Guilame de Fort, cunte de Aubemarle. Johan de Plesseiz, cunte de Warrewyke. Roger de Quency, cunte de Wyneestr'. Johan, le fiz Geoffrey. Piere de Muntfort. Richard de Grey. Rog' de Mortemer. James de Audithel et Hug' le Despens'.

Dieser abdruck ist genau nach Ellis, nur wurde interpunktion hereingesetzt und ausserdem die vielfachen grossen anfangsbuchstaben in kleine verändert.

30. Verzeichnis von rechtsausdrücken.

Abgedruckt steht dieses übersicht pag. 38 in den Reliquiae Antiquae. Scraps from ancient manuscripts, ed. by Thomas Wright and James Orchard Halliwell. 2 bde. London u. Berlin, 1841—43.

z. 1. mundebriche. *mund* bedeutet *schutz*, *schirm*, dann geht es sowol in die bedeutung *des schützenden friedens*, als *des schirmenden herren* über. *Mundebriche* bezeichnet daher sowol *friedensbruch*, als *læsio majestatis*; vgl. Schmid pag. 635. Unsre Franz. übersetzung entscheidet sich für letzteres.

z. 2. burehbriche. Wie aus In. Ges. 45 u. Afr. Ges. 40 hervorgeht, bedeutet dieses wort sowol: *einbruch in eine burg*, ein festes haus, als auch *die strafe dafür*, ebenso wie *mundebriche* auch *die busse für den friedensbruch* bezeichnet.

z. 3. miskenninge. Es bedeutet *cumun aussagen*, *erklären vor gericht*. *Myskenning* wird bei Twysden p. 957 durch *variatio loquelac* übersetzt. Du Cange erklärt es: *variatio loquelac. Est autem loquela item quod causa, placitum, juris sui persecutio judicialis. Ita variare loquelam dicitur, qui aliud petit, quam quod initio et in prima litis contestatione petierat, vel qui in prosecutione juris sui non sibi constat*.

z. 4. *seephinge*. Es geht dieses wort auf einen inf. *seepen* zurück, wie z. 10 *utleph* zu *lepen* gehört. *seepaan* bedeutet *constituere, designare, decernere*; es bedeutet also *seephinge* wol ursprünglich nur *das festsetzen einer summe*, dann *die abgabe von waaren, um die erlaubnis dieselben verkaufen zu dürfen zu erhalten*.

z. 5. *haschinge* steht = *asche*, vgl. R. o. Gl. p. 16, v. 10 u. 12, für die gewöhnliche form *asien, aæ*. Die bedeutung ist, wie das Franz. *charger* in der rechtsprache, *wol angreifen, als mit einer anklage vorgehen, gegen einen zeugen*.

z. 6. *frithsone* findet sich als *asyl, friedstätte* gebraucht, vgl. Athir. Ges. VII 1; Cn. Ges. I, 2. Es steht also in derselben bedeutung, wie sonst *fridstow* und *fridstol*.

z. 7. *flemenfremthe* entspricht dem Altags. *flýmenafremð* und bedeutet *die unerlaubte aufnahme, beherbergung eines flüchtigen, eines geächteten*.

z. 8. *weregold* ist nicht auf Franz. erklärt. Es war eben ein ganz bekannter ausdruck, der selbst in die Franz. geschriebnen rechtsdenkmäler überging. So finden wir in den gesetzen Wilhelms des erobers: *la were = wergeld*.

z. 9. *wisegeldthef*. Dieser begriff ist in der ältern rechtsprache nicht zu belegen. Was war seine bedeutung? Die Französische übersetzung ist auch hier wol ungenau, wie sonst meist.

z. 10. *utleph* zu *lepan* *laufen, entspringen*. Es bedeutet *das entspringen aus dem gefängnisse*.

z. 11. *forfeng* bedeutet im Altags. *die beschlagnahme von gestohlenem gute und die gebühr, welche der eigentümer für die auslieferung solcher sachen zu zahlen hatte*.

z. 12. *forfeng* bedeutet *das ertappen auf frischer tat*, im gegensatze zu *forfeng, wo die tat schon ausgeführt ist*.

z. 13. *ferdwite*. *Ferd* entspricht Altags. *fyrd = fahrt, heeresfahrt*. Vgl. z. 31. *ferdwite* ist also *die strafe für nicht geleistete heeresfolge*. Vgl. In. Ges. 51; Cn. Ges. II, 12.

z. 14. *blodwite*. Dieser ausdruck findet sich erst in den gesetzen der Normannischen könige und bedeutet *eine busse, die für raufereien, wobei blut floss, angesetzt war*.

z. 15. *wardwite* ist nach der Franz. übersetzung und der bedeutung des wortes: *geld, das man zahlen muss, um einen wächter, einen schützer zu finden, um sich in eines schutz zu begeben*.

z. 16. *hangwite* ist *die strafe, wenn man einen dieb ohne zeugen häng*.

z. 17. *hamsokne* ist *die hämsuchung*, ein ausdruck für *verletzung des hausfriedens*, doch ist im Ags. *hamsöcen* kein so schweres verbrechen, als *håsbryce*. *Hamsokne* wird von der verletzung des friedens durch einen hausbewohner gebraucht, während *håsbryce* mit gewalt von aussen geschieht. Die Franz. übersetzung deutet allerdings auf den letzteren sinn, doch ist das Franz. häufig recht ungeschickt und jedenfalls erst nach dem Englischen angefertigt.

z. 18. *forstal* ist = Altags. *forsteal = die wegverstellung, sperrung*. Vgl. darüber Edm. III, 6. Es heisst dort: *Et dictum est de investigatione et quæstione pecoris furati, ut ad villam pervestigetur et non sit foristallum aliquod illi vel aliqua prohibitio itineris vel quæstionis*. Auch hier ist die Französische übersetzung wieder höchst ungeschickt.

z. 19. *infangenethof*. Ueber dieses wort vgl.: *Omnia qui habet saccam et soccam et thol et theam et infangenthof, predictas videlicet consuetudines, iustitia cognoscentis latronis sua est de homine suo, si captus fuerit super terram suam*. Ed. Conf. 22 § 1.

z. 20 u. 21. Wie in der zu 19 angeführten stelle wird *sacca* und *socra* häufig zusammengestellt; ebenso gesetzte Wilhelms I, 2 § 3: *e cil franes hom ki ad e sache e soche e toll e tem e infangenthof, se il est enpaide . . .* Beide haben dann auch ziemlich dieselbe bedeutung. *Sacca* ist urspr. *streit, rechtssache*, *söcen* hingegen *untersuchung*. Schmid pag. 651 will *sache* mit *civilgerichtsbarkeit*, *soche* mit *criminalgerichtsbarkeit* übersetzen.

z. 22 u. 23. Die verbindng *toll* mit *tem* findet sich in der oben angeführten stelle. *toll* bedeutet *den zoll, der auf strassen, flüssen und in hafen erhoben wurde*. Es bedeutet sowohl *das recht, abgabe bei dem kaufen und verkaufen zu erheben*, als auch *die erkaufte freiheit von diesen abgaben*. — Die übersetzung von *tem* zeigt wieder recht die ungeschicklichkeit des übersetzers. Allerdings ist *team, tem* urspr. = *proles, progenie de nos hummes*, allein in der recht-

sprache steht es = *productio auctoris*, gewährungszug. Jeder, bei dem etwas angeblich gestohlenen vorgefunden wurde, musste sich über den rechtmässigen besitz der sache ausweisen. Dieser ausweis wird durch *tem* bezeichnet.

z. 24. Danegeld ist die abgabe, welche an die Dänen bezahlt wurde, von jeder hufe landes.

z. 25. *gridbriehe* bedeutet sowol den friedensbruch selbst, als auch die dafür bezahlte busse. Vgl. *mundebriehe* u. *burehbriehe*.

z. 26. *murdre* = Altags. *mordor*. Die gesetze Heinrichs I. nennen *mord*, wenn ein mann tot gefunden wurde, ohne dass man den täter kannte. Allein die Ags. gesetze scheinen über den begriff des mordes selbst nicht ganz klar zu sein.

z. 27. *wree*. In der rechtssprache haben wir *wracu* für *verfolgung*, *rache*, *clend* und *wraec* = *verbannung*, *clend* nebst *wraecu exul*. Was soll die Französische übersetzung?

z. 28. *utfangenethel* ist das gegenteil von z. 19: ein dieb, welcher ausserhalb des landes ergriffen wird.

z. 29. *fiethwite* = Ags. *fihtwite* bedeutet die busse, welche für verbotenes ziehen der waffen bezahlt wurde (gewöhnlich an den könig). Auch für einen im streite verwundeten wurde diese busse entrichtet und es fällt also *fihtwite* mit *blodwite* zusammen.

z. 30 u. 31. *inlage* ist einer, der in den rechtsschutz aufgenommen ist, während der *utlage* daraus ausgestossen. — Wright druckt: *utlagefors* — *bany*, doch gehört *fors* natürlich zur Franz. erklärung = *fremdling*.

z. 32. *chirchesot* = *chircheshot* zu *scot* = *schoss*, abgabe von der aufgewachsenen frucht. Nengl. haben wir noch *scot* = *abgabe*.

z. 33. *briggebote* = *brycgbôt* die brückenausbesserung.

z. 34. *ferdware*. Es ist der erste teil dieses wortes = Altags. *fyrð* die fahrt, *heeresfahrt*. *ware* steht, wie öfters *w* = *u* für *uare* = Altags. *faru* In den gesetzen Heinrichs I pag. 142 bei Schmid treffen wir die form *firdfare* = *heeresfolge*. Vgl. auch Gn. Gs. 65.

z. 35. *childwite*. *Child* kommt im Altags. und älterm Englisch nur = *kind* vor, nicht = *diener*; *childwite* kann daher nur bedeuten: busse, strafgeld für ein kind.

Erklärung der in den anmerkungen gebrauchten abkürzungen.

- Angs.* = Angelsächsisch. Es ist darunter die von den Germanischen bewohnern Englands gesprochne sprache von c. 700 bis c. 1250 verstanden. Hauptsächlich ist dieselbe uns Deutschen zugänglich gemacht worden durch prof. Greins bibliothek der Angelsächsischen poesie, 2 bde., Göttingen, 1857 und 1858. Ferner durch dessen bibliothek der Angelsächsischen prosa, 1. bd., Cassel und Göttingen, 1872.
- Alis. o. Mac.* = *pe Gestes of pe Worpie King and Emperour. Alisaunder of Macedoine.* Abgedruckt von Rev. Richard Morris im selben bande mit *William of Palerne.* Early English Text Society. Extra Series No. 1. London, 1867.
- All. Po.* = Early English Alliterative Poems in the Westmidland Dialect ed. by Richard Morris. E. Engl. Text Soc. No. 1. London, 1861.
- Äl. Prov.* = Proverbs of Alfred, nach dem texte, welchen Morris gibt in: An old English Miscellany. E. E. T. Soc. No. 49. London, 1872. *A* bedeutet die Oxforder Jesus College hs. I, 29 (bei Morris p. 102 u. ff.), *B* die Cambridge hs. Trinity College B. 11, 30 (Morris p. 103 ff.).
- Altangs.* = Altangelsächsisch. Es ist im sinne von Koch, also die zeit von c. 700—1066 umfassend, zu verstehen.
- Altfr.* = Altfranzösisch.
- Altfries.* = Altfriesisch.
- Althd.* = Althochdeutsch.
- Alts.* = Altsächsisch.
- Andr.* = Altangelsächsisches leben des Andreas, bei Grein a. a. o. II, 9 ff.
- Ant. Arth.* = Anturs of Arthur at the Tarnewathelan, abgedruckt in: Three Early English Metrical Romances ed. by John Robson. Camden Society. London, 1842, pag. 1 ff.
- A. R.* = Ancren Riwle, a Treatise on the Rules and Duties of Monastic Life ed. by James Morton. Camden Society. No. 57. London, 1853.
- Athlr. Ges.* = Aethelreds gesetzte bei Schmid p. 198 u. ff.
- Avow. Arth.* = Avowyng of King Arthur, Sir Gawan, Sir Kaye and Sir Bawdewyn of Bretan, abgedruckt im oben erwähnten Three Metrical Romances, pag. 57 ff.
- Barl.* = Barlaam und Josaphat hg. von Pfeiffer. Leipzig, 1844.
- Beow.* = Beowulf bei Grein I, pag. 255 u. ff.
- Beiträge* = Beiträge zur geschichte der deutschen sprache und literatur. Herausgegeben von H. Paul und W. Braune. I. Bd. Halle, 1874.
- Best.* = Bestiary, nach dem texte von Morris im Miscellany (vgl. oben) pag. 1 u. ff.
- Bo.* = Compendious Anglo-Saxon and English Dictionary by Rev. Joseph Bosworth. London, 1868.
- Bod. a. Soul* = Debate of the Body and the Soul. Citate sind nach dem von Mätzner in seinen Altenglischen sprachproben (vgl. unten) p. 92 ff. gegebenen texte.
- Borde Introd.* = Andrew Boordes Introduction of Knowledge 1517 etc. ed. by F. J. Furnivall, M. A. E. E. T. Soc. Extra Series, No. 10. London, 1870.
- Brand.* = Brandanus, hg. von Thomas Wright.
- ten Brink* = Der prolog zu den Canterbury Tales. Versuch einer kritischen ausgabe von Bernhard ten Brink. Universitätschrift. Marburg, 1874.
- Burg.* = Burguy und zwar *Gramm.* = grammaire de la langue d'Oïl. 2 teile. Berlin 1853, 51. *Gloss.* = glossaire étymologique, zugleich dritter teil der grammatik. 2. auflage, Berlin, 1870.
- Burns* = Poetical works of Robert Burns.
- Caedm.* = Caedmons gedichte bei Grein, I, 1 ff.
- Castel off lore* = Castel off Loue. An Early English Translation of an Old French Poem by Robert Grosseteste. Ed. by R. Francis Weymouth. Philological Soc., Berlin und London, 1861.
- Ch. C. T.* = Chaucers Canterbury Tales. Wenn nichts weiter bemerkt ist, beziehen sich die Citate auf den Text von Thomas Tyrwhitt.

- Chauc. ed. Morr.* = Chaucer, the Prologue, the Knightes Tale, the Nonne Prestes Tale from the Canterbury Tales ed. by Rev. Richard Morris. Clarendon Press Series. 3. aufl. Oxford 1872. — Die einzelnen stücke sind dann abgekürzt: *Prolog.* = prologue, *Kn. T.* = knightes tale, *Prestes T.* = prestes tale.
- Chauc. good wom.* = Legend of Good Women, nach Tyrwhitts texte.
- Ch. d. Rol.* = Chanson de Roland hg. von Theodor Müller. Göttingen.
- Cleop.* = hs. Cleopatra in der Cotton library im Britischen museum.
- Cn. Ges.* = Cnuts gesetze bei Schmid pag. 250 ff.
- Coleridge* = Glossarial Index to the Printed English Literature of the Thirteenth Century, by Herbert Coleridge. London, 1859.
- Curs. Mu.* = Cursor Mundi nach dem bei Morris abgedruckten stücke in seinen Specimens of Early English (vgl. pag. 170 unsers lesebuchs) pag. 69 ff.
- Cynw.* = Cynewulfs Crist bei Grein bibl. I pag. 119 ff.
- Diemer, Deutsche ged.* = Deutsche gedichte des XI. und XII. jh. Hg. von J. Diemer. Wien, 1849.
- Diez Et. W.* = Etymologisches wörterbuch der Romanischen sprachen von Friedrich Diez. 3. auflage. Bonn, 1869.
- Durh. b.* = Die vier evangelien in Alt-Nordhumbrischer sprache, hgg. von Karl Wilhelm Bouterwek. Gütersloh, 1857.
- East.* = Ostenglisch.
- Ed. Conf.* = Leges Edwardi Confessoris bei Schmid, pag. 191.
- Eglam.* = Sir Eglamour of Artois, abgedruckt in: The Thornton Romances. London, Camden Society, 1844. pag. 121 ff.
- Elene* = Elene von Cynewulf, bei Grein bibl. II, 105 ff.
- Ev. Nicod.* = Evangelium Nicodemi in Nordenglischer sprache, aus der ersten hälfte des 14. jh. Es ist noch nicht gedruckt, doch besitze ich abschriften desselben, behufs einer ausgabe für die Early English Text Society.
- Fraencl.* = Heinrichs von Meissen, des frauenlobes leiche, sprüche, streitgedichte und lieder, hg. von Ludwig Ettmüller, Quedlinburg und Leipzig, 1843.
- Frb.* = Vocabulary of East Anglia by the late Rev. Robert Forby. 2 bde. London, 1830.
- du Fresne* = Glossarium Mediae et Infimae Latinitatis, conditum a Carolo Dufresne, domino Du Cange, auctum a monachis ordinis S. Benedicti ... digessit G. A. L. Henschel. Paris, 1840—1850. 7 bde.
- Gaw.* = Sir Gawayne and the Green Knight, reedited by Richard Morris. London, 1864. Early English Text Society. No. 1.
- GE.* = Genesis and Exodus vgl. leseb. pag. 121.
- Got.* = Gotisch.
- Gottfried von Monmouth* = Gottfrieds von Monmouth Historia regum Britanniae, hg. von San-Marte. Halle, 1851.
- Gr. D. Gr.* = Deutsche grammatik von Jakob Grimm.
- Gr. D. Spr.* = Geschichte der Deutschen sprache von Jakob Grimm.
- Gûðl.* = Gûðlac bei Grein II, 71 ff.
- Hall.* = Dictionary of Archaic and Provincial Words by James Orchard Halliwell. 7. edition, London, 1872. 2 bde.
- Harl.* = handschrift aus der Harleian library im British Museum.
- Har.* = Havelok the Dane, vgl. leseb. pag. 161.
- H. Meid.* = Hali Meidenlad, an Homily of the 13th Century. Ed. by Oswald Cockayne. London, 1866. Early E. T. Soc. No. 18.
- Holl.* = Holländisch.
- Hom.* = Old English Homilies and Homiletic Treatises, ed. by Richard Morris. Part. I als No. 29, II als 31 und Second Series als No. 53 der publicationen der E. Engl. Text Society.
- Jamieson* = Etymological Dictionary of the Scottish language by John Jamieson. 2. ed. Edinburgh, 1810.
- Jennings Som.* = Dialect of the West of England, particularly Somersetshire; by James Jennings. 2. ed. London, 1859.
- In. Ges.* = Ines gesetze bei Schmid pag. 20 ff.
- Jos. o. Arim.* = Joseph of Arimathie, otherwise called the Romance of the Seint Graal. Ed. by Rev. Walter Skeat. London, 1874. Early Engl. Text Soc., No. 11.
- Jud.* = Judith, bei Grein bibl. I, 120 ff.
- Jud. Is.* = Judas Iscariot hg. von Furnivall, vgl. leseb. pag. 132.
- Jul.* = Juliana von Cynewulf, bei Grein bibl. II, pag. 52 ff.

- Jun. Etym. Anglic.* = Francisci Junii, Francisci filii, Etymologicum Anglicanum. Ex autographo descripsit et accessionibus permultis auctum edidit Edwardus Lye. Oxonii, 1713. — Es ist dies werk in den anmerkungen auch unter Lye angeführt.
- Kelt.* = Keltisch.
- K. Horn* = King Horn. Die stellen sind nach der ausgabe von Mätzner sprachpr. I, 299 ff.
- Konr. v. Heim.* = Konrad von Heimsturt, gedicht über Mariae himmelfahrt, hg. von Franz Pfeiffer, bei Haupt, VIII pag. 126 ff.
- Kyng Alis.* = Kyng Alisandre, vgl. leseb. pag. 163.
- Laz.* = Lazonons Brut or Chronicle of Britain. Ed. by Sir Frederic Madden. London, 1847. 3 vols. Veröffentlicht für die Society of Antiquaries.
- Leseb.* = unser Altenglisches lesebuch.
- Ler. Man.* = Manipulus Vocabulorum, a Rhyming Dictionary of the English Language, by Peter Levins. Ed. by Henry B. Wheatley. London, 1867. Early English T. Soc. No. 27.
- Lidg. m. p.* = Selection from the minor poems of dan John Lydgate, ed. by J. O. Halliwell.
- L. o. B.* = Life and Martyrdom of Thomas Beket ed. by W. H. Black. London, 1845.
- L. o. Cock.* = Land of Cockayne hg. von Furnivall in Early English Poems and Lives of Saints, vgl. leseb. pag. 128.
- L. o. Dunst.* = Life of Dunstan, ebend. pag. 34 ff.
- L. o. Edm.* = Life of Edmund, ebend. pag. 71 ff.
- Lyc.* vgl. *Jun. Etym. Anglic.*
- Lyr. Po.* = Specimens of Lyric Poetry ed. by Wright, vgl. leseb. p. 145. Auch abgekürzt *Spec. o. Lyr. Po.*
- Mätz. Gr.* = Mätzner, Englische grammatik. 3 bde. Berlin. Erster bd. nach der 2. auflage citiert.
- Mätz. Spr.* = Mätzner, Altenglische Sprachproben. I. bd. in 2 abteilungen. Berlin 1867 und 1869.
- Mätz. W.* = Mätzner, Altenglisches wörterbuch als II. bd. der sprachproben erschienen: I. lieferung. Berlin, 1872.
- Mauud.* = Voyage and Travaile of Sir John Maundeville, ed. by J. O. Halliwell. London, 1839.
- Menologium* = Altangelsächsisches menologium, bei Grein bibl. II pag. 1.
- Met.* = Metra des Boethius, bei Grein, II, 295.
- Mhd.* = Mittelhochdeutsch.
- Mhd. Ms.* = Mimesinger, hsg. von F. H. v. d. Hagen. Leipzig, 1838.
- Mhd. W.* = Mittelhochdeutsches wörterbuch hg. von W. Müller und F. Zarneke. Leipzig, 1851.
- Mich. Ay.* = Dan Michel, Avenbite of Iuwit, vgl. leseb. pag. 173.
- Min.* = Poems of Laurence Minor, vgl. leseb. pag. 159.
- Mirab. Brit.* = Mirabilibus Britanniae, abgedruckt von Hearne in seinem R. o. Gl. II pag. 572—578.
- Misc.* = An Old English Miscellany; vgl. leseb. pag. 113.
- Mor. Arth.* = Morte Arthure, ed. by George G. Perry. London, 1865. E. E. T. Soc. No. 8.
- Mor. Ode* = A Moral Ode, abgedruckt von Furnivall pag. 22—34 seiner Po. a. Lives.
- Morris Spec.* = Morris Specimens, vgl. leseb. pag. 170.
- Müll. Et. W.* = Etymologisches wörterbuch der Englischen sprache von Eduard Müller. Göttingen, 1865. 2 teile. 1865—1867.
- Nags.* = Neungelsächsisch. Es ist in dem sinne gebraucht, wie es Koch anwendet, also die zeit von 1100 bis gegen 1250 umfassend.
- Nordh.* = Nordhumbrisch.
- O. a. N.* = Old English Poem of the Owl and the Nightingale, ed. by Henry Stratmann. Krefeld, 1868. Unter *A* ist die hs. des Britischen museum, Caligula, A. IX, verstanden, unter *B*: hs. zu Oxford, Jesus College, Arch. I, 29.
- Ornu.* = Ormulum, ed. by Robert Meadows White, 2 bde. Oxford, 1852.
- Perc. o. Gales* = Romance of Sir Perceval of Gales. Abgedruckt in den Thornton Romances, hg. von James Orchard Halliwell. London, Camden Soc. 1841. pag. 1 ff.

- Pil.* = Pilate hg. von Furnivall, in den Po. and Lives, pag. 111 ff.
Po. a. Lives = Early English Poems and Lives of Saints, vgl. leseb. p. 125.
Polit. Po. = Political Poems and Songs; vgl. leseb. pag. 159.
Polit. Songs = Political Songs of England; vgl. leseb. p. 155.
Procl. = Proclamation of Henry III, ed. by Alexander J. Ellis; vgl. leseb. p. 176.
Prompt. Parr. = Promptorium Parvulorum sive Clericorum, dictionarius Anglo-Latinus princeps . . . recensuit Albert Way. London, 1865.
Prov. of Hend. = Proverbs of Hendyng, nach dem Harl. ms. von Halliwell in Rel. Ant. I pag. 109 ff. und Morris Spec. pag. 35 ff.
P. t. Plow. = Vision of William, concerning Piers the Plowman, together with Vita de Dowel, Dobet et Dobest, secundum Wit et Resonn. — text *A* bedeutet den Vernon Text. Ed. by Rev. Walter W. Skeat. E. E. T. Soc., London, 1867. — text *B* = Crowley Text hg. v. Skeat. E. E. T. Soc., London, 1869. — text *C* = Whitaker Text hg. von demselben ebenda, 1873. — Wenn kein besonderer buchstaben angegeben ist, ist text *B* gemeint.
P. t. Pl. Cred. = Pierce the Ploughmans Crede, ed. by Rev. Walter Skeat. London, 1867. E. E. T. Soc. No. 30.
Puttenh. Arte of Engl. Po. = Puttenham's Arte of English Poetry, abgedruckt in Arber's Reprints. London.
Räts. = Angelsächsische rätsel bei Grein, bibl. II, 369 ff.
Rel. Ant. = Reliquiae Antiquae, vgl. leseb. pag. 113.
Rich. Löw. = Richard Coeur de Lion, vgl. leseb. pag. 165.
Rob. Mann. = Peter Langtofts Chronicle; vgl. leseb. pag. 151.
R. o. Gl. = Robert of Gloucester's Chronicle; vgl. leseb. pag. 116.
Rolle de Hamp. Pricke = Richard Rolle de Hampole, Pricke of Conscience; vgl. leseb. pag. 139.
Rolle de Hamp. Treat. = English Prose Treatises of Richard Rolle de Hampole, ed. by George G. Perry; vgl. leseb. p. 175.
Sachs. chr. = Anglo-Saxon Chronicle, ed. by Benj. Thorpe in den Rerum Britannicarum Medii Aevi Scriptores.
Sal. = Salomon und Saturn, bei Grein bibl. II pag. 354.
Sat. = Christ und Satan, bei Grein, bibl. I, 129.
Schmid = Die gesetzte der Angelsachsen, hg. von Reinhold Schmid. 2. auflage. Leipzig, 1858.
Ser. Sages = Senyn Sages, hg. in Webers Metrical Romances. Vol. III p. 3 ff. Edinburgh, 1810.
Seymour = Allgemeines Englisch-Deutsches glossarium von C. A. E. Seymour. Durchgesehen und vermehrt von Dr. J. G. Flügel. Leipzig, 1835.
S. K. = Sainte Katherine; vgl. leseb. pag. 128.
Spec. o. Lyr. Po. = *Lyr. Po.*
St. Crist. = Life of St. Christopher in den Po. a. Lives, pag. 59 ff.
Stratmann = Dictionary of the Old English Language, ed. by Francis Henry Stratmann. 2. edition. Krefeld and London, 1873.
Sur. Ps. = Surtees Psalter; vgl. leseb. pag. 126.
Tit. = hs. Titus in der Cottoniana im Britischen museum.
Town. My. = Townely Mysteries, hg. von der Surtee Society durch Raine und Gordon. London, 1836.
Tristr. = Sir Tristrem, hg. von Walter Scott, Edinburgh, 1804.
Trist. v. G. = Tristan von Gottfried von Strassburg, hg. von Massmann. Leipzig, 1813.
Troil. a. Cres. = Chaucers Troilus and Creseide, in der ausgabe von Thomas Tyrwhitt.
Wart. Hist. of Poetry = History of English Poetry, from the Twelfth to the Close of the Sixteenth Century, by Thomas Warton. Ed. by W. Carew Hazlitt. 4 vols. London, 1871.
W. d. Shreh. = William de Shoreham; vgl. leseb. p. 134.
Wedgw. = Hensleigh Wedgwood, Dictionary of English Etymology. 2. edit. London, 1872.
Weinh. = Weinhold, die Deutschen monatsnamen. Halle, 1869.
W. o. Pal. = Romance of William of Palerne or William and the Werwolf, by Rev. Walter Skeat. London, 1867. E. E. T. S. Extra Series, No. 1.

Die übrigen gebrauchten abkürzungen sind so gebräuchlich und allgemein bekannt, dass sie keiner erklärung bedürfen.

Wörterbuch.

(Ueber die anordnung des wörterbuches vergleiche man unsre vorrede. Die nötigen verweisungen sind in das wörterbuch aufgenommen. Von den beigeigten nummern bezieht sich, wenn nichts anderes bemerkt ist, die erste auf die nummer der stücke des lesebuches, die zweite auf vers oder zeile.)

A.

- a interj.; *a, ach*.
a verkürzt aus an s. an.
a praep. = at, in, an (on). Gewöhnlich ist alsdann a mit dem folgenden worde zusammengeschrieben, z. b. aday, aigt.
abayen sw. vb.; *anbellen*, dann *anfallen* (*wie ein hund*).
abbay, abbei sb.; *abtei*.
abbot sb.; *abt*.
abiden st. abl. vb. V; *warten auf*, *erwarten*, *weilen*, *bleiben*.
abouen, abuuen, aboue, abune, abowen, abowen praep.; *über*. — adv. *oben*.
abraidien, abreide st. abl. vb. I, *sich schnell bewegen*, *auffahren* (*aus dem schlafe*), *erwachen*; vgl. ann. zu I, 231.
abuten, abouten, abute, aboute, aboute praep.; *um ... herum*. — adv. *ringsum*, *umher*, *in der nähe*.
abuue, abuuen s. aboue.
ae conj.; *aber*.
acasten sw. vb.; *zurückwerfen*, *herabwerfen*.
accordandly adv.; *übereinstimmend*, *demgemäss*.
accounten sw. vb.; *aufzählen*.
achance adv.; *vielleicht*.
acoying sb.; *anklage*.
acolyt sb.; *acolythus*, *eine bestimmte klasse von priestern*, vgl. pag. 135, ann. zu v. 42.
acomen st. abl. vb. II; *zukommen*, *einem in die hände kommen*.
acooost adv.; *abseits*.
acorde sb.; *übereinstimmung*, *vertrag*, *frieden*.
acorsen s. acursen.
acsen s. asen.
acursen sw. vb.; *verfluchen*, *verdammn*.
adde, adden s. hadde, hadden.
administratioun sb.; *handreichung*, *besorgung*.
adoun, adown s. adun.
adreden urspr. red. vb., doch schon Nags. sw. praet. adradde; *erschrecken*, *erschrocken sein*.
adrenchen sw. vb.; *ertränken*.
adun, adoun, adown adv.; *herab*, *hernieder*.
ahe, ech, uch, ych; Alltags. *âghwile*; *jeder*.
aende s. ende.
atforen praep.; *vor*.
aurihe, eurihe; Nags. *auerele jeder*, *jeder beliebige*.
afangen, afonge, anange st. red. vb.; *empfangen*.
aferen sw. vb.; *in furcht setzen*, *schrecken*.
affection sb.; *neigung*, *liebe*.
affien sw. vb.; *vertrauen auf*.
afforeen, aforceen sw. vb.; *anstrengen*, *stärken*, *einen bestärken in etwas*.
affray, neben efray, sb.; *schrecken*.
afingred adj.; *hungrig*.
aforeen s. afforeen.
afretyen st. abl. vb. III; *auffressen*.
after, affir, affur, efter, efty praep.; *nach ... hin*, *um (vom zwecke)*, *gemäss*. — adv. *hernach*, *darnach*.
afterward, affirward, affurward, efterward adv.; *nachher*, *später*.
atinden st. abl. vb. I; *herausfinden*.
again s. agen.
agasten sw. vb.; *erschrecken*.
age sb.; *alter*.
age sb.; *furcht*; Got. agis, Nengl. awe.
agen, age, again, agein, agen, ayen, ogain praep.; *gegen*, *wider* — adv. *widerum*, *dagegen*.
agen, aghen praeteritopraes. vb. praes. sing. ah, oh, oe, onh; pl. agen, aghen, owe; praet. ahte, ohte, auit; part. agen, oghe, owe; *haben*, *zu tun haben*, *müssen*.
agen, aghen, awen, auen, ozen, owen, ouen adj.; *eigen*.

agēnes, ageyns, agens, ayens, ongenes
praep. u. adv.; *gegen, wider; da-
gegen, widerum.*

agēward, ayeaward adv.; *entgegen-
gesetzt, gegenüber.*

aginnen st. abl. vb. I; *beginnen.*

agraipi sw. vb.; *bereiten.*

agref adv.; *mit verdruß, schmerzlich.*

agrenen sw. vb.; *betrüben, kränken.*

agrisen st. abl. vb. V; *erschrecken, ängstigen.*

ai, ey, o, oo adv.; *immer.* Altags. ā.
ayder s. aiper.

ayer, ayre sb.; *äther, luft.*

ailen sw. vb.; *belästigen, wehe tun;*

Altags. eglian. Nengl. to ail.

aiper, eiper, ayder; *einer von beiden, beide.*

aken st. abl. vb. IV; *schmerzen.*

al adj.; *ganz, all* — adv.; *ganz, gänzlich.*

alast adv.; *zuletzt.*

ald, eald, eld, old adj.; *alt.*

alderelde sb.; *sehr hohes alter;* vgl.
pag. 11, v. 47.

aldre = alre, gen. plur. von al.

alhuet conj.; *bis duss.*

alien adj.; *fremd, von anderm volke.*

alienee sb.; *gesellschaft.*

aligen = algien, halgien sw. vb.;
heiligen, s. aum. zu 1, 258.

alighen, alihten, alute sw. vb.; *herab-
steigen;* Nengl. to alight.

alyue adv.; *im leben.*

alkyn adj.; *von jeder art, jederartig.*

allan, alone adj.; *allein, einzig* — adv.

allane; *einzig.*

allas interj.; *ach.*

alleif conj.; *obgleich, wenn auch.*

alone s. allane.

aloud adv.; *laut.*

alowe adv.; *oben* = at lowe; *auf dem
hügel.*

almieti, alnigti, almyghty, alnigtin
adj.; *almächtig.*

almusles adj.; *ohne almosen.*

alneway adv.; *immer;* Nengl. alway,
always.

alswa, alswo, alsuo, alzno, also, alse,
ase, als, as, conj.; *ebenso wie, gleich
wie, so wie, wie.* — adv. *ebenso, auch.*

alrtheigh conj.; *obgleich;* vgl. auch
theigh.

alperuerst adv.; *zuerst, allererst.*

altogedyr adv.; *zusammen;* Nengl.
altogether.

alute s. alihten.

alzno s. alswa.

am I. pers. sing. praes. indie. von ben;
ich bin.

among, among praep.; *unter, zwischen
(einer anzahl).* — adv.; *dazwischen.*

amanges, amanges praep.; *bedeutung,*

wie vorherg.; Nengl. amongst. — adv.;
dazwischen.

amende sb.; *busse, besserung.*

amendement sb.; *besserung.*

amenden sw. vb.; *bessern, herstellen,
ergänzen;* auch *sich bessern, genesen.*

amendes 12, 194 ist offenbar als sing.
aufzufassen = amende.

amy sb.; *freund.*

amidde praep.; *mitten drin, in der
mitte;* — adv.; *dazwischen.*

amis adv.; *werechter weise, unrecht,
falsch.*

amiture sb.; vgl. aum. zu 15, 3975.

amorwe adv.; *morgens.*

amunten, amoute sw. vb.; *sich be-
laufen auf, betragen (von einer
summe).*

an, on, o, ho praep.; Altags. an und
on. Nengl. on; *in, an, auf.* — adv.
in derselben bedeutung.

an s. and.

an, on, un, a, o adj.; *ein, einzig, alleinig.*
— Auch schon völlig dem unbestimmten
artikel entsprechend. — adv. ane, one,
ene; *allein;* in ane; *in einem, zu-
sammen.*

ancheysoun, enchesoun sb.; *ursache.*
and, ant, end, an conj.; *und.*

ane praep.; *ohne.*

aneyen sw. vb.; *sich bekümmern um;*
s. aum. zu 5, 88.

aneli adv.; *einzig, allein.*

angel, angel sb.; *engel;* plur. angels
und angles.

angwys sb.; *angst.* Nengl. anguish.

anhangen, anhonge st. red. vb.; *auf-
hängen.*

ani, eni, oni adj.; *irgend ein, irgend
welcher;* Altags. äniġ, äniġ.

anilepi adj.; *einzig;* vgl. aum. zu
17, 2107.

aniġt adv.; *nachts.*

anly, only adv.; *allein, einzig.*

anoynten sw. vb.; *salben.*

anon, anan adv.; *sogleich, in einem
fort, in einem stücke;* vgl. 11, I,
131, 178.

anoþer, anothyre = an oper.

answere sb.; *antwort.*

auswerien, answey, ansuere, auswer,
onswere sw. vb.; *antworten.*

aut s. and.

antoure sb.; *arcature, abenteuer;* vgl.
aventure.

auuy s. enuy.

auyen sw. vb.; *verdrissen, erzürnen.*

aolyveth; vgl. aum. zu 5, 158.

aouren sw. vb.; *anbeten, beten zu.*

apayen sw. vb.; *zufrieden stellen, be-
friedigen.*

apayren, apeiren sw. vb.; *verschlech-
tern, beeinträchtigen, verderben.*

apel, appel, eppel sb.: *apfel*.
 apypen sw. vb.: *pfeifen, blasen (auf einem horn)*.
 aplyght adv.: *meiner pflicht nach, meiner tren* (zur bekräftigung dienend).
 apocalips sb.: *apocalypse*.
 apoysuen sw. vb.: *vergiften*.
 apou s. apou.
 apostel, apostle sb.: *apostel*.
 apparyblinge sb.: vgl. ann. zu 5, 217.
 appel s. apel.
 apperen sw. vb.: *erscheinen*.
 approven sw. vb.: *bestätigen*.
 apryse sb.: *probe, versuch, unternehmung*.
 aquenchen sw. vb.: *löschen, stillen, vernichten*; part. aqueint.
 aquyted adj.: *ledig einer sache, enthöhen*.
 ar, ear, ere, or adv.: *früher — conj. bevor, eher als*.
 ar pron. poss. der 3. pers. plur., vgl. ann. zu 13, 27.
 archangel, archaungel sb.: *erzengel*.
 archebischop, erchbischop, ersbis-schop sb.: *erzbischof*.
 ardontliche adv.: *hitzig, heftig*.
 arēchen sw. vb.: *reichen, erreichen*; praet. arehte.
 areren sw. vb.: *errichten, erbauen*.
 arewen st. abl. vb. VI: doch auch schon schwach gebraucht; *reuen*; impers. *es reut, es jammert*.
 aright, arigt adv.: *richtig, in rechter weise*.
 arisen, arize st. abl. vb. V: *anfstehen, sich erheben, auferstehen*.
 arising, arizing sb.: *aufstehen, auf-erstehung*.
 arinen sb.: *landen, ankommen*.
 arm sb., arm (am körper), meeresarm: plur. armen, arme, armes.
 arme, armes sb. nur plur.: *waffen*; Lat. arma. — as armes, ein kriegs-ruf: *zu den waffen!*
 armen sw. vb.: *bewaffnen*.
 armore, armure sb.: *bewaffnung, rüstung*.
 arosten sw. vb.: *rösten, backen*.
 arowe adv.: *der reihe nach*.
 arrerage sb.: *rückständige summe; schuld*.
 arounn sb.: *sattelbogen*.
 arst adv.: *zuerst*.
 art 2. pers. sing. ind. praes. von ben.
 art sb.: *kunst, wissenschaft*; plur. artz.
 arw, arwe adj.: *arg, feige*.
 as s. alswa.
 asailen s. assailen.
 asay s. assayen.
 ascapen, askapen, askapie sw. vb.: *entfliehen, entweichen, entgehen*.

aseen, asken, acsy, acxy, oksy, esche sw. vb.: *fragen, verlangen*.
 asyghen sw. vb.: *erlangen*; vgl. 18, 3879.
 aske sb.: *asche*.
 askewednesday sb.: *aschermittwoch*.
 aslaghen, aslawe st. abl. vb. IV: *erschlagen*; praet. meist aslough, aslong.
 aspyen sw. vb.: *erspähnen*.
 assay sb.: *probe, versuch*.
 assayen, assay sw. vb.: *versuchen*.
 assailen, asailen sw. vb.: *angreifen*.
 assaut sb.: *angriff*. — assaut stonde = einem angriff stand halten, ihn aus-halten.
 asse sb.: *esel*.
 assignen sw. vb.: *bezeichnen*.
 assoilen sw. vb.: *trösten, lösen (vom banne), freisprechen*.
 astanden s. atstanden.
 astente s. astinten.
 astinen, astente sw. vb.: *hemmen, hindern*. Alltags. ästytan.
 astrangli sw. vb.: *erwürgen*.
 astunde adv.: *eine zeit lang*.
 at, a praep.: *an, zu, in, bei*. — Im Nordengl. steht at häufig bei dem infinitive = Südengl. to.
 atheren st. abl. vb. II: *hinwegtragen, hinwegbringen*.
 ate s. hate.
 atga, atgo st. red. vb. (vgl. ga): *hinweg gehen*.
 athalden, atholde st. red. vb.: *zurück-halten*; praet. atheold, athold, athuld.
 atyl sb.: *gerät, ausrüstung*; Altfr. atel, attel.
 atrayt adv.: *lange dauernd*.
 atsitten st. abl. vb. III: *versitzen, ein gebot nicht befolgen, widerstehen*.
 atstanden, atsonde, astande st. abl. vb. IV: *dabei stehen, da stehen, stand halten*.
 attanes, attans adv.: *zusammen*.
 atte = at pe.
 atteynen sw. vb.: *einen belangen, an-klagen, vor gericht führen*; Lat. attingere.
 atter sb.: *eiter, gift*.
 atwo, atuo adv.: *entzwei*.
 auctoryte sb.: *ansetzen, amtswürde*.
 auht vgl. agen.
 auht sb.: *hab und gut*; vgl. auch egt.
 auht zahlw.: vgl. eigt.
 austerite sb.: *strenge*.
 auter, autre sb.: *altar*.
 auailen sw. vb.: *helfen, nützen, gelten*; Nengl. to avail.
 avance sw. vb.: *fördern, nützen*.
 avenand adj.: *wie es einem ritter zu-kommt, hübsch, schicklich*.
 aventure, antoure sb.: *abenteuer*.
 Aueril sb.: *April*.
 avis sb.: *rat, anordnung*.

awaiten sw. vb.; *erwarten, abwarten*.
 awapen sw. vb.; *erstauern machen, erschrecken*.
 awe sb.; *schaf*; Altengl. lautet dies wort meist ewe, wie auch Nengl. ewe.
 away, away, oway adv.; *hinweg*.

awen s. *agen*.
 awreken st. abl. vb. III, nach II schwankend; *rächen*.
 awsterne adj.; *streng*; vgl. anm. zu 6, 5235.
 ax sb.; *axt*.

B.

bae, bak sb.; *rücken*.
 baekhliten st. abl. vb. V; *verleumden*; Nengl. to baekbite.
 baecyn sb.; *becken, basin*.
 bagge sb.; *sack*.
 bailif sb.; *büttel*; Nengl. bailiff.
 baken st. abl. vb. IV; *backen*.
 bald, bold adj.; *kühn, verwegen*. — adv., baldeliche, holdely.
 bale sb.; *verderben, unglück, übel*.
 Altags. beahin.
 baleys sb.; *rute, gerte*; vgl. anm. zu 5, 73.
 ban, bon sb.; *bein, gebein, knochen*.
 band, bond sb.; *band, strick, fessel*; pl. hendes.
 bane sb.; *mörder*.
 baner sb.; *hammer, fahne*.
 bank sb.; *hügel, hohe uferdamm, ufer*.
 baptizen sw. vb.; *taufen*.
 bar, ber sb.; *bär*; Altags. bar, Nengl. bear.
 bar, bor sb.; *eber*; Altags. bär, Nengl. boar.
 bar adj.; *leer, kahl* — bare adv.; *leer, demütig, einfällig*; vgl. über letztere bedeutung auch 5, 160.
 barayl sb.; *kiste*.
 barei sb.; *zank, streit*; Altfr. barat.
 barge sb.; *barke, nachen*.
 basnet sb.; *kesselhaube, leichter helm*.
 bataile sb.; *schlacht*; — nime a bataile, *eine schlacht schlagen*. vgl. II, 180.
 bab sb.; *bad*.
 baþe, boþe, boþen zahlw.; *beide*. — bathe ... and; *sowol ... als auch*; z. b. bathe be might and dai.
 baundoun sb.; *willen, gewalt*; vgl. 24, 8.
 bawmen, bahmen, basmen sw. vb.; *balsamieren*.
 be s. bi. Ebenso alle mit be- zusammengesetzten wörter finden sich unter bi-.
 bealte sb.; *schönheit*; Altfr. bealteit, beaute.
 beas s. ben.
 bed sb.; *bett*; plur. beddes.
 bede sb.; *gebet, bitte*.
 beden, beode st. abl. vb. VI; *gebiets, befehlen, cultibieten*.

bedi, nur II, II, 226 = bodi.
 bee sb.; *biene*; pl. been.
 beggar sb.; *bettler*.
 beh s. buzen.
 beye zahlw., *beide*; Altags. bezen.
 beye s. biggen.
 bekыр sb.; *kampf*; vgl. anm. zu 19, 7054.
 bemie sb.; *posaune*; Altags. býme.
 ben, beon, beo, by *sein*; 1. sing. praes. ind. am; 2. art. beas, bes; 3. beð, is. pl. beoþ, beþ, byeþ, bueþ, ben, be, are, ar; conj. ben, be, by; praet. 1. was, 2. were, was, 3. was; pl. weren, were; part. beon, ben, ibe, yby.
 benche sb.; *bank*; Altags. bene.
 benches s. band.
 benden sw. vb.; *spannen (vom bogen)*.
 bene, ben sb.; *gebet, bitte*.
 bensy, vgl. anm. zu 5, 165.
 beode s. heden.
 berd sb.; *bart*.
 ber sb. s. bar.
 bere sb.; *bahre*.
 beore s. heren.
 herebag sb.; *sackträger*.
 bered = bered.
 heren, beore st. abl. vb. II; *tragen, schwanger sein, gebären, hervorbringen*; part. boren, ibore. — beore vgl. anm. zu 18, 3705.
 beryd s. birien.
 bern sb.; *kind*.
 berien s. birien.
 besy, besynes s. bisy, bisynes.
 best superl.; *beste*. — adv. *am besten*.
 beste, best sb.; *tier*; Altfr. beste.
 bet adv.; *lieber, besser*.
 beten st. red. vb.; *schlagen, hauen, treten*; part. betin, beten, bette; Altags. beitan.
 beten sw. vb.; *büßen, gut machen, heilen*. Altags. betan.
 betere comp. zu god; *besser*.
 bi, by, be praep.; *bei, von, auf, durch*; loc. u. temp. *in, bei, zu*.
 by s. ben.
 bibleden sw. vb.; *bebluten, mit blut bedecken*.
 beacchen sw. vb.; *fangen, betrügen*.
 bieomen st. abl. vb. II; *wohin kommen* (4, 60); *zukommen, werden*.
 bidden st. abl. vb. III; *bitten, beten*.

bydding sb.; *gebot*.
 biden st. abl. vb. V; *erwarten, warten, verweilen, bleiben*.
 bydyng sb.; *verharren, verweilen*.
 bydene adv.; *einer neben dem andern, zusammen*.
 bie s. biggen.
 hier sb.; *loskäufer, befreier, erretter*.
 byep s. ben.
 bifallen st. red. vb.; *zufallen, zustossen, geschehen*.
 bifore, benore praep.; *vor*.
 bifore conj.; *beror, che; auch verstärkt durch ar. — adv. vorher, voran, früher, im voraus*.
 biforen, biforn adv.; *voran, vorher*.
 beforsaid adj.; *vorbesagt, vorgenannt*.
 biggen, buggen, beye, bie sw. vb.; praet. bohte, bougte; *kaufen, loskaufen*. Altags. byegan.
 biggen sw. vb.; *bauen, wohnen*; Altn. bygga.
 bigging, biging, bugging sb.; *wohnung*; plur. byggyns.
 begilen sw. vb.; *betrügen*; Nengl. to beguile.
 beginnen st. abl. vb. I; *beginnen, anfangen*.
 beginning sb.; *beginn, anfang*.
 bigirden, bigurde, bigirden sw. vb.; *gärten, umgärten*.
 bigiten st. abl. vb. III; *empfangen, auch schwanger werden*; part. neben bigeten auch bigiten.
 bigonde praep.; *über . . . hinaus, jenseits*.
 bihalden, biholde st. abl. vb.; *erblicken, betrachten*; imper. bihald, biholt als i. terjection gebraucht.
 bihalues adv.; *umher, in der nähe*; vgl. 3, 13.
 bihaten, bihote st. red. vb.; *verheissen, versprechen*; praet. bihat, bihote, auch byheigte.
 byhest sb.; *versprechen*.
 byhinde adv.; *hinten*.
 bihouep impers. *es ist nötig*; mit dem dative der person.
 bikennen sw. vb.; *bezeichnen, zuteilen*.
 bil sb.; *art, streitaxi*.
 belangen, bilone sw. vb.; *zugehören, zukommen*; fast nur impers. gebraucht: *es kommt zu*.
 bileue sb.; *glaube*.
 bileuen, bileone sw. vb.; *glauben*; zu Altags. lifan, lyfan.
 bileuen, biline, bleuen sw. vb.; *zurücklassen, unterlassen, bleiben, zurückbleiben*; zu Altags. lifan.
 bilenen, bileone sw. vb.; *lieben, be- lieben*.
 biligen st. abl. vb. VI; *belügen, be- trügen*.

bilirten sw. vb.; *betrügen*; vgl. anm. zu 1, 316.
 bilyue adv.; *geschwind*; Nengl. belive.
 byl sb.; *blatt, zettel, billet*.
 biluken st. abl. vb. VI; *einschliessen, zuschliessen*.
 binden st. abl. vb. I; *binden*; part. auch bondon.
 bineoden, bine the praep.; *unterhalb, unter*. — adv. *unten, hernieden*; Altags. beneoðan.
 binimen st. abl. vb. II; *benahmen, nehmen, hinwegnehmen*.
 biqueßen st. abl. vb. III; *anweisen, zuteilen*. Altags. becwedan.
 biradien sw. vb.; *beraten, besinnen*, nur 18 3738.
 byreden sw. vb.; *beraten, benachrichtigen*; praet. byradde und biredd.
 birien, berye sw. vb.; *begraben*; Altags. byrgan, byrgan, byrgan.
 birp impers. *es gebürt sich, gehört sich*; Altags. zebyred.
 birðhe sb.; *geburt*; Altags. zebyrd, Nengl. birth.
 birðheltre sb.; *baum, der fruchte trägt, obstbaum*.
 bischop, bisschop sb.; *bischof*.
 bischopriche sb.; *bereich, sprengel eines bischofs*.
 byse, bysen st. abl. vb. III; *versuchen, versorgen einen womit, einem etwas zuteilen, anweisen*.
 bysechyng sb.; *gesuch, bitte, fürbitte*.
 biseken, biseche sw. vb.; *ersuchen, bitten, auflehen*; praet. bisogte, besought.
 bisemer sb.; *spöttelei, vorwurf, schimpf*; Altags. bismor, bismor.
 bysetten sw. vb.; *besetzen, einschliessen, umringen, bedrängen*.
 bisy, busy, besy adj.; *beschäftigt, eifrig*. Altags. bysig, Nengl. busy.
 bisyde praep.; *neben, dicht bei, ausser*. — adv. *darneben, ausserdem*.
 besigt sb.; *verfügung*.
 bysilrede sb.; *geschäftigkeit*; Altags. bysiglād.
 bysyliche adv.; *eifrig, geschäftig*.
 bisynes, besynes sb.; *beschäftigung, geschäft*.
 bissechop s. bischop.
 bistriden st. abl. vb. V; *beschreiten, besteigen (ein pferd)*.
 byswengen st. abl. vb. I; *zerhauen, zuschlagen*; part. byswengen s, 28, daneben aber auch sw. praet. sweynde.
 bitaken st. abl. vb. IV; *zuteilen, geben, widmen*.
 bitaknen, bitokne sw. vb.; *bezeichnen*.
 bitechen sw. vb.; *übergelien, zuteilen*; praet. bitagte, bitauht.

- bipenchen sw. vb.; *bedenken*, *erdenken*; praet. biðohhte, bepougte.
 beriden sw. vb.; *zu teile werden*, *zustossen*, *geschehen*.
 beryme adv.; *zur rechten zeit*, *zu seiner zeit*.
 bitraien sw. vb.; *hintergehen*; Nengl. to betray.
 bitter adj.; *bitter*; comp. bitterore. — bitterly adv.; *bitterlich*.
 bitwen. bytneue, betuene praep.; *zwischen* — adv. *dazwischen*.
 bewepen, byweope st. red. vb.; *be- weinen*.
 biwinnen st. abl. vb.; *gewinnen*, *erlangen*.
 bla adj.; *bleich*.
 blae, blak adj.; *schwarz*.
 blaknen sw. vb.; *erbleichen*.
 blamen sw. vb.; *tadeln*.
 blandising sb.; *schmeichelei*.
 blast sb.; *hauch*; *blasen* (in ein instrument), *ton*.
 blawen, blowe st. red. vb.; *blasen*.
 ble, bleo sb.; *farbe*, *licht*, *schein*; vgl. 22, 16.
 ble = bled; *blüte*, *frucht*; vgl. 10, 11.
 bleche adj.; *bleich*; Altags. bläe.
 bleden sw. vb.; *bluten*.
 bleuen s. bileuen.
 blenden sw. vb.; *blenden*, *blind machen*.
 blescen, blessen s. blissen.
 bleten sw. vb.; *blöken*.
 blepeliche s. blipeliche.
 blyne adv.; *lebendig*, *hurtig*.
 blyken sw. vb.; *scheinen*, *glänzen*, *strahlen*; Mhd. blicken.
 blind adj.; *blind*.
 blinnen, blyn st. abl. vb.; *aufhören*, *etwas unterlassen*.
 blis, blisse, blisce, blyee sb.; *glück*, *wonne*, *segen*; Altags. blis, bliss.
 blisful, blisfol adj.; *glücklich*.
 blissen, bliscen, blessen sw. vb.; *sequen*.
 blipe adj.; *fröhlich*, *gütig*, *freundlich*; Altags. blide. — adv. blipe und blepe; *fröhlich*, *gerne*.
 blipeliche, blepeliche adv., dass. wie blipe.
 blod sb.; *blut*.
 bloddy adj.; *blutig*.
 blowe sb.; *blume*.
 blosme sb.; *blüte*; Altags. blostma.
 blowen; wird im gegensatze zu den Deutschen dial. stark conjugiert, wie ein red. verb.; *blühen*.
 boe, bok sb.; *buch*.
 bode, bod sb.; *befehl*; Altags. bod.
 bode sb.; *bote*, *botschaft*, *nachricht*; Altags. boda.
 bodeword sb.; *gebot*, *verbot*.
 bodi sb.; *körper*; Altags. bodig.
 boȝ sb.; *zweig*; Altags. boh.
 boȝe, bowe, bow, bough sb.; *bogen*; Altags. boȝa.
 boght, bougte s. biggen.
 bok s. boe.
 boknen; vgl. ann. zu 13, 16.
 bold sb.; *gebäude*.
 bole sb.; *bulle*, *stier*.
 bolehyde sb.; *stierhaut*.
 bolt sb.; *holz*.
 bon sb.; *bitte*, *gebet*; Nengl. boon.
 bonde, bond sb.; *diener*, *leibeigne*, *verwalter*.
 bone s. bun.
 bonni adj.; *hübsch*, *munter*; Nengl. bonny.
 bord sb.; *rand*, *tisch*; vgl. auch. ann. zu 17, 2106.
 bordon sb.; *pilgerstab*; fr. bourdon.
 bor s. bar.
 borstax sb.; *spitzhammer*.
 bosk sb.; *gebüsch*, *gehölz*.
 bosken s. busken.
 host sb.; *prahlerei*, *rühmen*.
 hosting sb.; *prahlen*, *rühmen*.
 bot conj. u. bote adv. s. but, buten.
 bot sb.; *bot*, *fahrzeug*; Altags. bāt.
 bot, bote, boote sb.; *busse*, *besserung*, *heilung*.
 boten sw. vb.; *busse tun*, *ein vergehen gutmachen*, *herstellen*.
 botoun sb.; *knopf*.
 bounte sb.; *güte*.
 bowen s. buȝen.
 bowghede s. buȝen.
 box sb.; *büchse*.
 brad, brod adj.; *breit*. — adv. *breit*, *weit*.
 braid sb.; *verrat*; Altags. braȝd; vgl. ann. zu 12, 206.
 brayn sb.; *gehirn*; Altags. braȝen, braȝn.
 bras sb.; *erz*, *messing*.
 bred, bread sb.; *brod*; Altags. breād.
 breddour s. ann. zu 5, 273.
 breden, breiden sw. vb.; *unruhig sein über*; Altags. bregdan, vgl. ann. zu 12, 35.
 breden sw. vb.; *bräten*, *ausbräten*, *jemand wozu machen*; *etwas werden*, *heranwachsen zu*.
 breken st. abl. vb. II; *brechen*.
 breme adj.; *laut*, *dreist*, *kühn* — adv. ebenso und in gleicher bedeutung.
 brennen sw. vb.; *brennen*, *verbrennen*, *niederbrennen*.
 brest, breost sb.; *brust*; plur. breosten.
 bresten, hersten st. abl. vb. I; *brechen*, *verletzen*.
 breth sb.; *dampf*, *brodem*; Altags. braȝd.
 broder sb.; *bruder*; plur. broȝeren und breȝen.
 brid sb.; *brut*, *junge tier*, *vogel*; Altags. brid.

brid, brude, burde sb.: *braut, frau, mädchen*; Altags. brýd.
 bridealle sb.: *hochzeit*; vgl. ann. zu 6, 1842.
 bridel, bride sb.: *zügel*; he let go the bridel; *er liess die zügel schiessen*.
 bridegome sb.: *bräutigam*.
 brig, brigge sb.: *brücke*; Altags. bryeg.
 bright, brigt, brigt, brith adj.: *glanz*.
 bright, brigt, brigt, brith adj.: *glänzend*.
 — adv. brighte, brigte: *glänzend*.
 brim adj.: *wild, heftig*.
 brimen, nur 1. 118, *gehören*.
 bringen sw. vb.; praet. broghte, broghte, broete; part. ibrogt, ibrogt, ibroet, growth: *bringen*.
 brinnen, bryn, berne st. abl. vb. 1: *brennen*.
 brynk sb.: *ufer*; Nengl. brink.
 brith s. briht.
 brod s. brad.
 brok sb.: *fluss*; Altags. bröe.
 brouht s. bringen.
 browe sb.: *augenbraue, gesicht, miene*; Altags. breaw.
 growth s. bringen.
 brude s. brid.
 brun adj.: *braun*.
 brunny sb.: *bräune, harnisch*.
 brunstan sb.: *meteorstein*.
 Brust adj.: *borstig, rauh, grob*.

bud Nordengl. = bod, bad von beden, bueth s. ben.
 buffet sb.: *puff, faustschlag, ohrfeige*.
 bugen, bowe st. abl. vb. VI, doch bildet es schon bei Laz. auch ein sw. praeteritum, bogede, bowghede: *beugen, sich beugen*.
 buggen s. biggen.
 bugging s. bigging.
 buk sb.: *bauch*.
 hulle sb.: *bulle, päpstliches schreiben*.
 bun, boune, bone adj.: *bereit, fertig*; Altn. būnn part. v. būa.
 bur, boure, bowr sb.: *hauer, gemach, haus*.
 burde s. brid.
 burde sb.: *aufschwelderei, schwank, scherzerzählung*; fr. bourde.
 burgeys sb.: *hürger*; Nengl. burgess.
 burien s. birien.
 busken, boske sw. vb.: *sich bereit, fertig machen; dann schmücken*; vgl. aber auch ann. zu 16, 1, 22.
 bute, bote, bot conj.: *ausser dass, wenn nicht, ausgenommen dass, aber, sondern*; — praep.: *ausserhalb von, ausser, ohne*; — adv.: *ausserhalb, aussen*.
 bouwelen sw. vb.: *sieden, kochen*; fr. bouillir.

C.

cacchen, katche sw. vb.: *fangen*; Altf. eachier, chacier; praet. u. part. pass. eaght, doch auch part. eachid. — katche out: *vertreiben*.
 cacherelles s. ann. zu 13, 50.
 cald, cold adj.: *kalt*.
 calf sb.: *kalb*.
 callen sw. vb.: *rufen, nennen*. — callen ageyn: *widerrufen*.
 can praeteritopr. vb.: *können, wissen, verstehen*; praes. sing. can, kan; plur. cunnen, kunnen, conne; praet. canpe, conthe.
 can = gam, gonne s. ginnen.
 capelelawere sb.: *rossestriegler, pferdebursche*.
 cardinal sb.: *cardinal*; plur. cardinalles.
 care, kare sb.: *sorge*; Altags. earu.
 carien, caren, kare sw. vb.: *sorgen, in sorge sein*.
 earful, karful adj.: *sorgenvoll*.
 earken sw. vb.: *in unruhe sein, sorgen*; Altags. carcian (?). vgl. Jun.
 Erym. Anglie.
 carpen sw. vb.: *reden, spöttisch reden, spotten*; vgl. ann. zu 13, 9.
 cas sb.: *was einem zustoisst, zufall,*

geschick, lage, umstand; vgl. ann. zu 11, 11, 137. — bi cas durch zufall, zufällig.
 castel, castelle sb.: *burg, schloss, feste*.
 casten, kast, kesten sw. vb.: *werfen, niederwerfen, zerstören*.
 cataile sb.: *besitzum, gut*; Altf. catel.
 catteddryt sb.: *katzendreck*.
 cave sb.: *höhle*.
 cerfen s. kernem.
 certayn, certeyne adj.: *sicher, fest, gewiss*. — adv. certayne: *sicherlich*.
 cerceynte sb.: *sicherheit, bürgschaft, vertrag*.
 certes adv.: *sicherlich*.
 chace, chase sb.: *jagd*; Altf. chace, Nengl. chase.
 chasen sw. vb.: *treiben, jagen*.
 chalys sb.: *kelch*; Lat. calyx.
 chambre sb.: *zimmer*.
 chance sb.: *walddrauf*, vgl. ann. zu 12, 32.
 chance sb.: *zufall*. — per chance, *vielleicht*.
 changedere vgl. ann. zu 7, 62.
 changen sw. vb.: *ändern, verändern*.
 chanone sb.: *canonicus*.

ehanse, chaunse sb.; *feld, schlachtfeld, schlacht*; vgl. amm. zu 18, 3599.
 chapele sb.; *kapelle*.
 chapman sb.; *kaufmann*.
 charbueleston sb.; *karfunkel*.
 chare sb.; *wagen*.
 charge sb.; *was einem auferlegt ist; last, belästigung, amt, dienst*.
 chargin sw. vb.; *beladen, einem eine strafe auferlegen*.
 charyte sb.; *liebe*.
 chase s. chace.
 chasten sw. vb.; *strafen*.
 chastete sb.; *keuschheit*.
 chauculen, chaule sw. vb.; *wiehern, laut lachen*.
 chatew sb.; *schloss*; vgl. castel.
 cheftayn sb.; *oberhaupt, capitain*; Nengl. chieftain.
 cheftown sb.; *hauptstadt*; Nengl. chieftown.
 chele sb.; *kühle, kälte*.
 cherche s. kirke.
 chere sb.; *antlitz, gesicht, kopf*; Altfr. chere.
 cherl sb.; *kerl, bauer*; Altags. ceorl.
 ches sb.; *schach*; Altfr. eschec.
 chesen st. abl. vb. VI; *wählen, auswählen, erwählen*; vgl. part. Altengl. schon immer ychose, chosen, nicht coren.
 cheson, chesoun sb.; *grund, ursache*.
 cheste, cheaste sb.; *zank, zänkerei*; Altags. ceas.
 eheneu sw. vb.; *sich in den schutz jemandes begeben*; vgl. amm. zu 12, 49.
 child, pl. children; *kind*; Altags. eild, Nengl. child. — ben mid childe; *schwanger sein*.
 chyn sb.; *kinn*; Altags. ein.
 chirche s. kirke.
 choys sb.; *wahl*.
 cite sb.; *stadt*.
 clannesse sb.; *reinheit*; vgl. elene.
 cleuen st. abl. vb. VI; *spalten*.
 cleymen sw. vb.; *beanspruchen, reclamieren*.
 elemben st. abl. vb. I; *klimmen, klettern*.
 elene, elenne adj.; *rein*; — adv. elene, *reinlich, genau, vollständig*.
 elensen, elensy sw. vb.; *reinigen*.
 elepen, elipe sw. vb.; *rufen, nennen*; Altags. cleopian.
 eler adj.; *klar*.
 clere, clerik, clerik sb.; *gelehrte*.
 elergie sb.; *gelehrsamkeit; geistlichkeit*.
 elinen, elene st. abl. vb. V; *kleben, anhängen, sich an etwas anschließen, passen*; vgl. 27, 117.
 elod, eloud, cloude sb.; *staub, staubwolke, wolke*.

elos sb.; *abgeschiedene, geschlossene raum, haus*.
 elot sb.; *kloss, erdkloss, scholle*.
 elop sb.; *kleid, gewand*; Altags. eläd.
 elut, elot sb.; *lappen, zengfetzen, lumpen*.
 enowe s. knawen.
 eold s. cald.
 colure sb.; *taube*; Altags. cultre.
 comandement, commandement sb.; *vorschrift*.
 comanden, commanden sw. vb.; *befehlen*.
 comb sb.; *kanon*.
 comen s. cumen.
 coming, commyng sb.; *kommen, ankunft*.
 communliche adv.; *gemeinsam*.
 comon adj.; *gemeinsam*.
 companage sb.; *zukunft*; vgl. 14, 62.
 companye sb.; *begleitende mannschaft*.
 con gon zu ginnen.
 conant, conaunt s. conenant.
 conceyle sb.; *versammlung, ratsversammlung*.
 concyens sb.; *gewissen*.
 conforten, conforti sw. vb.; *trösten*.
 confusioun sb.; *verwirrung*.
 congen sw. vb.; *wegschicken, wegführen*; Altfr. congie, congeer.
 conjurement sb.; *teufelsbeschwörung, bannen von bösen geistern*.
 conquesten sw. vb.; *erobern*.
 conseil, consel, counsayl sb.; *rat, ratsversammlung*.
 conseiler sb.; *ratgeber*.
 consenten sw. vb.; *beistimmen, zustimmen*.
 cont, count sb.; *rechnung, abrechnung*.
 contaeken, contaeky sw. vb.; *händel anfangen, streiten*; zu Altfr. contencer.
 contek sb.; *streit*; auch eontac.
 contekour sb.; *zänker*.
 contemplacyon sb.; *anschauung, betrachtung*.
 contenaunse, euntenaunse sb.; *meine, haltung*.
 contenen sw. vb.; *enthaltend*.
 continually adv.; *fortwährend, in einer reihe, hinter einander*.
 contre, contray, contrei, euntre sb.; *gegend*.
 contreuore sb.; *kriegslist, verstellung*.
 contrycione, contrecyone sb.; *rene*.
 coppe s. cuppe.
 coral sb.; *koralle*.
 corde sb.; *strick*.
 corn sb.; *korn*.
 coroun, croune sb.; *krone, kopf*.
 corrupcion, corrupcioun sb.; *verderbnis*.
 eors sb.; *körper*.

corsour sb.; *renner*.
 cortaysliche s. curteisliche.
 corteysie s. courteysie.
 cos sb.; *kuss*.
 cost sb.; *küste*.
 costage, coustage sb.; *kosten, ausgaben*.
 covaitise, conatyse sb.; *eifriger
wunsche, begierde, habsucht*.
 couenant, couenaunt, conant, conaunt
 sb.; *vertrag, übereinkunft*.
 coveren sw. vb.; *bedecken*.
 coward sb.; *scheu*.
 cradel sb.; *wiege*; Altags. cradol.
 crag sb.; *fels*; plur. craggas.
 crane sb.; *kraich*.
 creatur sb.; *geschöpf*.
 crede sb.; *das credo, glaubensbekenntnis*.
 creft, kreite sb.; *list, gewalt, kraft*.
 cribbe sb.; *krippe*.
 crien, cryge sw. vb.; *schreien, aus-
rufen, rufen*.
 cri, crye sb.; *geschrei*.
 cristal sb.; *kristal*.
 cristen, cristene adj.; *christlich*.
 cristendom sb.; *christentum*.
 cristenen sw. vb.; *taufen*.
 croys, eroiz, eroiz, eros sb.; *kreuz*.
 crokeb adj.; *krumm*.
 crommen sw. vb.; *anfällen, vollstopfen*;
 Altags. crammian.
 erop, kropf, hals.
 crowet sb.; *schule, opferschule*; Altfr.
 cruet.

crowne s. coron.
 cronnebet sb.; *tonsur, scheeren des
kopfes*; vgl. 5, 216.
 crownen, crowne sw. vb.; *krönen*.
 cruning sb.; *krönung*.
 croupe sb.; *kreuz, rücken des pferdes*.
 crouth sb.; *saiteninstrument*; vgl. anm.
 zu 25, 42.
 eu, cou sb.; *kuh*.
 cubytte sb.; *elle*; Lat. cubitum.
 cucu sb.; *kukuk*.
 coude, eowde = coupe s. can.
 cumen, comen st. abl. vb. II.; *kommen*;
 Altags. cuman; part. Altengl. cumen,
 cumin, common, yeome.
 cun s. kin.
 cunde s. kynd.
 cuntenaunse s. containse.
 cuntre s. contre.
 cuppe, coupe, coppe sb.; *becher, kopf*;
 Altags. cuppa.
 cours sb.; *lauf*.
 curse sb.; *fluch*.
 cursen, cursi sw. vb.; *fluchen, ver-
fluchen, verwünschen*.
 courte sb.; *hof*; Altfr. eort, curt.
 curteis, corteys adj.; *höfisch, ritterlich*.
 courteysie sb.; *ritterlichkeit, höflich-
keit*.
 curtaysliche adv.; *gefällig, anständig*.
 couthe, cuden s. kiden.
 cutten, kyten sw. vb.; *schneiden, ab-
schneiden*.

D.

dæl, del, dol sb.; *teil*.
 dagen, dawe sw. vb.; *tagen*; Nengl.
 to dawn.
 day, dei sb.; plur. dayes, dais, dawes,
tag; Altags. dæg. — to day, *heute*;
 Nengl. to-day.
 dayesege sb.; *massliebchen*; Nengl.
 daisy.
 daigening, dawnyng sb.; *tagen, tages-
grauen*.
 dæyspryng sb.; *tagesanbruch*.
 dæle sb.; *tal*; Altags. dæl.
 damage sb.; *nachteil*.
 damnen, dampnen sw. vb.; *verdammen,
verurteilen*.
 dancen, daunce sw. vb.; *tanzen*.
 dar, praeteritopraes. vb.; *magen*; plur.
 ind. praes. durren, dorre, praet. durste,
 dorste; vgl. auch anm. zu 3, 134.
 daren sw. vb.; *in furcht sein*.
 dasednes sb.; *lässigkeit*; vgl. anm. zu
 6, 4906.
 dasschen sw. vb.; *dahin rauschen,
sausen*.
 dat = ðat.
 de s. ðe.

de sb.; *würfel*; fr. de, Nengl. die.
 dead, dyad, ded adj.; *tot*; Altags.
 deað. — adv.; *deadliche, dedliche*;
tödtlich.
 deakne, dekne, dene sb.; *diacon*.
 deap, dead, deþ, ded, det sb.; *tod*;
 Altags. deað.
 deawe, dewe sb.; *tau*; Altags. deaw.
 deeretal sb.; *decret, erlass des papstes*.
 dede = dide s. don.
 dede sb.; *tat*; Altags. dæd, død.
 dedestounde sb.; *todessunde*.
 defaut sb.; *mangel*.
 defenden sw. vb.; *verteidigen*.
 defens sb.; *verteidigung*.
 defoulen sw. vb.; *entehren, erniedrigen*.
 degen, deye, deyhen, dighen, dye sw. vb.,
sterben; Altn. deyja, Nengl. to die.
 deis sb.; *tron*; vgl. anm. zu 18, 3967.
 del s. dæl.
 delen sw. vb.; *teilen*.
 delyciousely adv.; *vergnüglich, aus-
schweifend*.
 delit sb.; *freude*.
 delitable, dilitable adj.; *erfreulich*,
ergötzlich.

delytten sw. vb., *erfreuen*; Nengl. to delight.
 demaine sb., *domaine, besitzthum*.
 demen sw. vb., *richten*.
 demer sb., *richter*.
 demus = dem oder deme us.
 dene, den sb., *tal*; Altags. denu.
 dene s. deakne.
 denien sw. vb., *verneinen, verleugnen*.
 denien, dennen s. dinnen.
 dent s. dint.
 deol, dole sb., *schmerz*.
 deop, dep, dup adj., *tief*. — adv. deope, *tief, bis in die tiefe, durch und durch*.
 deore, der adj., *teuer, kostbar*; Altags. deóre, dióre.
 deores sb., *liebhaber* pl.; vgl. ann. zu 22, 29.
 deoreworthi, dereworthi adj., *kostbar*. — adv., *dereworthe, dereworthliche, teuer, kostbar*.
 depenes sb., *tiefe, abgrund*.
 der, dur sb., *tier*; Altags. deór.
 deraynen, dereyne sw. vb., *etwas mit zeugnissen, mit gründen beweisen; eine sache vor gericht durch beweis oder durch zweikampf verteidigen*; vgl. ann. zu 19, 7098, — ferner: *einen von der vernunft abbringen, betören, verwirren*; vgl. 12, 243.
 deren, derye sw. vb., *schaden*; Altags. derian.
 derk, durk adj., *dunkel*; Altags. deore. — adv.; *derke, im finstern*.
 derne adj., *heimlich, verborgen*; Altags. dyrne, derne. — adv.; *geheim, im geheimen*.
 deschargen sw. vb., *entledigen, entladen*.
 desceiple s. disciple.
 desgyzen sw. vb., *sich verkleiden, vermunnen*; vgl. ann. zu 27, 180.
 deshounour sb., *unehre*.
 desyren sw. vb., *wünschen*.
 despenden, despendi sw. vb., *ausgaben machen, ausgeben*.
 despense sb., *ausgabe*.
 desperage sb., *verzweiflung*.
 despite sb., *verachtung, schimpf, ärger, verdruss*.
 desputen, desputi sw. vb., *disputieren, streiten*.
 desten zu dust, sw. vb., *in den staub werfen, herabwerfen*; vgl. ann. zu 5, 228.
 destrer, destrers sb., *schluchtrösser*; Altfr. destrer, destrier.
 destructionn, distructionn sb., *zerstörung, wegnahme*, vgl. 12, 46.
 destruien, destroie sw. vb., *zerstören*.
 dep = dop s. don.
 deus sb., *gott*.

deuel, dyeuel sb., *teufel*; plur. deueles, develyn, dyeulen; Altags. deófol, dever, deuere sb., *pflicht*.
 denocioun sb., *demut, ehrerbietung*.
 dyaf adj., *taub*; Altags. deáf.
 dich s. dik.
 dye, dighe s. degen.
 dignite sb., *würde*.
 digten, dighen, diht sw. vb., *zuteilen, austeilen, bestimmen, bereiten, sich bereit, fertig machen*. — idyght, *angetan (von der kleidung)*; 19, 6824.
 dik, dyke, dich sb., *graben, grube*; Altags. die.
 dilitable s. delitable.
 dim adj., *dunkel*.
 dymmyng sb., *dunkeln*; vgl. ann. zu 19, 6977.
 dyn sb., *lärm*.
 dyner sb., *mittagsessen*.
 dinnen, denien, din sw. vb., *tönen*; Altags. dynnan.
 dynt, dent, dunt sb., *schlag, stoss*.
 dis s. dis, pis.
 disciple, desciple sb., *schüler*.
 disordeneliche adv., *unordentlich, unmässig*.
 dispoynen sw. vb., *berauben*.
 distance vb., *entfernung*.
 distructionn s. destructionn.
 divers adj., *verschieden*.
 dogge sb., *hund, dogge*.
 dozter, douzter sb., *tochter*; Altags. döhtor.
 dol s. dæl.
 dole s. deol.
 dom sb., *urteil, urteilspruch, gericht, jüngstes gericht*.
 domb s. dumb.
 domesdai sb., *gerichtstag, gew. jüngstes gericht*.
 domesman sb., *richter*.
 don, do, doo sw. vb., *tun, ausführen, veranlassen, dass etwas geschieht, machen lassen*; praes. 3. sing. dop und dep; plur. dop, douth, don, dus; praeterit. dide, dede, dude; praet. don, ydo. — to do here beste, *ihr bestes leisten*; vgl. ann. zu 11, II, 18.
 don s. dun.
 doneward s. dunward.
 dong s. dung.
 donken sw. vb., nur 22, 28, *tunken, tauchen, benetzen*.
 dore s. dure.
 doreward s. dureward.
 doseyn sb., *hundert*.
 dragen, drawe st. abl. vb. IV, *tragen, ziehen, wohin ziehen, sich begeben, zupfen, raufen, fallern, hinwegziehen, wegnehmen*. — praeter. droh, drewe, drowe, drowgh. — draw to, *sich ziehen nach, sich anschliessen an, anhängen*.

drake sb., *drache*.
 drake sb., *entlicher, männliche ente*.
 dreechen sw. vb., *antreiben, beunruhigen, quälen*; part. idreigt.
 dreed sb., *furcht, angst*.
 dreden, urspr. st. red. vb., doch schon im Nengl. sw. geworden, *fürchten, befürchten*; praet. dredde und dradde.
 drenchen sw. vb., *tränken*; Altags. drencan; part. dreynt.
 dreng sb., *jünger mann, kriegler*; vgl. ann. zu 17, 2184.
 drepēn st. abl. vb., *treffen, schlagen, erschlagen*; schon im Altags. schwankt es zwischen der klasse II u. III; Altengl. part. dropen.
 dry adj., *trocken, tränelos*; vgl. 6, 4707, Altags. dryge.
 drifen, dryue, drene st. abl. vb. V, *treiben, ausüben, vertreiben, hinwegtreiben, zerstören*.
 drigte, drihte, dryte sb., *herr, herrgott*; Altags. dryhtin.
 dryngp = drynkp.
 drink, drunk sb., *trank, trunk*.
 drinken st. abl. vb. I, *trinken*.
 drinkere sb., *säufer, trunkenbold*.
 drinkhayl, ausruf beim zutrinken: *trinke gesund, prosit*; vgl. 11, II, 120.
 dryte s. drigte.
 drof, droff sb., *treiben, austreiben, trieb*.
 drope sb., *tropfen*.
 drouppen sw. vb., *traurig sein, niedergeschlagen sein, sich abhärten*; Altn. drūpna, vgl. ann. zu 25, 77.
 drounen, drouni sw. vb., *tränken, untertauchen, ertränken, trunken*

werden; Altags. drunenian, Nengl. to drown.
 drovyng sb., *beunruhigung, widerwärtigkeit*.
 dubben sw. vb., *zum ritter schlagen, krönen*; Nags. dubbien.
 double adj., *doppelt*.
 donec adj., *süss*.
 dughty, doughti adj., *tüchtig*.
 duyck s. duk.
 duk, duyck sb., *herzog*.
 dun, doun, don adv., *herab, herunter*.
 dune sb., *hügel*; Altags. dün.
 downcommyng sb., *herabkunft*.
 dung, dong sb., *dung, mist*.
 doungeganging sb., *abwärtsgehen, untergang*.
 downright adv., *gerade nieder, abwärts*.
 dunward, doneward adv., *abwärts*.
 dumb, domb adj., *stumm*.
 dur s. der.
 dure, dore sb., *türe*; Altags. duru.
 duren sw. vb., *dauern*.
 dureward, doreward sb., *türhüter, torwache*.
 durk s. derk.
 dust sb., *staub*.
 doute sb., *zweifel, besorgnis, zweifelhafte lage*; saun doute, *ohne zweifel*.
 douten sw. vb., *bedenken tragen, zögern, fürchten*.
 dwale adj., *toll, töricht*; vgl. ann. zu 1, 67.
 dwellen sw. vb., *bleiben, sich aufhalten, wohnen*.
 dwelling sb., *wohnung*.

E.

eald s. ald.
 ear s. ar.
 Ebrien sb., *Hebräer*.
 ebriss adj., *Hebräisch*.
 ech s. æhc.
 echen s. eken.
 echone = ech one.
 efter, eftyr s. after.
 efterward s. afterward.
 efterþan adv., *darnach*.
 ege, eghe, eyghe, ize, *auge*; plur. eghe, eges, eyn; Altags. eäge.
 egebrewe sb., *augenbraue*.
 egest = hegest, *höchste*.
 eghetwyngklyng sb., *augenzwinken*.
 egg, egge sb., *spitze*; Altags. ecg, Nengl. edge.
 egre adj., *heftig, ungestüm*.
 egt, eyghte, aht sb., *hab und gut, besitz*; Altags. æht.
 eghte zahlw., *achte*.
 egtetenpe zahlw., *achtzehnte*.

eigt, aht zahlw., *acht*.
 eigtene zahlw., *achtzehn*.
 ey s. ay.
 eyghe s. ege.
 eyn s. ege.
 eyr s. heire.
 eyse sb., *erleichterung*.
 ek, ec adv., *auch, ebenfalls*.
 eken, eche sw. vb., *vermehrten*; Altags. ecan.
 eld s. ald.
 elde, ulpe sb., *alter*; Altags. æld, ældu, yldu, yld.
 eldore sb. plur., *altern, vorfahren*, vgl. 11, II, 33.
 element sb., *element, bestandteil*.
 elles adv., *anders, ausserdem*.
 ellevend zahlw., *elfte*.
 elmesse sb., *almsen*.
 em sb., *ohnein*.
 embe praep., *um*; Altags. ymbe.
 emperour sb., *kaiser*.

encenz sb., *weihrauch*; Nengl. incense.
 encheson, enchesoun sb., *ursache*.
 encumbre sb., *hindernis, beschwerde*.
 end s. and.
 ende, ende sb., *ende, ziel, absicht*.
 enden sw. vb., *enden, beschliessen*.
 enderday sb., *vorhergehende, gestrige tag*; vgl. annu. zu 9, 1.
 endyng sb., *ende*.
 ene adv., *allein, einzig, einmal*.
 enemy, enmy sb., *feind*.
 engyne sb., *werkzeug, belagerungsmaschine*.
 Engleneloand sb., *England*.
 englysch, inglissch adj., *Englisch*.
 eny s. ani.
 enmy s. enemy.
 ensample sb., *beispiel*.
 enterment sb., *begräbnis*.
 entermeten sw. vb., *sich hereinmischen*.
 entraile sb., *eingeweide*.
 entremes sb. plur., *zwischenengericht*.
 entrein, entri sw. vb., *intreten*.
 enuy, ennie, anny sb., *leid, verdross, kummer*.
 eorl, erl sb., *graf*.
 eppel s. apel.
 er s. ar.
 er, ere, 3. pers. plur. ind. praes. von ben; Altags. aron.
 erchbischop s. archebischop.
 erd sb., *vaterland, geburtsort, aufenthaltort*. Es mischt sich auch vielfach im begriffe mit erpe; Altags. eard.
 erde s. erpe.
 erdly s. erply.
 er sb., *ohr*; Altags. ear.
 ereon = hereon, *hiersebst*.
 erl s. eorl.
 ermor adv., *immerfort*; Nengl. evermore.

erne = renen, *rimmen, rennen*.
 ernest sb., *erst*.
 erres sb. pl., *wundenmale*; vgl. annu. zu 6, 5327.
 ersbischop s. archebischop.
 ert, 2. pers. sing. ind. praes. von ben.
 erde, erpe, erð, orthe, urde, erde sb., *erde*.
 erthedyn sb., *erdbeben und der damit verbundene lärm (dyn)*.
 erply, erthely, urplich adj. und adv., *irdisch, niedrig*.
 ertou = ert þou.
 erue sb., *haustier*, bes. *rindvieh*; im gegensatz zu den wilden tieren, Altags. erfe, yrfe (= erhe); vgl. auch orf.
 es = is, 3. sing. ind. praes. von ben.
 es = is, acc. plur. des pers. pron. der 3.; vgl. he.
 eschen s. ascen.
 esse = es, is zu ben.
 est sb., *osten*; adv., *im osten*.
 esten adv., *im osten*.
 estermowe sb., *ostermorgen*.
 eten, ethe st. abl. vb. III; part. eten und yzete, *essen*.
 eth adv., *leicht*; Altags. eäde.
 evangelistte sb., *evangelist*.
 enen adj., *gleich, eben* — adv., *eben, gerade, gleich, ebenfalls, ebenso*. — halten þam in enen, *sich im rechten masse halten, sich gut betragen*; vgl. 12, 120 — enen...so, *ebenso...wie*.
 evensong sb., *abendgesang*.
 euer, eyr adv., *immer, stets*.
 euerile s. eurihe.
 euermo, euremo, euermore, ermor adv., *immermehr, immerfort, für alle zeit*.
 exeusen sw. vb., *entschuldigen*.
 exilen sw. vb., *verbannen*.
 exposicion sb., *auseinandersetzung, erklärung*.

F.

fa, fo, ifoa sb., *feind*; plur. faane, faes, fone, ifoan; Altags. fah, fä.
 faa adj., *gering, wenig*; Altags. feä; plur. Altengl. fone, fune, vgl. 16, 1, 28, 29.
 face sb., *antlitz, oberfläche*.
 fader, uader, fadir sb., *vater*.
 fay, fei sb., *treue* — par ma fay, *bei meiner treue*.
 faile sb., *fehl, mangel*; saum faile, *ohne fehl, schwerlich*.
 failen, fayllen sw. vb., *fehlen, mangeln, irren, fchitschlagen, zu ende gehen*.
 fayn, fawen, fawe adj., *fröhlich, vergnügt*; Altags. fiegen — adv., fayn, fayne, fawe, *geru, fröhlich, willig, eifrig*.

fainen sw. vb., *erfreuen, fröhlich machen*; Altags. fagnian.
 faynt adj., *schwach, zaghaft*; Altfr. feint.
 fayntise, feintyse sb., *betrug, hinterlist*.
 fair, feyr adj., *schön*; Altags. fieger — adv. faire, *schön, gut*.
 fairhede sb., *schönheit*.
 falden, folde st. red. vb., praet. auch schon sw., *fallen, zusammenfallen*.
 falewen sw. vb., *falt werden, welken*; Altags. fealuwan.
 fallen, fällen st. red. vb., *fallen, zu-fallen, zukommen, geschehen, zugehören, (von einem orte) liegen*; praet. feol, fel, felle, fyl, ful und sw. feld, vgl. annu. zu 19, 6956 und 6960.

fallyng sb., *fallen, fall*.
 fals adj., *falsch*.
 falsshippe sb., *falschheit*.
 fame sb., *gerücht*.
 famyliar adj., *befreundet*.
 fanden, fondi sw. vb., *versuchen, erproben*; Altags. fandian.
 fangen, foangen, fonge st. red. vb., *empfangen*; praet. feng, feyng und sw. fanged.
 far s. feor.
 faren st. abl. vb. IV, *fahren, sich verhalten, sich betragen*; auch schon sw. praet. fared.
 faste adv., *fest, schnell, laut, sehr* — fast parby, *dicht dabei*; vgl. auch fest.
 fasten, ueste sw. vb., *fasten*.
 fatten sw. vb., *fett machen, fett werden*; Altags. fættan, fettan.
 favassour sb., *vasall*; Altfr. vavassor.
 fawehoun sb., *sichelförmiges schwert, krummer säbel*; Altfr. fauchon.
 fe, feh sb., *vieh, geld, reichthum*; Altags. feoh, feo.
 fear s. feor.
 feaute sb., *treue, ergehenheit*.
 fecchen sw. vb., *holen, herbeiholen, ergreifen, festnehmen*; Altags. feccan, fecgan.
 feden sw. vb., *nähren, füttern, aufziehen*.
 fezten, fehten, figte st. abl. vb. I, *fechten*; praet. faght, fogt, fougt.
 feye adj., *zum tode bestimmt, tot*.
 feire sb., *jahrmarkt, messe*.
 feith sb., *treue*.
 fel, fell sb., *fell, haut*.
 uelage, felawe sb., *genosse*; Altu. fēlagi.
 uelagrede sb., *genossenschaft, gesellschaft*.
 feld, field sb., *feld, land*; Altags. feld, feold.
 felefalden urspr. red. vb., doch pag. 12, 59 sw. conjugiert, *vervielfältigen*.
 felen, yfele sw. vb., *fühlen, empfinden*.
 fell adj., *grausam*.
 fellen sw. vb., *fällen, zu grunde richten, zu boden schlagen, töten*.
 uellen s. fillen.
 felon sb., *schurke, frevler*.
 felony sb., *schurkerei*.
 felpe s. filp.
 fen sb., *sumpf, schmutz*.
 fend sb., *feind*; Altags. feond.
 fenyl sb., *fenchel*.
 feole, fele adj., *viele*.
 feor, fear, fer, far, fur adj. u. adv., *fern* — fer ear, *weit cher. viel cher*.
 feorren, ferren, furren adv., *in der ferne, weit entfernt*.
 fer, fere sb., *furcht*; Altags. fār.
 ferd sb., *haufe, menge*.

fere sb., *gefährte*; plur. feren — ifere. adv., *in gesellschaft, zusammen*.
 feren sw. vb., *eine fahrt machen*.
 ferly adv., *gefährlich, schrecklich*; vgl. amm. zu 22, 10.
 uerliche adv., *gefährlich, gierig, sehr*.
 uerlichhede sb., *gierigkeit, gier, hast*.
 fers adj., *wild, grünnig*; Lat. ferus.
 fersch adj. = fresch.
 ferst s. first.
 uerten sw. vb., *pedere, stinken*; vgl. amm. 20, 10.
 ferde, uerpe zahlw., *vierte*; Altags. feorða.
 fessel s. vessel.
 fest adj., *fest*; Altags. fast.
 festen sw. vb., *befestigen, fest machen, stärken*.
 uesten s. fasten.
 uesting sb., *fasten, fastenzeit*.
 festnesse sb., *fester schutz*.
 uet adj., *fett*.
 fet, fette s. fot.
 fettren sw. vb., *fesseln*; Altags. gefeterian.
 fy interj., *psui*.
 field s. feld.
 fiele sb., *fiedel, viola*.
 fierthe s. furthe.
 fif zahlw., *fünf*.
 fifte zahlw., *fünfte*.
 fiften zahlw., *fünfzehn*.
 fiftend zahlw., *fünfzehnte*; Altags. fifteoda, Altfr. fiftinda.
 vyfti zahlw., *fünzig*; Altags. fiftig.
 fygt sb., *gefecht, schlacht*.
 figte s. fezten.
 fyghtor sb., *fechter*.
 fysheday = fysheday, *tag, an welchem fische gegessen werden, fasttag*.
 fyllyhen, fileghen, fillyhen sw. vb. neben folgen, folwen, *folgen, verfolgen*; Altags. folgian, fylgan.
 fill sb., *fall, niederlage*; vgl. amm. zu pag. 78, 10.
 fille, fulle sb., *fülle*; Altags. fyllo.
 fille sb., *thuyau*; Lat. serpyllum.
 fillen, uelle, fulle sw. vb., *fällen, crfallen, sättigen*; Altags. fyllan, Nengl. to fill.
 fild, flihe, uelpe sb., *fäulnis, schmutz*; Altags. fyld.
 fin, fyne sb., *ende*.
 fyn adj., *fein*.
 finen (= relinen) sw. vb., *reinigen*.
 fynden st. abl. vb. I, *finden*.
 fyndling sb., *findling, findelkind*.
 fir, fure, fyre, fier, fyrr sb., *feuer*; Altags. fyr, fir — holy fir, vgl. 11, 1, 186.
 firmament sb., *himmel, firmament*.
 firme adj., *erste*; Altags. feorma, forna.

firren adj., aus *fichtenholz*, *föhrenholz*; Altags. *fura* = *föhre*, Nengl. *fir*.
 first, furst, ferste adj., *erste* — adv.
 first, uerst, ferste, *zuerst*.
 first = *frist*, *frist*, *zeit*.
 fis s. viss.
 fisike, vgl. anm. zu 27, 91.
 viss, fis, fışsh, fışsh, gew. *fish*, *fisch*.
 vissere sb., *fischer*.
 flagel sb., *flöte*.
 flay sw. vb., in *die flucht schlagen*.
 fle sb., *floh*; Altags. *flea*.
 flee, flye, flehe st. abl. vb. VI, *fliegen*; Altags. *fleōzan*.
 fleghe, fleye sb., *fliege*, *mücke*.
 fleis, fleysh s. flesch.
 fleke sb., *flechte*, *flechtwerk*.
 fleme adj., *flüchtig*; Altags. *fīma*.
 flemen sw. vb., *verjagen*, *vertreiben*; Altags. *fēman*, *fīman*.
 fleon, fien, fleer st. abl. vb. VI, *flichen* neben *praeter*. fley, fleigh, flew, auch sw. fled.
 flesch, flesh, fleis, fleysh, uless, flessch, *fleisch*; Altags. *fāse*.
 flyghing, flyeghing sb., *flug*.
 flight sb., *flug*, *flucht*; Altags. *flyht*.
 flyngen sw. vb., *werfen*, *schleudern*, *sprengen* (auf einem pferde).
 flod sb., *flut*.
 flok sb., *herde*; Altags. *floc*, *floce*.
 flom sb., *fluss*; Nags. *fom* und *fum*.
 flor, floure, flowre, *blume*.
 flote sb., *flosse des fisches*.
 fode sb., *nahrung*, *der ernährte*, *zögling*, *kind*; Altags. *fōda*.
 fodme sb., *erzeugnis*; vgl. anm. zu 1, 124.
 fol adj., *töricht*; auch substantiviert: *tor*, davon dann plur. *foles*.
 fol s. ful.
 folc, folk sb., *volk*.
 folde sb., *land*, *grund und boden*.
 folghen, folgen, folwe sw. vb., *folgen*; vgl. auch *filyhen*.
 foly, folie sb., *torheit*.
 fond sb., *versuch*, *probe*; vgl. *finden*.
 fonden s. funden.
 fone, fune plur. zu *faa*.
 for, uor, ffor praep., *vor*, *für*, *wegen*, *durch*, um zu — *for god*. bei *Gott*.
 for, uor conj., *denn*, *da*.
 for zahlw., s. *four*.
 forbiden st. abl. vb. VI, *verbieten*.
 forberen st. abl. vb. II, *unterlassen*, *zurückhalten*, *aufhören*.
 forbod sb., *verbot*.
 forbrennen st. abl. vb. I, *verbrennen*.
 fordo sw. vb., *aufheben*, *wegtm*, *vernichten*.
 forein adj., *fremd*; subst. adj., über dessen bedeutung, vgl. anm. zu 12, 21.
 forest sb., *wald*.

fortreten st. abl. vb. III, *zerfressen*.
 forgan, forgaa, forgon st. red. vb., *aufgeben*, *verzichten*.
 forgyuen, forgyfen st. abl. vb. III, *vergeben*.
 forgiten, forzete st. abl. vb. III, *vergessen*.
 foryholding sb., *vergeltung*.
 forhiler sb., *der verbergende*, *beschützer*.
 forlaped adj., *überfressen*, vgl. 14, 37; zu Altags. *lapien*, *lappan* = *lecken*.
 forlesen st. abl. vb. VI, *verlieren*.
 forleten st. red. vb., *verlassen*.
 forme, fourme sb., *form*, *gestalt*.
 fors sb., *macht*; fr. *force*.
 forsaid adj., *vorbesagt*, *vorgenannt*.
 forsaken st. abl. vb. IV, *absagen*, *widersagen*, *versagen*, *verschmähen*, *verwerfen*; Altags. *forsacan*.
 forswelzen, uorzuelzie st. abl. vb. I, *verschlingen*, *verschlemmen*.
 forsweren, uorzuerie st. abl. vb. IV, *verschwören*, *verdammten*.
 fortakening sb., *vorzeichnen* und über- setzt Lat. *prodigium*.
 fortend s. fourtend.
 forð, uorp, forpe, furthe adv., *vor*, *hervor*, *herbei*, *fort*, *vorwärts*, *fürderhin*.
 forðen sw. vb., *fördern*; Altags. *geforðian*.
 forþer s. furþer.
 forthy, fforthy conj., *deshalb*.
 forty s. fourty.
 fortreden st. abl. vb. III, *zertreten*.
 forwaken st. abl. vb. IV, *durchwachen*, *sich überwachen*.
 forward, forewarde sb., *vertrag*, *vergleich*, *bescheid*.
 forward adv., in *zukunft*, *fürderhin*.
 forwerpen st. abl. vb. I, *verwerfen*.
 forwhy conj., *dafür dass*, *weil*.
 forwrogt adj. part., *verflucht*, zu *forwirken*, *forwurche*.
 uorzuelzie s. forswelzen.
 uorzuerie s. forsweren.
 fosse sb., *graben*.
 fostren sw. vb., *ernähren*, *erziehen*.
 fot, plur. fet, fette sb., *fuss*.
 fowhel s. fuzel.
 frayen sw. vb., *erschrecken*; Altfr. *effraier*.
 fram, ura, fro praep., *von*, *aus*.
 frame sb., *frommen*, *nutzen*.
 France adj., *französisch*, vgl. 1, 81.
 frape sb., *haufe*; vgl. anm. zu 12, 58.
 fremde adj., *fremd*, aus einem fremden lande, unbekannt.
 fremde, fremede, fremede sb., *fremdsein*, *unbekannt sein mit etwas*.
 frenchype sb., *freundschaft*.
 Frenkis adj., *Französisch*.

Frensch adj., *Französisch*.

freo, fre adj., *frei*; Altags. freó; adv. freo, fre, *frei*, *freimütig*.

freond, frend sb., *freund*; Altags. f freönd.

resch, fressh, fersch adj., *frisch*.

freten st. abl. vb. III, *fressen*.

fresen st. abl. vb. VI, *frieren*; Altags.

freósan, Nengl. to freeze.

froure sb., *tröst*; hali froure; *paracletus*, *heilige geist*; Altags. frófor.

front, frount sb., *stirne*.

fruit sb., *frucht*.

fugel, fugel, fuel, fowhel, foul sb., *vogel*; Altags. fuzol.

ful, fol, uol adj., *voll*; Altags. ful; — adv. ful, uol, folle, fully, *völlig*, *gänzlich*.

ful, uoul, full, fol adj., *faul*, *schlecht*, *hässlich*; Altags. fül; — adv. foule in derselben bedeutung.

ful s. fallen.

foul s. fugel.

fulfillen sw. vb., *erfüllen*, *vollmachen*, *ergänzen*.

fullen s. fillen.

fultum sb., *hülfe*.

fulwen, fullen, follen sw. vb., *taufen*; part. ifulled, yuolled; Altags. fulwian,

fullian; vgl. Grein, Gloss. pag. 357.

funden, fonde sw. vb., *streben nach etwas*, *suchen*, *gehen*.

fune s. fone und faa.

foure, uour, for zahlw., *vier*; Altags. feówer.

furford vgl. anm. zu 18, 3814.

fourtend zahlw., *vierzehnte*; Altags. feówerteoða.

furthe, fierth, ferthe zahlw., *vierte*; Altags. feówerða, feórða.

furthe s. forð.

forþer adv., *fürder*, *vornwärts*.

fourty zahlw., *vierzig*; Altags. feówertig.

G. 3.

gaderen, gederen sw. vb., *sammeln*, *auflesen*; Altags. zadorian, zadrien.

gay adj., *fröhlich*.

gailer sb., *kerkermeister*; Altfr. gaioler, jaioler.

galey sb., *galeere*.

galwe sb., *galgen*; Altags. zealza; pl. Altengl. galwes und galweis.

gamen, gomen sb., *lust*, *freude*, *vergnügen*, *unterhaltung*.

gan, ga, gon, go, guo, gange, *gehen*; praeter. geong oder geng ist Altengl. ungebräuchlich, dafür geode, zode, zede, yeode, yheode, yhed, yede; part. gangen, gonge.

gard sb., *zaun*, *umzäunter ort*, *garten*; Altags. geard.

zare, gare, yarwe adj., *bereit*, *eilig*, *fertig*; adv. bereit, fertig; ful gare, *recht wol*.

garen, geren sw. vb., *bereit machen*; Altags. gearwian, zerwan.

gargaze sb., *kehle*, *gurgel*; Altfr. gargate.

garland sb., *guirlande*, *blumenkranz*, auch *bezeichnung für die Schottische krone*, vgl. 12, 249.

garner sb., *scheune*, *vorratskammer*; Altfr. grenier, gernier; Nengl. garner.

gast, gost sb., *geist*.

gate, gæte sb., *tor*; Altags. zeat.

gaude sb., *posse*, *torheit*; Nengl. gaud, gaude.

ge, ge, ghe, ye, yhe pers. pronom. der 2. pers. plur., *ihr*; obl. cas. : ow, gu, zow, zou; Altags. ze, obl. cas. : eów.

ghe 3. pers. femin. des persönl. fürwortes, *sie*; Nags. heo, geo, zho.

ge bejahungspart., *ja*; Altags. zea.

gede, zede s. gan.

gedeling sb., *geselle*, *gefährte*.

gef, zef, yef s. zif.

zeft, yetþ s. zift.

geyn adj., *zierlich*, *schön*; vgl. anm. zu 24, 35.

zelden, yhelde, yelde, yeilden st. abl. vb. I, *gelten*, *vergeltten*, *belohnen*, *auslösen*, *widerherstellen*, *hingeben* —

yhelden the gast, *den geist aufgeben* — yelde accounte, *rechnung ablegen*.

zelpen st. abl. vb. I, *sich rühmen*, *prahlen*, *schwatzen*, *belfern*; Altags. zilpan.

zeme sb., *sorge*, *aufmerksamkeit*, *ucht*; Ahd. gouma.

zemen sw. vb., *sorge tragen*, *sich hüten vor*, *achten auf*; Altags. zëman, zÿman.

generaly adv., *gemeinsam*, *allgemein*.

gent sb., *volk*.

gent adj., *edel*; adv. ebenso.

gentyl adj., *edel*.

gentrise sb., *adel*, *edle abkunft*; vgl. anm. zu 3, 212.

zer, gear, ger, yher sb., *jahr*; plur. zer, selten Altengl. zeres; Altags. zeär, zär.

zerde sb., *gerste*, *rute*; vgl. auch anm. zu 12, 130.

zernen s. zÿrnen.

gesse sb., *meinung*, *dafürhalten* — at gesse, *nach gutdünken*; Nengl. guess.

gest sb., *gast*; Altags. zäst, zäst, zist.

gest, geste sb., *tat, heldentat, ruhm, erzählung (von heldentaten)*.
 yesterday, yusturday adv., *gestern*;
 Altags. *geostran* daz.
 yesteneuen adv., *gestern abend*.
 get s. zit.
 zeten st. abl. vb. III, *bekommen, erhalten*; Altags. *zitan*.
 geten sw. vb. (?), *sorgen für, bewachen*; Altn. *gâta*.
 geuelic adj., *gleich*; Altags. *zeefenlic, zefenlic*.
 geuelengdhe sb., *gleiche länge*.
 gydihede sb., *leichtfertigkeit*.
 zif, yif, yiff, zef, gef, yef, yhef, yf, iff, conj., *falls, wenn, ob*.
 gyfen, zyue, geve, zeue st. abl. vb. III, *geben*; im plur. des praet. auch die form *ziue*, vgl. anm. zu 3, 130 und 4, 115; part. giuen und geue.
 zift, zeft, yest sb., *gabe*.
 gilden adj., *golden*; Altags. *zylden*.
 gile sb., *hinterlist, betrug*.
 gilt, gelt, gult sb., *schuld*; Altags. *zylt, zelt*.
 gilti adj., *schuldig*.
 giltles adj., *schuldlos*.
 gyn sb., *verrat, list, hinterlist, kunst, kunstgriff, schlinge*.
 zung s. zung.
 ginnen st. abl. vb. I, *beginnen*; praet. neben gan auch can, con für sing. u. plur.
 girden, gurdan sw. vb., *gürten, sich gürten, kampfbereit machen*.
 gyrdylsteed sb., *stelle, wo der gürtel sitzt, gürtel*.
 zîren, zernen sw. vb., *unruhig sein, heftig verlangen, begehren*.
 gyse sb., *weise, gebrauch*.
 zit, yhit, zitt, yhitte, zut, get, zette adv., *noch, sogar, jetzt*.
 Giw sb., *Jude*; Altn. *Giu*.
 gywise sb., *urteil, richterspruch*.
 glad, gled adj., *fröhlich, heiter* — adv. *gladliche, gledliche, fröhlich, gerne*.
 gladen, gladden sw. vb., *aufheitern, erfreuen, sich freuen*.
 glem sb., *glanz*; Altags. *glâm*.
 glenten sw. vb., *monach streben, sich wohin begeben*; vgl. anm. zu 12, 23.
 gliden st. abl. vb. V, *gleiten*.
 glorie sb., *ruhm*.
 glorifien sw. vb., *verklären*.
 gloton sb., *schlemmer*.
 glotounye sb., *gefressigkeit, schlemmerci*.
 glove sb., *handschuh*; Altags. *glôf*.
 gobelyn sb., *kobold*.
 god, godd sb., *Gott*.
 god, good, guod, gud adj., *gut, tüchtig, tapfer*.
 god sb., *gut, habe, wolergehn, walfahrt*.

godfulhed sb., *gottheit*.
 godhede sb., *gottheit, göttliche natur, göttlichkeit*.
 godnesse sb., *güte*; Altags. *godnes*.
 godspel, gospel sb., *evangelium*.
 godspeller sb., *evangelist*.
 gold sb., *gold*.
 zole sb., *julfest*; hier ist das *weihnachtsfest* gemeint; Altags. *Jula* und *zeöl, zeöla*.
 gome sb., *mann*; Altags. *guma*.
 gon s. gan.
 gonnylde gnoste, vgl. anm. zu 14, 10.
 gonfaynoun sb., *fahne*; Altn. *gonfanon*.
 zong s. zung.
 zore adv., *einst, lange zeit her*; Altags. *zeära*.
 gore sb., *lappen, tuch, gewand*.
 gorger sb., *gurgel, halskragen*; vgl. anm. zu 15, 3636.
 vornandlik adj., *begehrenswürdig*.
 gost s. gast.
 yhoten sb., *riese*; Altags. *coten*.
 grace sb., *gunst, gnade*.
 graciouse adj., *anmutig*.
 gradde s. greden.
 graven st. abl. vb. IV, *graben*.
 grave sb., *grab*; Altags. *zraf*.
 grauing sb., *begräbnis*.
 graipen, greybe, greyden sw. vb., *bereiten, bereit machen*; Altn. *greida*.
 gram sb., *schmerz, trauer*.
 grange sb., *hof, scheune*.
 granten, granti sw., *gewähren*.
 grat s. great.
 grauen, greue sw. vb., *beschweren, bedrücken, unrecht tun, einem feindlich gesinnt sein*.
 great, gret, grat; plur. grette, *gross*; Altags. *zreat*; superl. grettest, greste.
 gretely adv., *stark, sehr*.
 greden sw. vb., *rufen, schreien*; praet. gradde; Altags. *zradan*.
 gredyng sb., *geschrei*.
 greyden = greiden, graipen.
 greim adj., *hart, traurig*.
 greim sb., *grimm*.
 greith sb., *vorherleitung*.
 grene adj., *grün, bleich, kränklich aussehend*.
 grene sb., vgl. anm. zu 23, 11.
 gres, gresse, griss sb., *gras*.
 gret = greded.
 greten st. red. vb., *weinen*; Altags. *zretan*.
 greten sw. vb., *grüssen*; Altags. *zretan*.
 grenance sb., *bekümmernis, betrübnis*.
 greuen s. grauen.
 grip sb., *graben, grube*.
 gripen st. abl. vb. V, *greifen, ergreifen*.
 griss s. gres.
 grid sb., *frieden*.

groching s. grueehyng.
 grom sb., *stallknecht, reitbursche, diener*.
 groningen sw. vb., *greinen, ächzen, stöhnen*; Altags. *grānian*.
 grownen st. abl. vb., *wachsen*; Altags. *grōwan*.
 grueehyng, groching sb., *murren, murmeln, schwätzen*; zu Altfr. *grouchier*, Nengl. *to grudge*.
 grund sb., *grund und boden*.
 gu s. ge.
 gullen st. abl. vb. I, *gellend schreien, heulen*; Altags. *zyllan, zellan*.
 gult, gultes s. gilt, giltles.

zung, zong, yong, yhong, zyng adj., *jung*; — adv. ebenso; Altags. *iung, zeong, zing*.
 gunker dual. pron. der 2. pers., *ener beider*; I, 398; Altags. *incer*.
 guod adj., s. god.
 gur, zoure, yhour poss. pron. der 2. plur., *uer*; Altags. *eōwer*.
 yhoupe sb., *jugend*; Altags. *geōzud, ziōzud*.
 yhouthede sb., *jugend*; Altags. *geōzudhād*.
 yusturday s. yesterday.
 guttes sb., *eingeweide*; Nengl. *gut*.

H.

haben, haven, haf sw. vb., *haben, halten, besitzen, sich verhalten*; 3. sing. *haup, hauet, haves, haueid und hap*; plur. *contrah. han*; praet. *hadde, had*; Ags. *haben, hafan*.
 habite sb., *gewohnheit, sitte, kleidung*.
 hauen sb., *hafen, bucht*; Altags. *hāfen*.
 hage sb., *feber*; vgl. ann. zu 12, 290.
 hažen sw. vb., *hegen, hecken*; vergl. 14, 13.
 hayfre sb., *junge kuh, kuh*; Nengl. *heifer*.
 hail sb., *heil, gesundheit*; Altags. *hāl*, vgl. auch *hele*.
 hayward sb., *heuwart, einer der über das heu zu wachen hat, flurschütze*.
 haknei sb., *passgänger, zeller*; vgl. ann. zu 12, 351.
 hal, hol adj., *heil, gesund, ganz*; Ags. *hāl*.
 halden, healde, helden, holde, hold, hælde st. redupl. vb., *hulden*; praet. *heold, hold, held, huld*.
 halden = bihalden, *betrachten, ansehen*.
 halely, haly adv., *vollständig, heil, gesund*.
 half sb., *hälfte*.
 half adj., *halb*.
 haluendel, halvyndel adv., *hulb, zur hälfte*.
 halz, halgh, hali, heli, holy adj., *heilig*; plur. des subst. adj. *halghes, halzen*; Altags. *hālīg*.
 halle sb., *halle*; Altags. *heal, heall*.
 ham, hom sb., *haus, heim*.
 hameward, homeward adv., *heimwärts*.
 hand, hond sb., *hand*; plur. *bonden, benden*.
 hangen, hongen st. red. vb., *hangen*.
 hangien, hongi, hyngen sw. vb., *hängen*.
 hap sb., *zufall, glücksfall, schicksal*.
 har, her sb., *haar*; Altags. *hār, hēr*.

hard adj., *hart, schwer*; adv. *harde, schr. heftig*.
 hard s. heren.
 hardy adj., *dreist, kühn, verwegen*.
 hardinesse sb., *kühnheit, standhaftigkeit, kühne tat*.
 hare sb., *hase*.
 harlot sb., *lotterbuhe*; vergl. ann. zu 14, 5.
 harm sb., *harm, gram, schmerz, unglück*.
 harmen sw. vb., *beleidigen, betrüben*.
 harpane sb., *hirnpanne, hirschale*.
 harpe sb., *harfe*.
 hast sb., *eile*.
 hastyf adj., *hastig, eilig*.
 hate, ate sb., *hass*.
 haten, hoaten, hote, hete st. red. vb., *heissen, befehlen, verheissen, versprechen*; dagegen die reste medialer formen: *hatte, hette* = *werde genannt, als praes. u. praeter*; praet. *heht, hiegt, hyght*.
 haten sw. vb., *hassen*.
 haunten sw. vb., *jemand aufsuchen, besuchen, heimsuchen*; Altfr. *hanten*.
 hawberk sb., *rüstung, halsberge*.
 he, ha pron. pers. der 3. pers. masc.; gen. *his, hisse*; dat. *him*; acc. *him, hine, him, er*; heo, hue, he pron. der 3. fem., *sie*; hire, here durch alle obl. casus; hit, it pron. der 3. neutr., *es*; *his, him, hit, it*; — plur. *he, hi, heo, it*; gen. *here, hare*; dat. u. acc. *hem, hom, huem, ham, und acc. hys, hise, is, es*.
 heaued, hened, hed sb., *haupt, kopf*; Altags. *heāfod*.
 heden sw. vb., *enthaupten*.
 hedyr adv. = *hider*.
 hedde s. haben.
 hez, hegh, heg, heye, he adj., *hoch, erhaben, stolz*; — superl. *hegist, hegest, heghest, heyghest, heist, hiest*; —

- adv. heghe, heye, hye; — Altags. heáh, hea.
- hezen, hizen sw. vb., *hegen, umhegen, umgeben*; Altags. hegian; part. hiht.
- hezen, hezi sw. vb., *erhöhen, hochmütig machen*.
- hegge sb., *hecke*.
- heght sb., *höhe*.
- hei interj., *ha*.
- heire, eyr sb., *erbe*.
- helden sw. vb., *sich neigen, beugen*; Altags. heldan, hyldan.
- helden s. halden.
- heldinges, pag. 10, v. 32 vgl. ann. dazu.
- hele sb., *heil, gesundheit*; Altags. hælu, hælo.
- helen sw. vb., *heilen*.
- helen s. hilen.
- heli s. halz.
- helle sb., *hölle*.
- help sb., *hülfe*.
- helpen st. abl. vb. I, *helfen*.
- helper sb., *helfer*.
- helpe sb., *gesundheit*.
- henden sw. vb., *ergreifen, erfassen*.
- hendy, hende, hinde adj., *hübsch, schön, fein, fröhlich*.
- hene adj., *niedrig, niederträchtig, schmählich*; Altags. heán.
- hen, henn sb., *huhn*; plur. hennen.
- henne adv., *von hinnen*.
- hennes adv., *dass. wie vor*.
- heorte, herte, hurte sb., *herz*; Altags. heorte.
- heouen, heovene, heuene, heven sb., *himmel*; Altags. heofon.
- hep, heep sb., *haufen*; Altags. heáp.
- her sb., s. har.
- her, here, hyer adv., *hier*; Altags. hér.
- hereafter adv., *darnach*.
- herbarewen, herborwen sw. vb., *herbergen*.
- here, yhere sw. vb., *hören*; Altags. hēran, hýran; praet. herde, ihurde; part. herð, hard, yhyerd.
- hereon, ereon adv., *hier selbst*.
- herien sw. vb., *erhöhen, verherrlichen, preisen*; part. yheryed.
- heryng sb., *hören, gehör*.
- heritage sb., *erbe, erbschaft*.
- hermyte sb., *eremit*.
- herof adv., *hiervon*.
- herte s. heorte.
- herteblod sb., *herzblut*.
- herteground sb., *herzensgrund*.
- herth s. erth.
- herto adv., *herzu*.
- hertrote sb., *herzenswurz*.
- herwyp adv., *hiermit*.
- hes sb., vgl. ann. zu 27, z. 150.
- hest sb., *geheiss, gebot*; Altags. hæs.
- hete sb., *hitze*.
- het, hette s. haten.
- hep s. habben.
- hepen adj., *heidnisch*; sb. adj., *der heide*; Altags. hæpen.
- heu, hew sb., *farbe, gesichtsfarbe, aus-schen*.
- heuen s. heouen.
- heuenegat sb., *himmelstor*.
- heueneking sb., *himmelskönig*.
- heuerile = euerile.
- heuy adj., *schwer, schwerfällig, schwer-mütig*; Altags. hefig.
- heuynes sb., *schwerfälligkeit*.
- hext s. hez.
- hi s. he.
- hie = ie.
- hyde sb., *haut*; Altags. hýd.
- hiden, huden sw. vb., *verbergen, sich verbergen*.
- hider, hedyr adv., *hierher*.
- hiderward adv., *dass. wie vor*.
- hidus, hydous adj., *hässlich, schrecklich*.
- hye sb., *verstand*; Altags. hyze, hize.
- hye s. hez.
- hyealdeþ s. halden.
- hye s. hizen.
- hyer s. her.
- hierpe sb., *gehör*.
- hiest s. hez.
- hyght s. haten.
- hizen, hie sw. vb., *eilen*; Altags. hī-zian, Nengl. to hie.
- hil, hul, hille sb., *hügel*.
- hilen, helen sw. vb., *bedecken, verbergen, verheimlichen*.
- hille = ille.
- him s. he.
- hin, hine s. he.
- hinde s. hende.
- hinden, hinde adv., *hinten*.
- hyne sb., *diener, magd*; plur. hynen; Altags. hýna, Nengl. hind.
- hyngen s. hängen.
- hint praeter. zu hinden oder hinten = henden, *fassen, einen treffen*.
- hirde, hīrte sb., *hirte*.
- hire sb., *lohn*; Altags. hýr.
- hire s. he.
- his, hise, hisse s. he.
- his = is s. ben.
- hit s. he.
- hytten, hyt sw. vb., *treffen, schlagen, stossen*; Altn. hitta.
- hyve vb., *bienenstock*; Altags. hyfe. So.
- ho s. who.
- ho praep. = o, on.
- hoche sb., *mantel*; vgl. ann. zu 5, 191.
- hod sb., *hut*.
- hok sb., *haken*; Altags. hōc.
- hol s. hal.
- hold adj., *hold, zugetan, ergeben*.
- hole sb., *höhle*.

holi s. halz.
 holysr sb., *betrüger, hehler, verläunder*.
 hondred zahlw. s. hundred.
 honi sb., *honig*.
 honour, honowr sb., *ehre*.
 honouren sw. vb., *ehren, verehren*.
 honten s. huntten.
 hope sb., *hoffnung*.
 hopen sw. vb., *hoffen*.
 hor adj., *grau*; Altags. här.
 hord sb., *schutz*.
 horling sb., *wollüstling*.
 hors sb., *pferd*.
 horsen sw. vb., *sich mit einem pferde versehen, beritten machen*.
 horsknave sb., *pferdebursche*.
 hortelen sw. vb., *aneinander stossen*; Nengl. to hurtle.
 hose sb., *hose, beinkleid*.
 hosu = whoso, *wer auch*.
 hostage sb., *geisel*.
 hotestresh, *wirtin*; vgl. anm. zu 27, 109.

hu, hou, fragepart. *wie*; Altags. hwi und hū.
 huden s. hiden.
 hul s. hil.
 hund, hound sb., *hund*.
 hundred, hundrod, hondred zahlw., *hundert*; subst., *hunderttschaft, gau*, vgl. 15, 15.
 hunger sb., *hunger*.
 huntten, honte sw. vb., *jagen*.
 hure = ure, *unser*.
 hurten sw. vb., *hin und herschleudern, unher werfen*.
 hurne sb., *ecke*; Altags. hyrne.
 hurte s. heorte.
 hus, hows sb., *haus*.
 hus = us s. we.
 huader = hueder, *wheper*.
 huere s. where.
 huet interj., *wahrlich*; Altags. hwat; huet non, *warum nicht*.
 huich s. which.

I. J.

i s. ie.
 jaÿ sb., *elster*; Franz. geai.
 yby s. ben.
 ic, hic, ich, i, l, y pron. der 1. pers. sing., *ich* — gen. min, dat. und acc. me, mee.
 ych s. æhe.
 ycham = ich am.
 ichot = ich wot.
 icliped s. elepen.
 ydel adj., *etel, faul*.
 ydelnes, ydillnes sb., *faulheit*.
 idregt s. drecchen.
 jentil adj., *edel*.
 jewise sb., *gericht, urteilspruch*; Altfr. juise.
 if, iff s. gif.
 ifoa s. fa.
 yfele s. felen.
 ifere sb., *begleiter*.
 iffulled s. fulwen.
 ige s. eyhe.
 yzete s. eten.
 igreting sb., *gruss*.
 il s. ile.
 yle sb., *insel*.
 ilærd adj., *gelehrt*.
 ile, ilk adj. pron., *jeder*; Altags. gehwile. Auch häufig mit dem unbestimmten artikel verbunden: ilka, *ein jeder*; ebenso ilkane, ilkone.
 ileawed adj., *ungelchrt*; sb. laie.
 ilke, ilche adj., *derselbe, gleiche*; Ags. ilca, ylea. — Dis ilke dai, *an selben tage, gerade diesen tag*.
 ilkone s. ile.
 ileave s. leave.

ille adj., *schlecht, böse*; adv. *schlecht, übel*.
 ilestind adj., *dauernd*.
 ilic, iliche adj., *gleich*; Altags. gelic. — iliche wird als subst. gebraucht = Altags. gelica.
 ilome adv., *häufig*; Altags. gelôme.
 image sb., *bild*.
 imene adv., *gemeinsam, zusammen*; Altags. gemæne.
 imyd, imyddes praep. und adv., *mitten in, in der mitte von, mitten darin*.
 in, ine, praep., *in, auf*; adv. in, inne, *ein, herein, innen, drinnen*.
 in, inn sb., *wohnung, haus*.
 ynesche, vgl. anm. zu 28, II, 20.
 inewyt s. inwit.
 ingliss s. englysch.
 inga, ingo st. red. vb., *hineingehen, eingehen*.
 inoh, inouh, inoz, ynow, ynou, inowe adv., *genug, hinreichend*.
 ynozliche adv., *hürlänglich*.
 inta = into a, vgl. anm. zu 5, 178.
 intel s. intil.
 intil, intel praep., *in, hinein in*. Es wird Nordengl. für into gebraucht.
 into praep., *in, in... herein*.
 intwoo adv., *entzwei*.
 inwardeli adv., *innerlich, im innern*.
 inwit, inewyt sb., *gewissen*.
 ioy, joy sb., *freude*.
 ioyen sw. vb., *sich freuen*.
 ioynen sw. vb., *anschliessen, verbinden*.
 jolif adj., *fröhlich, munter*.
 ioliuete sb., *munterkeit, lust, freude*.

iornen sw. vb., *einen tag ansetzen, einen termin anberaumen.*
 journey sb., *tugereise.*
 ypocrisy sb., *heuchelei.*
 ypoerite sb., *heuchler.*
 ire s. yrn.
 iredi s. redi.
 yrn, ire sb., *eisen*; Altags. iren.
 ys sb., *eis.*
 is, es = 3. pers. acc. plur. des pers. pron. he.
 is, isse, 3. pers. s. ind. praes. von ben.
 isetnesses sb. pl., *satzungen.*
 ysi s. sen.
 ysom adj., *einig*; Altags. zesom.
 issen sw. vb., *herausgehen, gehen*;
 Altfr. issir.
 it = hit s. he.
 it plur. des pers. pron. der 3. pers.,
 vgl. he.

jugement sb., *urteil.*
 juggen sw. vb., *urteilen.*
 iur sb., *tag.*
 juste sb., *tjost, ritterlicher zweikampf*;
 plur. justis; Altfr. joste, juste.
 justen sw. vb., *tjostieren, nach ritterlicher weise einen zweikampf ausführen.*
 juster sb., *streitross*; Altfr. joster, juster.
 justice, justys, iustise sb., *richter.*
 justisen sw. vb., *richten*; Altfr. justisier.
 ivel, uuel sb., *übel.*
 iuel, uel, iwel adj., *übel, schlimm* —
 adv. iuele, uuele, *übel, schlecht.*
 iwar adj., *aufmerksam, vorsichtig.*
 iwis, iwise adv., *sicherlich, gewiss.*
 yzed s. siggen.
 yzyeþ, yzyzþ s. sen.

K.

kambe, komb sb., *honigzelle, wabe.*
 kan s. can.
 kare, karen s. care, carien.
 karful s. carful.
 kastelle s. castel.
 kasten s. casten.
 katchen s. cacchen.
 kedde s. kiðen.
 kempe sb., *kämpfer, streiter*; Altags. compa.
 ken s. kin.
 kene adj., *scharf, kühn*; Altags. cene.
 kennen sw. vb., *kennen, erkennen, kennen machen, lehren.*
 kenred s. kinred.
 kep, keep sb., *sorge, schutz, erhaltung.*
 kepen sw. vb., *halten, sich kümmern um, sorgen für, erhalten.*
 kernen, ceoruen st. abl. vb. I, *kerben, schneiden, abschneiden.*
 kernel, kirmel sb., *zähne*; Altfr. erenel.
 kesten s. casten.
 kevere, keoveri sw. vb., *erlangen, erhalten, erwerben*; Nengl. to recover.
 killen sw. vb., *töten*; Nengl. to kill.
 kin, kun, cun, ken sb., *stamm, geschlecht, verwandschaft, nachkommen-schaft*; Altags. cyn.
 kynd, kinde, cunde sb., *natur, art, eigenschaft*; Altags. zecynd.
 kyndam, kindom sb., *königreich*;
 offenbar vermischung von kyndom
stammland mit kingdom.

kinde adj., *natürlich*; Altags. cynde.
 kindelen, kynelen sw. vb., *gebären, bereiten.*
 king sb., *könig.*
 kynred, kenred sb., *verwandschaft*;
 Nengl. kindred.
 kinrich, kunrich sb., *königreich, stammland.*
 kippen sw. vb., *hastig ergreifen, nehmen*; Altn. kippa.
 kirke, chereche, church sb., *kirche*;
 Altags. circe, cyree, cyrice.
 kirmel s. kernel.
 kissen, cussen sw. vb., *küssen.*
 kiðen, kethe, cuden, conthe, *künden, verkünden*; Altags. cyðan.
 kyt s. cut.
 kuðe s. can.
 kumen s. cumen.
 kunrik sb., vgl. ann. zu 17, 2113.
 knaue sb., *knabe, knappe*; auch knaue
 child; Altags. enafa.
 knawen, enowe st. red. vb., *erkennen, kennen, wissen*; part. auch sw. knawed.
 kne sb., *knie*; Altags. cneð, cneow.
 knelen sw. vb., *knien.*
 knyf sb., *messer.*
 knyzt, knigt, knyght sb., *ritter*; Ags. eniht.
 knowned, *erkennt*; vgl. ann. zu 1, 134.
 krefte s. creft.
 knead sb., *torheit, schlechtigkeit.*
 knead adj., *schlecht, sündig.*

L.

lae sb., *mangel, fehlt*; Nengl. lack.
 laechen sw. vb., *erfassen, ergreifen*;
 Altags. geleccan; Nengl. to latch;
 part. laht, laucht.

laeed adj., *geschnürt, mit schnüren besetzt, verbrämt.*
 ladde s. leden.
 ladde sb., *bursche*; Nengl. lad.

laden st. abl. vb. IV, *laden, beladen*;
part. auch sw. *lad*.

lage, lawe, lagh, lauh, lay, lez sb.,
gesetz, religiöse gesetz, glauhe; Altags.
lagu.

lagēles, laweles adj., *gesetzlos*.

lagen, leighen st. abl. vb. IV, *lachen*;
Altags. *hleahhan, hlehhhan*.

lake sb., *see*; Altags. *lāe, lāca* (So).

lamb, lomb sb., *lamm*.

lancee, launse, louse sb., *lanze*.

lanchen launchen sw. vb., *schleudern*,
schnell bewegen, springen, eilig gehen;
Altfr. *lancer*.

land, loand, lond sb., *land*.

lang, long adj., *lang* — adv. *lange*,
longe, lange, lange zeit.

langage sb., *sprache*.

langen, longen = *hölungen, zuge-
hören*, z. b. 5, 282.

langing, longing sb., *verlangen*.

lanterne, launterne sb., *laterne*.

lappen sw. vb., *mit lappen umwickeln*,
einwickeln.

lardere sb., *speisekammer*.

lare, loare, lore sb., *lehre*.

lareles, loreles adj., *ohne lehre, ohne
glaube*.

large adj., *reich, reichlich, gross*.

largesse sb., *freigebigkeit*.

las, les, lasse, lesse adj. n. adv., *ge-
ringer, kleiner, weniger* — pe lasse;
um so weniger — superl. *last, lest*,
leiste, geringste.

last s. lat.

last, lest conj., *ob nicht, damit nicht*.

lasteles adj., *tadellos*.

lasten sw. vb., *dauern, währen*.

lat adj., *spät*; superlat. *last*; adv. *late*,
spät; *laste, atte laste, zuletzt*.

lað, loþ adj., *leüdig, verhasst*.

laudes sb. pl., *lobpreisungen*; vgl. ann.
zu 27, 32.

lauh s. lage.

launprey sb., *lamprete*.

lauerd, lhoaverd, lounder, lenerd, lhord,
lorde sb., *herr*; Altags. *hläford*.

law adj., *niedrig, tief*; adv. *tief, niedrig*,
leise (vom sprechen).

laue sb., *see*; Altags. *lagu*.

law, love sb., *hügel*; Altags. *hlāw*,
hlāw.

lax sb., *luchs*.

le s. lege.

lealte sb., *ehrenhaftigkeit*.

leave, ileave, lene sb., *erlaubnis*; Alt-
ags. *leāf*.

leeche sb., *arzt*; Altags. *lāce*.

lecherie, lychery sb., *leckerei, aus-
schweifung*.

lechour, lechur sb., *wollüstling*.

led sb., *blei*; Altags. *lead*.

leden sw. vb., *leiten, führen*; praet.
ledde, ladde; part. *ilad*; Altags. *lēdan*.
lef sb., *blatt*; plur. *lenes*; Altags. *leāf*.
lefllich adj., *erlaubt, glaublich, lieb-
lich*.

left s. lift.

leg sb., *bein*; plur. *legges*; Altfr. *leggr*.

lege, leye, le sb., *lüge*; Altags. *lyze*.

leggen sw. vb., *legen*; praet. *leide*,
layd; Altags. *leegān*; *leggen on, los-
legen*.

leye adv., *brach, unbestellt*; vgl. ann.
zu 13, 61.

lemman, lemmon, leman sb., *lieblich*,
liebchen; Altags. *leōfman*.

lenden sw. vb., *lauden, in besitz neh-
men, bewohnen*.

lenen sw. vb., *leihen, verleihen*,
geben, horgen, hinweg gehen; Altags.
lēnan.

leng, lengore adv. zu *lang, länger*.

lenten sb., *lenz*; Altags. *leneten*.

lententide sb., *frühjahr, lenz*.

leof, lef, lyf, leoue, lene adj., *lich, wert*;
Altags. *leōf*; adv. ebenso; lever, *lieber*.

leofful, leful adj., *liebevoll*.

leofliche, leflliche adj., *lieblich*.

leornen, lerne, lurne, lyerny sw. vb.,
lernen; Altags. *leornian*.

leosen, lesen st. abl. vb. VI, *verlieren*;
doch neben *les*, *loron* auch schon
lost, *losten*; part. *ilore*.

leoue inf., vgl. ann. zu 4, 53.

lepen st. red. vb., *laufen, reiten* (on
stede); praet. *lep*, *leep*, auch *lept*;
Altags. *hleāpan*.

leren sw. vb., *lehren, unterrichten*;
jedoch auch, wie im Niederdeutschen
= *lernen* — part. *lered*, *lerd*, *ilared*
als subst. adj. gebraucht, *der gelehrte*
im gegensatz zu *laien*.

les s. las.

les conj., *damit desto weniger, damit
nicht*; vgl. ann. zu Ps. 7, 3.

lest s. last unter las.

lese sb., *weide, wiese*; Altags. *lēsu* (Bo).
Altengl. auch *leswe*.

lesen sw. vb., *lösen, erlösen, befreien*;
Altags. *lēsan, lȳsan*.

lesing sb., *pacht, miete*; Nengl. to lease.

lesschen sw. vb., *zulassen, erlauben*.

lessoun sb., *lection, vorlesung*.

lesteful s. lustful.

lesten sw. vb., *weilen, bleiben, währen*,
dauern; Altags. *lēstan*.

let = ledeþ.

leten st. red. vb., *lassen, befehlen*,
machen, dass etwas geschieht; praet.
häufig sw. *lette*; part. *ilate* und *ilet*;
Altags. *lētan*.

letten sw. vb., *verzögern, verhindern*;
Altags. *lettan* (Bo).

lettyng sb., *verhinderung*.

lettre sb., *buchstabe*.
 leune s. lioune.
 leue s. leave.
 leuen, lefe sw. vb., *lassen, unterlassen, zurücklassen, zurückbleiben*; Altags. lēfan.
 leuen sw. vb., *erlauben, zulassen*; Altags. lēfan, lȳfan.
 leuen, ylaue sw. vb., *glauben*; Altags. gelyfan, gelefan.
 levedy s. lheuedi.
 levening sb., *blitz*; vergl. anm. zu 6, 5125.
 leuerd s. lauerd.
 lewed, ileaved subst. adj., *laie*.
 lhenē, lene adj., *mager, dürr*; Altags. hlēne und lēne.
 lheuedi, leuedi sb., *herrin*; Altags. hlēfdige.
 lhoaverd, lhord s. lauerd.
 lhordssip, lordschipe sb., *herrschaft*.
 lhoud, loud adj., *laut*; Altags. hlūd; adv. hlude, *laut*.
 lhoup zu lhouwen, lhouen, *brüllen*; vgl. anm. zu 20, S.
 libben, liue, lifen sw. vb., *leben*; Altags. libban und lifian.
 lichame sb., *körper, leichnam*; Altags. lichama.
 lietli s. ligtli.
 lich s. lik.
 lychery s. lecherie.
 lie s. lygen.
 lye s. liggen.
 lif, lyff sb., *leben*.
 lifeday sb., *tag des lebens*.
 lift, luft, left adj., *links*; Nengl. left.
 lyzen, lighen, lyze, lie st. abl. vb. VI, *lügen*; Altags. leogan.
 lyggen, lye st. abl. vb. III, *liegen*; Altags. liegan.
 light, ligt, liht, lith, lyt sb., *licht, glanz*; Altags. leóht; Nengl. light.
 ligt, ligt adj., *licht, hell, glänzend* — leóht.
 lyght, lyht adj., *leicht, schnell*.
 ligtli, lietly adv., *leichtlich*.
 lighen sw. vb., *erleuchten, leuchten*.
 lighten, luhiten, lute sw. vb., *herab, hernieder steigen*; Altags. lihtan, Nengl. to light.
 lyghtles adj., *lichtlos, dunkel*.
 lyghtnesse sb., *licht, hellung*.
 lik, lich adj., *gleich*.
 liken sw. vb., *gefallen*; Altags. lician.
 lykenes, liknesse sb., *ähnlichkeit, gleiche gestalt, gleichheit*.
 likerous adj., *lecker, lieblich schmeckend*.
 likestre, lickestre wol zu lie = *angenehm?*
 lykyng sb., *verlangen, begierde*.
 lilic sb., *lilie*.

lym sb., *glied*; plur. lymmes, Altags. lim.
 lim sb., *leim, kalk*; Altags. lim.
 linage sb., *geschlecht, stamm*.
 lynen adj., *linnen, leinen*.
 lippe sb., *lippe*.
 lis, lisse sb., *erlass, gnade, hülfe*; Altags. lis, liss.
 listnien, lustnen sw. vb., *hören, einem zuhören*.
 lit, lyte, lute adj., *klein*; Altags. lyt.
 litel, lyttel, lyttill, lutel adj., *klein, gering* — adv., *wenig, gering*; Altags. lytel.
 lip = lizep zu liggen.
 lið sb., *glied*.
 liper, luper adj., *luderlich, nichtsnutzig*; Altags. lýper (Bo).
 lipernesse, lupernesse sb., *luderlichkeit*.
 lioune, leune sb., *löwe*.
 liver, livre sb., *leber*.
 lo interj., *sieh da*; Altags. lā.
 loare s. lare.
 lof sb., *laib (brod)*; Altags. hlāf.
 loft s. luft.
 lok sb., *opfer, geschenk*, vgl. anm. zu 3, 125.
 loken s. luken.
 loken, luken sw. vb., *schauen, sehen, blicken, auf etwas blicken, sich hüten vor, bewahren, beschützen*; Altags. lōcian.
 lokke sb., *locke*.
 lomb s. lamb.
 lome sb., *handwerkzeug, instrument*; Altags. lōma.
 lonse s. lance.
 lordeschep, lordschip sb., *herrschaft*.
 lore s. lare.
 losynger sb., *schmeichler, betrüger*.
 loss sb., *verlust*.
 lossom = lustsom adj., *liebenswürdig*.
 lost, lostuolliche s. lust.
 lot sb., *loss*.
 loue s. luve.
 loveles adj., *lieblos*.
 lovelonging sb., *liebesverlangen*.
 loured s. lauerd.
 louredhed, lordehed sb., *herrschaft*.
 louye s. luuen.
 lud sb., *laut, ton*.
 loude s. lhoud.
 luft, loft sb., *luft*; Altags. lyft.
 luken, loken, loky, lokke st. abl. vb. VI, doch auch sw. conjugiert, *schliessen, verschliessen* — part. luken, *ausgeschlossen*; Altags. lūcan.
 lumen sw. vb., *glänzen, leuchten*; Ags. leóman, lýman (Bo).
 lure sb., *wange, aultitz*; Altags. hleór.
 lus, lous sb., *laus*.
 lousen sw. vb., *lausen*.
 lust, lost sb., *lust, vergnügen*.

lusteful, lesteful adj., *lustvoll, fröhlich* — adv. *lustfulliche, lustuolliche, lustvoll, lüstern*.
 lustnien s. listuien.
 lute adj. s. lit.
 luten s. ligheten.
 luten, lout, lowte sw. vb., *sich neigen, verneigen, beugen*; Altags. lutan.

luten, lout sw. vb., *sich verbergen, lauern, auf der lauer liegen*; Altags. lutan, zelutan.
 luper, luperneße s. liper, liper-
 nesse.
 luve, loue sb., *liebe*; Altags. lufe.
 luuen, lußen, louye sw. vb., *lieben*; Altags. lufian.

M.

ma, mo adj. u. adv., *mehr*; Altags. mā.
 mace sb., *keule*.
 mage, magh, mawe sb., *magen*; Altags. maga.
 mage, moze sb., *mann*; Altags. maga, maga (?).
 mageste sb., *majestät, würde*.
 may praeteritopraes. vb., *können, vermögen, dürfen*; 2. sing. praes. mizt: plur. mage, mawen, mowe; praet. mizte, migte, miitte, mouhte, mouete. mouthe; Altags. mæg, māgon, meachte.
 may sb., *jungfrau, mädchen*, vgl. ann. zu 9, 13.
 maide, mayden sb., *jungfrau*; Altags. mæzden, mæzð.
 maidenhod sb., *jungfrauschaft*.
 maigne sb., *gefolge, eig. hausbewohner*; Altfr. maignee, meisie, mesguee, maignee; Nengl. mainy.
 mayn sb., *macht*; Altags. mægen.
 mayntenen sw. vb., *behaupten, etwas angefangenes fortführen*.
 maister, maystre sb., *herr, lehrer, meister, anführer*.
 maistere sb., *meisterschaft*.
 maistrie sb., *herrschaft, geschicklichkeit, fertigkeit, meisterschaft*.
 make sb., *gefährte, gemahl, gemahlin, geliebter, geliebte*.
 maken, makie, maky, mak sw. vb., *machen, tun, verfertigen*; 3. pers. s. praes. auch verkürzt in mas; praet. made, mede u. makede; part. ymaked, mad.
 mau, mane, manne (3. 299) sb., *mann, mensch*; gen. sing. mans, mannes; dat. manne; plur. men; Altags. man, mon, manna, monna.
 man praeteritopraes. vb., *eingedenk sein, sich erinnern*; inf. munen, monen, minen; plur. praes. mune; conj. mune.
 manautie sb., *hausrat, einkünfte, auskommen*; Altfr. manantie.
 manden sw. vb., *aussenden*; vgl. ann. zu 22, 16.
 mare, mone sb., *klage*; Altags. māne.
 manen, monen sw. vb., *klagen, beklagen*; Altags. mānan, Nengl. to moan.
 manere, manyere sb., *art und weise*.

manhede, manhode, monheth sb., *menschlichkeit, menschliche natur*; Altags. manhād.
 many, meni, mony adj., *mancher*; plur. manche, viele.
 mankin, monneum sb., *menschengeschlecht*.
 mankind, monneunde sb., *menschheit*.
 manlich adj., *männlich, mutig, tapfer*.
 manuellere sb., *mörder*.
 manred sb., *huldigung*.
 manslaghe sb., *mord, mörder*.
 mantel sb., *mantel*.
 marble sb., *marmor*.
 mare sb., *stute, mähre*; Altags. mearg, mearh, mear.
 mare, moare, more adj. compar., *grösser, mehr, bedeutender* — adv. ebenso.
 marais sb., *sumpf*.
 mareseal sb., *marschall*.
 mariage sb., *heirat*.
 marissen sw. vb., *vermählen*, vgl. ann. zu 5, 265.
 mark, marche, marke, merke sb., *marke, grenze, gau; mal, zeichen, mark (ein geldstück)*; Altags. meare.
 marken sw. vb., *bezeichnen*; Altags. mearcian.
 market sb., *markt, marktplatz*.
 marren sw. vb., *beunruhigen, stören*, vgl. ann. zu 13, 32.
 martren sw. vb., *martern, quälen*.
 martir sb., *martyrer, blutzeuge*.
 martirdom sb., *martyrium*.
 mase sb., *irrtum, verwirrung*, vgl. ann. zu 4, 14.
 masseprest sb., *messpriester*.
 mast, most, mest superl. zu mare, *gröste, mächtigste, höchste*; adv. ebenso, *meist, am meisten, sehr, aller* — mast wird auch schon vereinzelt zur umschreibung des superl. gebraucht, vgl. ann. zu 6, 4736.
 mate adj., *bestürzt, matt, schwach*.
 matyn sb., *mette*.
 maugre praep., *ungeachtet, trotz*.
 maumet sb., *götzenbild, abgott*, vgl. ann. zu 3, 14; plur. maumetz.
 me, verkürzt als men, wird als indefin. pron. wie das franz. on gebraucht.
 me, mee s. ie.

med sb., *matte, wiese*; Altags. mæd (Bo).
 mede sb., *miete, lohn*; Altags. mēd.
 mede s. maken.
 meke adj., *mild, sanft*.
 mekill s. mikel.
 melen vgl. anm. zu 3, 251, *herumdrehen, durch drehen abreißen*.
 melen sw. vb., *streiten, kämpfen*; vgl. anm. zu 17, 2059.
 melten st. abl. vb. I., *schmelzen*.
 men s. man.
 menace sb., *drohung*.
 meende s. minde.
 menden sw. vb., *einen fehler wieder gut machen, büssen, verbessern*.
 mene, mone sb., *gemeinschaft*.
 menen s. manen.
 menen, monen sw. vb., *mahnen an, erinnern, etwas erwähnen, mitteilen*; Altags. mānan.
 mengen sw. vb., *mengen, mischen*.
 mengyng sb., *verwirrung, das durcheinander*.
 menskul adj., *tugendhaft, ehrenhaft*.
 menstralsie sb., *gesang*.
 merchaundie sb., *ware*.
 merci sb., *gnade*.
 Mershe sb., *März*.
 mervaille sb., *wunder*.
 mervaylen sw. vb., *sich wundern*.
 mes sb., *gericht, gang*; Altfr. mes.
 messangere sb., *bote*.
 messe sb., *messe*; Lat. missa.
 messegere sb., *messgerät*; Nengl. massgear.
 mest s. mast.
 measure sb., *mass*.
 met sb., *mass*.
 mete sb., *speise, essen, nahrung*.
 metel sb., *metal*.
 meten sw. vb., *begegnen, einen treffen, mit einem zusammenkommen (freundlich oder feindlich)*; Altags. mētan.
 meten sw. vb., *träumen*, vgl. anm. zu 4, 8.
 metesel sb., *essenszeit*; Altags. mete-siel.
 með sb., *milde, gnade*.
 meting sb., *traum*.
 my s. min.
 myd praep., *mit, bei, unter (einer menge)*.
 midday sb., *mittag*.
 middel sb., *wuchs, taille*.
 middel, middel adj., *mittlere*.
 middelerd sb., *erde, irdische schöpfung*.
 middelwerld, middeswerld sb., *erde, welt*.
 myddes praep., a myddes und þe myddes (6, 5192), *mitte in*; Nengl. amidst.
 midnigt sb., *mitternacht* — hygh midnigt, *tiefe mitternacht*.

midward adj. u. adv., *mitte, in der mitte*.
 myght s. may.
 mygt, might, migt sb., *macht, gewalt*.
 migtful adj., *mächtig, machtvoll*.
 myghty adj., *mächtig, gewaltig*.
 mihtig sb., *gewalt, macht*.
 mitte = migt zu may.
 mikel, mykil, mekill, muchel, mochel adj., *gross*; Altags. myeel, mieel — adv., *viel, sehr*.
 mikelhede sb., *grösse*.
 milde adj., *milde, gütig*.
 mildse, milse, milce sb., *milde, gute*; Altags. milds, milts.
 myle sb., *meile*.
 mile sb., *tier*, vgl. 22, 20.
 milk, mule sb., *milch*; Altags. meole, meolue.
 min, my poss. pron. der 1. pers., *mein*.
 minde, munde, mende, meende sb., *erinnerung, erwählung, sinn, verstand, überlegung*; Altags. zemind.
 mynde adj., *eingedenk, liebevoll*, vgl. anm. zu 8, 34.
 myngen, mungen sw. vb., *erinnern, mahnen an, gedenken an, etwas berichten* (9, 24); Altags. myngian.
 minister sb., *diener*.
 miracle sb., *wunder*.
 mire adj., *dunkel*.
 mirenes, mirknes sb., *finsternis, dunkelheit*.
 miri, muri, meri adj., *heiter, lieblich*; Altags. merz, myrz; adv. mirie, marie, *fröhlich*.
 myrre sb., *myrrhe*.
 mirð, murthe sb., *freude, vergnügen*; Altags. myrzð, myrð, mirðð.
 mis adv., *unrecht, ungerechter weise*, vgl. auch anm. zu 1, 206.
 misberen st. abl. vb. II, *schlecht tragen, sich schlecht betragen*.
 misberyng sb., *tragen ohne befugnis*, vgl. 12, 366.
 mysbilene sb., *unglaube, falscher glaube*.
 mischance sb., *unglück*.
 mischef, meschef sb., *nachteil, unglück*; Nengl. mischief.
 mischesen st. abl. vb. VI, *falsch wählen, sündigen, unrecht tun*.
 mischeuen sw. vb., *misglücken*.
 misdede sb., *missetat*.
 misdōn sw. vb., *übel tun*.
 misnimen st. abl. vb. II, *fälschlicher weise nehmen* (21, 13), *irren, irr gehen, sich irren*.
 mispayen sw. vb., *misfallen* — part. mispayed, *misvergñgt*.
 missen sw. vb., *entbehren, vermissen*.
 misseggen, miszigge sw. vb., *übel nachreden, verläumdern*.

mystyke sb., *mystik*.
 miswenden sw. vb., *umwenden, um-
 kehren, verkehren*.
 moal sb., *sprache*, vgl. ann. zu 1, 81.
 moche s. muehe.
 mochel s. mikel.
 mod, mood sb., *mut, gemüt*.
 moder sb., *mutter*; Altags. *môdor, mô-
 der*, Nengl. *mother*.
 mody adj., *mutig, tapfer, stolz, auf-
 geregt, mürrisch*; Altags. *mödig*.
 molde sb., *erde, boden, land*.
 momelen sw. vb., *hinunterschlingen*,
museln; Nengl. to *mumble*.
 mone sb.; *mond*; Altags. *môna*.
 monen s. menen.
 moned, monp sb.; *monat*; Altags. *mô-
 nað, monð*.
 mungen sw. vb.; *handeln, handel trei-
 ben*; Altags. *mangian* (Bo).
 mor sb.; *mor, sumpf*.
 more s. mare.
 morgen, morgen, morn sb.; *morgen*;
 Altags. *morgen, merzen*; Nengl. *morn*.
 morgentid sb., *morgenzeit*.
 morn s. morgen.
 morpren s. murpren.
 mûssel sb.; *stück, stückchen*, vgl. ann.
 zu 3, 251.

mote praeteritopraes. vb.; *müssen*;
 praes. *mote, moten*; praeter. *moste*.
 mowe s. may.
 muehe, moche, meche adj.; *gross, viel*.
 — adv. ebenso; *recht, sehr*.
 muchel s. mikel.
 mule s. milk.
 mule sb.; *maultier*.
 multitude sb.; *menge*.
 munde s. minde.
 mound sb., *schutz, dann macht, kraft*.
 mune sb.; *erinnerung, gedächtnis*;
 Altags. *myne*.
 munen s. man.
 munendei sb.; *montag*.
 mount sb.; *berg*; Altags. schon
munt.
 mountayne sb.; *berg, gebirge*.
 muntten sw. vb.; *bezahlen*, vgl. ann.
 zu 13, 53.
 muri s. miri.
 mournen sw. vb.; *klagen*.
 mournyng sb.; *klage*.
 murpren, murpri, morpre sw. vb.;
morden, ermorden; Altags. *myrðrian*;
 Nengl. to *murder*.
 mud, moup sb.; *mund*.
 mouthe = mouhte s. may.

N.

na s. nan.
 nabbeþ = ne habbeþ.
 nabide = ne abiden.
 nadde = ne hadde.
 naðt, nauzt, nozt, nogt, noght, noet,
 nowth, nowtt, sowohl verneinende
 part. als auch subst.; *nicht, nichts*;
 Altags. *nâwht, nâht, nâht*.
 nai, verneinende part.; *nein*.
 nayl sb., *nagel*; Altags. *nægel*.
 naylen sw. vb.; *nageln*.
 naked adj.; *nakt*; Altags. *nacod*.
 nam = ne am.
 name sb.; *namen*.
 nameles adj.; *namenlos, ruhmlos*.
 namely, namly, nameliche adv.; *na-
 mentlich, besonders*.
 namore adv.; *nicht mehr, nicht länger*.
 nan, noan, non = ne an, *keiner*.
 narwe, nere adj.; *eng, dicht, nahe*;
 Altags. *nearu*.
 nast = ne hast.
 nabeles, nopeles = na þe les; *nichts*
desto weniger, ungeachtet.
 naping, noþing sb.; *kein ding, nichts*.
 natural adj.; *natürlich*.
 navey sb.; *flotte*; vgl. ann. zu 19, 6712.
 nauer s. never.
 nawher, nowhere, nower adv.; *nirgends*;
 Altags. *nâhwer*.

ne, verneinende part., auch no; vgl.
 ann. zu 18, 3736; *nicht*.
 neddre sb.; *natter, schlange*; Altags.
nædre, næddre.
 nede s. neode.
 neg, neh, nehi, nyez, nygh adj.; *nahe*.
 Altags. *neah, nêh*. — adv.; *nahe, bei-
 nahe*. — superl. *next*.
 neghen sw. vb.; *nahen*.
 neider pron.; *keiner, keiner von beiden*.
 Altags. ne æghwæder. — *neider...nor*;
weder...noch, vgl. auch *nouder*.
 nekke, nykke sb.; *nacken*. Altags.
hnecca; plur. *nykken*.
 nele = ne wele, ne wille; *will nicht*.
 nemnen, neupne sw. vb., *nennen, er-
 wâhnen, berichten*.
 neode, nede, nyde sb.; *not, notwen-
 digkeit, bedürfnis*. Altags. *neôð*,
môð, nêð. — adv., *notwendiger weise*.
 ner s. neuer.
 nere = ne were.
 nere sb.; *niere*.
 nere s. neuer.
 nes = ne es, ne is und ne wes.
 neshe adj.; *weich, zart*. Altags. *hnæsc*,
hnesece.
 nest sb.; *nest*.
 neder adv.; *nieder, hernieder, herab*.
 Altags. *nîðer*.

neoten st. abl. vb. VI; *geniessen*, nur 18, 3767.
 neven sw. vb.; *neunen*, vgl. ann. zu 6, 4688.
 neuer, nauer, noure, ner adv.; *niemals*, *nimmer*; Alltags. *näfre*.
 neuereft adv.; *nicht wieder*.
 neuermore adv.; *nimmermehr*.
 neuerwhere, neverwhere, nouwhar adv.; *nirgends*.
 newe adj.; *neu, jung*; Alltags. *niwe*, *neowe*. — adv., ebenso.
 newelike adv.; *neulich, neuerdings*.
 nice adj.; *unwissend, faul, töricht, weichlich, ängstlich*; Altfr. *nice*, *niche*.
 nigt, nigt, night, nilt sh.; *nacht*; Alltags. *neacht, nilt*.
 nyhtegale sh.; *nachtigal*.
 nykke s. nekke.
 nimen, neme st. abl. vb. II; *nehmen, ergreifen, aunchmen, wegraffen, wegnehmen*, dann intr. *weggehen, eilen*, vgl. 17, 2201; praet. *nam*, *nom*; part. *numen*, *inome*.
 nis = ne is.
 nyð, nith sh.; *neid, gewalttat, bosheit, verbrechen*.
 niðful adj.; *neidvoll, boshuft*.
 no s. ne.
 no s. non, nan.
 noble adj.; *edel*.
 noblei sh.; *adel, angesehene stellung, pracht, wie sie einem edeln zukommt*.
 nobliche, nobliche adv.; *vornehm, herlich, prächtig*.

noht s. naht.
 noys sh.; *lärm*.
 nolde = ne wolde.
 noman = non, nan man; *niemand*.
 nombre s. nombre.
 non s. nan.
 none sh.; *none, neunte stunde*.
 nones in der verbindung for the nones; *absichtlich*; vgl. ann. zu 5, 74.
 norissen, norischi sw. vb.; *erzählen*; Altfr. *norir, murir*.
 nord adv.; *im norden*.
 northend sh.; *nordend*.
 northward adv.; *nordwärts*.
 not = ne wot, wat.
 note, noot sh.; *note (in der musik), ton*.
 note sh.; *genuss, gebrauch*; Alltags. *notu (Bo)*.
 notheles s. napeles.
 noþer, nouther pron.; *keiner von beiden*; *noþer, nouther... ne; weder... noch*; Alltags. *ne hwæder*; vgl. auch *neider*.
 notheren, vgl. ann. zu 5, 14.
 noþing = non þing; *nichts*.
 nowar s. nawher.
 nu, nou, now, nowe adv.; *jetzt, nun*.
 nulle = ne walle, wille.
 nombre, nombre sh.; *zahl*.
 noure s. neuer.
 nuste = ne wuste, wiste.
 nonthe adv.; *jetzt*, vgl. ann. zu 5, 56.
 nowth s. naht.
 nouther s. nother.

O.

o adj.; s. an.
 o praep.; s. an.
 o adv.; s. a.
 oboute s. abuten.
 oboven s. abøven.
 oe, ok adv.; *auch*. — conj. *aber*.
 oe s. azen.
 of, off praep.; *von, von... weg*. — adv. *hinweg, ab*.
 offdreden urspr. st. red. vb., doch schon bei Orm sw. geworden; *erschrecken*.
 office sh.; *amt*.
 offry sw. vb.; *opfern*.
 ofscapen sw. vb.; *entfliehen*.
 ofte, often adv.; *oftmals*.
 ofþinken, ofþunche, ofþenche sw. vb.; *übel denken, misfallen*; praet. ofþohte.
 ogain s. azen.
 ogaineraas sh.; *rückgang, occursus* pag. 10, z. 13.
 ogen s. azen.
 ogen sh.; *eigentum*.
 oget = oghte s. azen.
 oght, ogt; *etwas*.

oignement sh.; *salbe*.
 oille sh.; *öl*.
 ok s. oc.
 oksep s. ascen.
 old s. ald.
 on s. an.
 on als praefix suche man unter un.
 onder als praefix unter under.
 onenee praep.; *gegenüber von, über*; vgl. ann. zu 6, 5130.
 onfangen st. red. vb.; *empfangen*.
 oneworth s. unworth.
 onestete sh.; *anstand, schicklichkeit*.
 ongenes s. azenes.
 onith s. anigt.
 onlepiliche adv.; *allein, einzig*, vgl. *anilepi*.
 onswere s. auswerien.
 oo s. ay.
 op und die damit zusammengesetzten wörter suche man unter up.
 open sw. vb.; *öffnen, sich öffnen*.
 open adj.; *offen* — adv.; *offen, öffentlich*.

openly adv.; *offen, öffentlich*.
 or sb.; *anfang, beginn*; Altags. ör.
 or, ore sb.; *erz*; Altags. ora.
 or s. ar.
 or conj.; *oder*; or ... or, *entweder ... oder*.
 or adv.; *jetzt*; Altfr. or, ore; Neutr. in alors.
 orchard sb.; *baumstück*.
 ord sb.; *spitze*.
 ordaynen sw. vb.; *festsetzen, bestimmen, anordnen, aufstellen (vom heere)*.
 ordeyning sb.; *anordnung*.
 ordyng sb.; *ordinierung, aumtseinweihung der geistlichen*.
 ordre, ordyre sb.; *ordnung, vorschrift, mönchsorden, ordainierung*.
 ordren sw. vb.; *ordinieren, ins amt einsetzen*.
 ore sb.; *chre, gnade, hülfe*; Altags. är.
 oreyson sb.; *gebet*.
 orf sb.; *rindreich*, vgl. erue.
 orn s. rennan.
 orthie s. erde.
 oste sb.; *heer*.
 op sb.; *cit*; Altags. äd.
 oßer, othir, outhir, outpire, owthire adj.; *zweite, andre*. Häufig wird der unbestimmte und der bestimmte artikel damit verschmolzen: anoßer, poßer; auch findet sich ein unorganisches t eingeschoben: þe toper. — adv. *auf andere weise, anders*.
 oberhnyl adv.; *bisweilen*.
 ou s. ge.
 ougt = Altags. äwiht; *etwas, ein ding*.
 our s. nr.
 oure sb.; *stunde*; Lat. hora.
 ourwhar = everywhere, vgl. amm. 6. 5062.
 ous = us s. we.

out und die damit zusammengesetzten wörter suche man unter ut.
 outhieys sb.; *stange*; vgl. amm. zu 12, 151.
 outhire s. oder.
 outrage, outrage sb.; *schimpf, gewalttat*; vgl. auch nächstes wort.
 outragionuste sb.; *fehler*; vgl. amm. zu 6, 5010.
 over praep.; *über*. — adv. *darüber, über*; Altags. ofer.
 overeumen, overcome st. abl. vb. II; *überkommen, überfallen, überwinden, besiegen*.
 onerdede sb.; *übermass*.
 ouerfaren st. abl. vb. IV; *dahin fahren*.
 onergo st. red. vb.; *ausser acht lassen*; 17, 2220.
 onergult adj.; *übergoldet*.
 ouerhegben sw. vb.; *überwinden*.
 overhilen sw. vb.; *bedecken*.
 ouerlytill adv.; *allzu wenig, allzu gering*.
 ouermekill adv.; *allzu gross, allzu sehr*.
 onersmalle adv.; *zu klein, allzu gering*.
 overthrawn st. red. vb.; *umstürzen, vernichten*.
 overward adv.; *vornen an*.
 ow = ȝou s. ge.
 oway s. away.
 owe sb.; s. aȝen.
 owen, owe adj.; s. aȝen.
 owber adv.; *everywhere; allenthalben*; Altags. ähwar.
 owte s. ut.
 owthire s. oder.
 oxe, ox sb.; *ochse*; Altags. oxa.
 oxestalle sb.; *ochsenstall*.

P.

page sb.; *page*.
 pay, paie sb.; *frieden*.
 paie sb.; *zahlung*.
 payen sw. vb.; *zufrieden stellen, befriedigen*; part. ypaid; *zufrieden*.
 payen sw. vb.; *bezahlen*.
 payn, paynen adj. u. subst.; *heidnisch, heide*; Altfr. païen.
 payn s. peine.
 palefrey sb.; *zelter, reitpferd*.
 paleys sb.; *pallast*.
 pan sb.; *pfennig*; plur. pans.
 pape, pope sb.; *papst*.
 papelard sb.; *kopfhänger, mucker*; vgl. amm. zu 27, 111.
 pappe sb.; *brust*.
 paradis sb.; *paradies*.
 parantere adv.; *möglicher weise, etwa*.
 pardoun sb.; *verzeihung, vergebung*.

parfite, perfite adj.; *vollkommen*.
 park sb.; *park, lustwäldchen*.
 parlement sb.; *parlament, versammlung*.
 parsonn s. persone.
 part sb.; *teil, abteilung, anteil*; plur. partes, partys, partyse.
 parten sw. vb.; *teilen*.
 partie sb.; *gesellschaft*.
 parvenke sb.; *immergrün*; vgl. amm. zu 25, 49.
 pask sb.; *ostern*.
 passen sw. vb.; *vorbeigehen, vorübergehen, durchkommen, überschreiten, übersteigen, überstehen, reisen, wandern* (pag. 118, 31).
 passionn sb.; *passion, leiden*.
 pate sb.; *hirnschule, kopf*.
 pateyne sb.; *schüssel*; Lat. patina.

patriark sb.; *patriarch*.
 pavyloun sb.; *zelt*.
 pawtner sb.; *schurke*, vgl. ann. zu 12, 300.
 pece sb.; *stück*.
 peine, pain sb.; *pein, mühe, anstrengung*.
 peler s. piler.
 pelten sw. vb.; *ziehen, stossen*.
 pencil sb.; *fähnchen, wimpel*, vgl. ann. zu 18, 3-12.
 peni sb.; *pfennig*, vgl. auch pan.
 penyles adj.; *ohne geld*.
 penonce sb.; *buss*.
 per, peer adj.; *gleich, gleichgestellt, gleichberechtigt*.
 pereeyuen sw. vb.; *bemerken, beachten*.
 pereen sw. vb.; *durchstossen, zerbrechen*.
 pere sb.; *birne*.
 perfeccion sb.; *vollendung*.
 perfite s. parfite.
 peryle sb.; *gefahr*.
 perisen, perise sw. vb.; *zu grunde gehen*.
 persone, parson sb.; *person*.
 pes, pees sb.; *frieden*.
 pesen, sonst pesane sb.; *brustharnisch; zu piz (pectus)*.
 philosophe sb.; *philosoph*.
 picchen sw. vb.; *stecken, feststecken, befestigen; praeter. pyghte; Nengl. to pitch*.
 piked adj.; *zugespitzt, spitzig*.
 piken sw. vb.; *picken, rupfen, pflücken, sammeln*.
 pilche sb.; *ein aus fellen gemachter schurz*.
 pilchecloute sb.; *lämpchen, läppchen*, vgl. 19, 6736.
 pilen sw. vb.; *berauben, zerstören*.
 piler, peler sb.; *pfeiler, säule*.
 pylgrymage sb.; *pilgerschaft*.
 pine sb.; *pein, qual*, vgl. auch peine.
 pinen sw. vb.; *peinigen, bestrafen, quälen*.
 pype sb.; *pfeife*.
 pisen sw. vb.; *mingere*.
 pit, pytt sb.; *grube*.
 pite sb.; *jammer*.
 place sb.; *platz*.
 play, plawe sb.; *spiel, unterhaltung, lust; Altags. plega*.
 playe s. pleyen.
 plaidien, plaidi sw. vb.; *plaidieren, eine sache vor gericht führen*.
 playn, pleyen sb.; *eben*.
 playn, pleyu adv.; *eben*.
 planete sb.; *wandelstern, planct*.
 planten sw. vb.; *pflanzen*.
 pleyen, playe sw. vb.; *spielen, sich ergötzen, scherzen; Altags. plegan*.

pleyn, playn adj.; *voll*.
 pleyen sw. vb.; *beklagen, klagen*.
 pleynt sb.; *klage, senfzer*.
 plente sb.; *fülle, reichthum*.
 plentyuousliche adv.; *in sehr grossem masse, in hülle und fülle*.
 poer, power sb.; *macht, stärke, truppenmacht, mannschaft*.
 poynt sb.; *punkt*.
 poyson sb.; *gift*.
 pol sb.; *pfuhl*.
 pollax sb.; *zweischneidige axt*.
 polle sb.; *kopf*; vgl. ann. zu 14, 6.
 pope s. pape.
 porchacen, porchaci sw. vb.; *kaufen*.
 pore s. poure.
 porpos s. purpos.
 pors sb.; *bürse*.
 porter sb.; *pförtner, torhüter*.
 power s. poer.
 pray sb.; *bente*; Altfr. *praie, preie*; Lat. *praeda*.
 prayen s. preyen.
 prechen sw. vb.; *predigen*.
 prechour sb.; *prediger*.
 preyen, pray sw. vb.; *bitten, beten*; Altfr. *prier, preer, preier*.
 preyere sb.; *gebet*; Altfr. *priere, preere*.
 preisen sw. vb.; *preisen, loben*.
 preken s. priken.
 preoven s. proven.
 present adj.; *gegenwärtig*.
 presenten sw. vb.; *beschenken*.
 prest sb.; *priester*; Altags. *preost*.
 prest adj.; *bereit*; Altfr. *prest*.
 preuite s. privete.
 pride, prude, prunte sb.; *stolz, hochmut, pracht*; Altags. *pryt, prüt*.
 priken, prikken, prekie sw. vb.; *stechen, anstecken, spitzen, antreiben, stacheln, aufrichten* (vgl. pag. 77, 15).
 prikyar sb.; *reiter, stolzer mann*; vgl. ann. zu 13, 21.
 prince sb.; *anföhrer, fürst*.
 principallieche adv.; *vorzüglich, vorzugsweise, vor allem*.
 prior, priour sb.; *prior*.
 pris sb.; *preis, wert*.
 prison, prisoun sb.; *gefängnis*.
 prysoner sb.; *gefangen*.
 priueikniht sb.; *kammerherr*.
 priueiliche, priueliche adv.; *heimlich*.
 priuete, preuite sb.; *heimlichkeit, verborgenheit*.
 prof, profe sb.; *probe, erproben, standhaftigkeit*.
 proferen sw. vb.; *hervortragen* (vgl. ann. zu 12, 129), *sich anbieten, erbieten*; Nengl. *to proffer*.
 proper, propire adj.; *eigen*.
 prophessye sb.; *prophezeiung*.

proprefliche adv.; *besonders*.
 proven, prove, preoui sw. vb.; *prüfen*,
beweisen.
 provendre sb.; *futter, lebensmittel*.
 prowessse, pruesse sb.; *tapferkeit*,
tüchtigkeit, *mut*, *tapfre tat*; Altfr.
proce, *proisse*.
 prud adj.; *stolz*.
 prude, prute s. pride.
 pruesse s. prowessse.
 psauter sb.; *psalter*.
 punnys, punisse sw. vb.; *strafen*.
 puple sb.; *volk*; Altfr. *pople*, *pueple*.

pur, poure adj.; *rein, lauter, gesund*.
 poure, pouere, pore adj.; *arm*; Altfr.
povre, *poure*.
 purgatory sb.; *segefeuer*.
 purpos, porpos sb.; *absicht, vorhaben*,
erfolg.
 pursherer sb.; *säckelmeister*.
 purueien sw. sb.; *sorgen für etwas*;
 Altfr. *purveir*, *purveier*.
 purwytt = purwhytt adj.; *ganz weiss*;
 vgl. pag. 54, 183.
 puten, putten sw. vb.; *stossen, hervor-*
stossen, vorbringen, vortragen.

Q.

quad, quaad, quat, quab, quod s. que-
 den.
 quaynte s. quointe.
 quaken, quaki sw. vb.; *erschüttern*;
 Altags. ewacian; Nengl. to quake.
 quan, quanne s. whanne.
 quarter sb.; *viertel*.
 quat, quatsoeuere s. what, what-
 soeuere.
 quead, quod adj.; *verflucht, schlecht*,
schlimm; Altfr. *quād*.
 queynte s. quointe.
 queyntise s. quointise.
 quellen sw. vb.; *töten*; Altags. ewellan.
 queller sb.; *henker*.
 quemen, quemen sw. vb.; *gefallen*,
befriedigen; Altags. ewēman; part.
 quemed; *geliebt*, vgl. 1, 86; praet.
 auch quemed, quemedēn.
 quen sb.; *weib, gemahlin, königin*;
 Altags. ewēn; Nengl. queen.
 quenehen sw. vb.; *auflösen, ver-*
nichten; Altags. ewenean; part. iqueint.

quert, vgl. ann. pag. 126, 27.
 quest sb.; *untersuchung*.
 queden st. abl. vb. III; *sagen*, auch
anweisen, bestimmen (wie biqueden);
 praeter. quab, quaad, quad, quat,
 quot; Altags. ewedan.
 queder s. whether.
 quyk adj.; *lebendig, lebhaft, schnell*;
 adv. ebenso; Altags. ewic.
 quikenen sw. vb.; *beleben*; Altn.
 kvikna; Nengl. to quicken.
 quite adv.; *ganz, durchaus*.
 quo s. who.
 quointe, quaynte, queinte adj.; *unter-*
richtet, gelehrt, anmutig, schmuck,
spitzfindig, schlau; Altfr. cointe, vgl.
 ann. zu 3, 31.
 quointise, queyntise sb.; *klugheit*,
kenntnis, spitzfindigkeit, list; schmuck;
 Altfr. cointise.
 quor s. whar.
 quorne sb.; *mühle*; vgl. ann. zu 3, 233.
 qwete, qwile s. which.

R.

raedesman, redesman sb.; *ratsmann*,
rat.
 ragge sb.; *bumpen*; Nengl. rag.
 rayken sw. vb.; *sich erstrecken, aus-*
dehnen; vgl. ann. zu 6, 1891.
 raylen sw. vb.; *schmücken*; vgl. ann.
 zu 22, 13.
 raymen sw. vb.; *richten*; vgl. ann. zu
 13, 26.
 raynen sw. vb.; *regnen*; Altags. reg-
 nian, rēnian.
 randoun sb.; *hast, eile*; Altfr. randon.
 ransaken sw. vb.; *plündern, durch-*
suchen (vgl. pag. 9, 25); Altn. rann-
 saka; Nengl. to ransack.
 rasour sb.; *schermesser*; Nengl. razor.
 rape adv.; *bald, schnell, vorzeitig, früh*;
 Altags. hraðe, hraede, hrede; compar.
 rapar.

ran adj.; *roh, unzubereitet*; Altags.
 breiaw; Nengl. raw.
 raunson sb.; *lösegeld*.
 ravissen sw. vb.; *rauben, entreissen*,
hineissen, entzücken.
 ream sb.; *königreich*; Altfr. realme,
 reaume.
 reanen, reve sw. vb.; *rauben*; Altags.
 reālian.
 reechen, rechen sw. vb.; *sich küm-*
mern um, sorgen; praet. rogte, rohte,
 roughite; Altags. rēcan, recean; Nengl.
 to reck.
 recorder sb.; *erinnerung*.
 recording sb.; *erinnerung*.
 reddoun, reddure sb.; *unbegreiflichkeit*;
 vgl. ann. zu 6, 5357.
 red, reed sb.; *rat, ratschlag*, auch *ent-*
schluss; Altags. rād; Nengl. read.

red adj.; *rot*; Altags. *read*.
 reden sw. vb.; *reden, lesen*; praet. *redde, radde*; Altags. *rêdan*; Nengl. *read*.
 reden sw. vb.; *raten, rat geben*; Altags. *râdan*.
 reden sw. vb.; *bereiten, fertig machen*; vgl. ann. zu pag. 126, 34.
 redere sb.; *vorleser*.
 redesman s. *râdesman*.
 redy, iredy adj.; *bereit, fertig zu, schnell*; Nengl. *ready*.
 reilyng sb.; *lesen, vorlesung*.
 refusen sw. vb.; *verweigern, etwas abschlagen*.
 regnen, reynye sw. vb.; *regieren, hersehen*.
 rehercen sw. vb.; *widerholen, erzählen*; vgl. ann. zu 6, 4748.
 reynyen s. *regnen*.
 reisen sw. vb.; *aufreichen, etwas ausführen* (12, 241); Alt. *reisa*.
 reisonn, resoun; *vernunft, vernunftgrund, grund, vernünftiger einwand, rechtsgrund, rechtsverfahren*.
 Rekefille sb.; *März, April*; vgl. ann. zu 1, 148.
 rekenen, rykenen sw. vb.; *ausrechnen, berechnen, rechnung machen*.
 religion, religioun sb.; *religion, geistliche stand*.
 reliq sb.; *reliquie*.
 remembreance sb.; *erinnerung*.
 remembre sw. vb.; *gedenken an, sich erinnern an*.
 remen sw. vb.; *räumen, leer machen*; Altags. *riman, rýman*.
 renden sw. vb.; *reißen, zerreißen*.
 reneyen sw. vb.; *verleugnen*.
 rennen, erne st. abl. vb. I; *rinnen, rennen*; praes. 3. sing. *renneþ* und *urneþ* (3, 303); *ran, ron, orn*; plur. *runnen* u. bei Rob. Mann. *ran*; Altags. *riman* u. *irnan*.
 rente sb.; *gefälle, einkommen*.
 repen st. abl. vb. VI; *raufen, ausraufen, äuten*.
 repentant adj.; *reiuig*.
 reproven sw. vb.; *taadeln, schelten*.
 reren sw. vb.; *erheben, errichten*; Altags. *rêran*.
 reren, gew. *raren*, sw. vb.; *brüllen*; Altags. *rârian*; Nengl. *to roar*.
 res sb.; *kriegsturm*; Altags. *râs*; Nengl. *race*.
 reseheyuen sw. vb.; *empfangen, erhalten*.
 resoun s. *reisonn*.
 reste, ryst sb.; *rust, ruhe*; plur. *restes* und *restus*; Altags. *rest, rast*.
 resten, rysten, rest sw. vb.; *rasten, ruhen, weilen*; *resten him*; *sich ausruhen*.

restreyuen sw. vb.; *zurückhalten*.
 ret = *redeþ*.
 reunesse sb.; *mitleid*.
 reuþe sb.; *schmerz, erbarmen*; Nengl. *ruth*.
 reutheles adj.; *ohne mitleid, erbarmungslos*.
 reve sb.; *schuldtheis, vogt*; Altags. *ge-rêfa*; Nengl. *reve*.
 revilen sw. vb.; *erniedrigen*.
 rewen st. abl. vb. VI; *mitleid fühlen, bedauern, bereuen*; imperson. *reweþ*; *es tut mir leid, reut mich*; Altags. *hreôwau*.
 rewen sw. vb.; *anbrechen (vom tage)*; vgl. ann. zu 11, 42.
 rewliche adv.; *traurig, leidvoll*.
 rib sb.; *rippe*.
 riband sb.; *lüstling, lüderlicher mensch*; pl. *ribandz*.
 richeis, richesse sb.; *reichtum*.
 riden st. abl. vb. V; *reiten*; praet. *rad* und *rod*.
 rif, rine adj.; *bekannt, weit bekannt, berühmt*; vgl. ann. zu 1, 232.
 rifilen, riflen sw. vb.; *rauben, wegnehmen*; vgl. ann. zu pag. 159, 16.
 riften sw. vb.; *rülpsen*; vgl. ann. zu Ps. 18, 3.
 rigt, right, ryt sb.; *recht*; Altags. *riht*.
 rigt, rigt, right adj.; *recht, richtig, gerecht, wahr*. — adv. *ebenso; richtig, recht; right swa; ganz so, genau so, ebenso*.
 rigten, righte sw. vb.; *richten, gerade machen*.
 rygthfolle adv.; *rechtmässig, gerecht*.
 rygthwis adj.; *gerecht*.
 rightwisenes sb.; *gerechtigkeit*.
 rymen sw. vb.; *reimen, dichten*; Altags. *riman* (doch nur in der bedeutung *zählen*); Nengl. *rhyme*, neben *rhyme*.
 ryncen sw. vb.; *reinigen, leeren*; vgl. ann. zu 12, 13.
 rynde sb.; *rinde*.
 ryngen st. abl. vb. I; *schallen, tönen, widerhallen*; Altags. *bringan* (sw. vb.)
 rioterie sb.; *aufruhr, aufrührerei*; zu Altfr. *rihote, riote*.
 risen st. abl. vb. V; *entstehen, erstehen, sich erheben, auferstehen*; praet. *ras* und *ros*.
 rysing sb.; *erhebung*.
 rysten s. *resten*.
 ryt s. *rigt*.
 ríveling sb.; *fussbekleidung (der Schotten)*, vgl. ann. pag. 159, 19.
 ryuere sb.; *fluss*.
 ro, roo sb.; *rake*; Altags. *row*.
 robben sw. vb.; *rauben*; Altfr. *rober*.
 robberie, robbric sb.; *räuberei*.
 robbour sb.; *räuber*; Altfr. *robecour*.
 robe sb.; *kleid, gewand*.

roche sb.; *felsen*.
 rode, ronde sb.; *stamm* (vgl. 22, 13);
kreuzesstamm, kreuz; Altags. rōd.
 rodetre sb.; *kreuzesstamm*.
 rof sb.; *dach*; Altags. brōf.
 romaunz, romaunce sb.; *romanze, roman-
 tische erzählung, rittergedicht*;
 Altfr. romans, roman.
 romyng, romyng sb.; *stimme, geräusch*.
lärm; vgl. amm. zu 6, 1772.
 ronon sw. vb.; *schmücken*; vgl. amm.
 zu pag. 128, 60.
 rorde sb.; *ton*.
 rose sb.; *rose*.
 rote sb.; *wurzel*; Altn. rōt.
 roten sw. vb.; *verfaulen*; Altags. ro-
 tian (Bo).
 rowe sb.; *reihe, ordnung*; Altags. rawa
 (Bo).

rowen st. red. vb.; *rudern*.
 rubie sb.; *rubin*.
 ruze sb.; *roggen*; Altags. ryze (Bo);
 Nengl. rye.
 rugh, ruh adj.; *rauh, brandig (vom
 getreide)*; vgl. amm. zu 13, 68; Altags.
 rüh, rüw.
 rughfut adj.; *rauhfüßig*.
 roult s. reechen.
 ruls, vgl. amm. zu 13, 68.
 round adj.; *rund*; adv. runde; *rings
 herum, umher*.
 roune vb.; *gespräch, gesang*, vgl. amm.
 zu 22, 2; Altags. rin.
 route sb.; *rotte, haufen, zusammen-
 lauf, versammlung*.
 route sb.; *weg, reise*.
 ruwet sb.; *gewundnes horn*, vgl. amm.
 zu 18, 3699.

S.

sacrament sb.; *sacrament*.
 sacrefise sb.; *opfer*.
 saeren, saery sw. vb.; *heiligen, heilig
 sprechen*.
 sad = shad s. scheden.
 sadil sb.; *sattel*; Altags. sadol.
 sadnesse sb.; *ernst*; Nengl. sadness.
 saf s. sauf.
 safte s. safte.
 sag, saghe s. sen.
 sage, saghe, sawe sb.; *sage, erzählung,
 ausspruch*; Altags. sazu.
 saie s. seggen.
 saint, seint, zaynt, sont sb.; *heilig*;
 Lat. sanctus. Ueber sont vgl. amm.
 zu 9, 56.
 sak, sek, zeche sb.; *sack*.
 sake sb.; *streit, rechtsache, sache*; for
 thine sake; *für deine sache, deinet-
 wegen*; Altags. saen.
 sakles adj.; *wehrtlos, unschuldig*.
 sal s. schal.
 salde s. sellan.
 salm sb.; *psalm*.
 salmen sw. vb.; *psalmen singen,
 psalieren*.
 salt adj.; *gesalzen*.
 salvacioun sb.; *rettung, errettung*.
 same some adj.; *derselbe, nämliche*.
 same s. schame.
 samen, some adv.; *zusammen*.
 san sb.; vgl. amm. zu 1, 373.
 sande, sonde sb.; *gesante, sendung*.
 sang, song sb.; *gesang, lied*.
 sar, sor sb.; *schmerz, weh*.
 sare, sore adv.; *sehr, heftig*.
 sari, sori, seri adj.; *betrübt, bekümmert*;
 Altags. sariȝ.
 sarmon sb.; *rede, predigt*.
 sauf, sauve, saf, save adj.; *unbescha-*

det, wohlbehalten; Altfr. salv, saif,
 sauf.
 sanh s. sen.
 saul, saule, zaule, soule sb.; *seele*;
 Altags. säwol, säwl, säwle.
 sause sb.; *brähe, sauce*.
 sane praep.; *mit ausnahme von, abge-
 sehen von*.
 saven, sau, sauve sw. vb.; *retten, er-
 halten*.
 sawen, sowe st. red. vb.; *säen*; praet.
 sen.
 sax sb.; *messer*; Altags. seax.
 seade sb.; *schaden*; Altags. seeaða,
 seeaden.
 scalp sb.; *kopf*, vgl. amm. pag. 127, 10.
 scape sw. vb.; *entfliehen*; Altfr. escha-
 per und escaper.
 scars adj.; *gering, spärlich*; Altfr.
 escars, eschars.
 seele s. skil.
 seeluo s. skilful.
 shabbe sb.; *grind, schorff*; Nengl. scab.
 schad s. scheden.
 shaft, safte sb.; *geschöpf, schöpfung*;
 Altags. seeaft.
 schaken, schoke st. abl. vb. IV; *schüt-
 teln, schwingen, bewegen, sich bewegen,
 gehen*; Altags. seeacan, seacan.
 schal, sal, schel, seel, sul; *soll, bin
 schuldig*, auch schon als umschreibung
 des futurs gebraucht; vgl. amm. zu
 126, 18; plur. praes. schulle, sule,
 shule, ssolle, schelle; praet. schulde,
 sulde, scholde, seolden.
 schame, same, ssame sb.; *scham,
 schande, schmähhches betragen*; Alt-
 angels. seamu, scamu, seomu.
 shappe sb.; *gestalt*; Altags. secap.
 sharp adj.; *scharf, heftig*.

- sche s. scho.
 scheden urspr. red. vb.; meist aber schon schwach gebraucht; *scheiden, trennen, teilen*; praet. schadde; part. shad, sad; Altags. seadan, seadan.
 schedden sw. vb.; *vergessen*.
 scheld, sheld sb.; *schuld*; Altags. seyld, seeld; Nengl. shield.
 sehenden sw. vb.; *schänden*.
 sehene adj.; *schön*; Altags. seÿne, seöne, seöne.
 schenken, schenchen, senken; *schenken, einschenken*; Altags. seencan.
 schenschip e, schenschepe sb.; *schaude, beschämung*.
 schep, ssep sb.; *schaft*; Altags. seëap, seëp.
 sheperd, schiperd sb.; *schäfer*.
 sheperdstaf, schiperdstaf sb.; *schäferstab*.
 sheppare, shuppare sb.; *schöpfer*.
 sheppen, shuppen sw. vb.; *schaffen, erschaffen*; Altags. seeppan, seyppan.
 scheryng sb.; *haarschnitt, tonsur*.
 sehete sb.; *schoss, lappen, tuch*, vgl. ann. zu 5, 176.
 seheten st. abl. vb. VI; *schiessen, abschessen*; part. ischote, schot; Altags. seëotan.
 schewen, schowen, sseawy sw. vb.; *sehen, erblicken, schauen, anschauen, zeigen, sich zeigen*; Altags. seeawian.
 shilden, silden, schulde sw. vb.; *schilden, bedecken, beschützen, bewahren vor*; Altags. scilden, sceoldan.
 schilyng sb.; *schilling (geldstück)*; Altags. scilling.
 schinen st. abl. vb. V; *scheinen, glänzen*; praet. schan, shon.
 schip sb.; *schiff*; plur. schip, schippes; Altags. seip; plur. seipu.
 schypman sb.; *schiffer*.
 schipwryght sb.; *schiffbauer*.
 schire, shire sb.; *gau, grafenschaft*; pl. schiren.
 scho, sche ist das im Nordengl. an stelle des pers. pronomens getretene demonstrat.; *sie*; Altags. seò, siò.
 sho sb.; *schuh*; plur. shon; Altags. seëò.
 shoyen sw. vb.; *beschuhlen*.
 shoken s. schaken.
 sholder s. schulder.
 schonen sw. vb.; *verabscheuen, verachten*; Altags. onscūnian.
 short adj.; *kurz*. — adv. shortly; *kurz, in kurzen*.
 shotshipe, vgl. ann. zu 17, 2099.
 shrapen sw. vb.; *schaben, kratzen*.
 schrewe sb.; *schurke*; plur. schrewen, schrewes; Nengl. shrew.
 sriden, schreden, sehrude sw. vb.; *kleiden, bekleiden*; Altags. scrydan.
 schriven, sehreue st. abl. vb. V; *beichte abnehmen, beichten, bekennen, einem eine strafe (in der beichte) auferlegen, absolvieren, strafen, verurteilen, sich um etwas kümmern, sorgen*; auch schrifte him; *beichten*; Altags. serifan.
 schrift sb.; *beichte*.
 schryll adj.; *schrill, grell*.
 serite sb.; *schrift*; Altfr. escrite.
 scriðen st. abl. vb. V; *schreiten, gehen, einen angehen, ersuchen*. vgl. I, 339.
 srud sb.; *kleidung*.
 schulden s. schilden.
 schulder, sholder sb.; *schulter*.
 shuppare s. sheppare.
 shuppen s. sheppen.
 schour sb.; *schauer, kriegsturm*; Altangels. seür.
 schouren sw. vb.; *wohin stürmen, eilen*.
 shuuen, suuen st. abl. vb. VI; *schieben*; Altags. scūfan.
 sekil s. skil.
 selyce sb.; *splitter, gewöhnlich slyte*.
 scole sb.; *schule*.
 scolere sb.; *schüler*.
 seot sb.; *tribut, abgabe*.
 senlle sb.; *hirschale*.
 seumen, seumi; vgl. ann. zu 7, 32.
 seourgen sw. vb.; *geißeln*.
 se, sec, ze sb.; *see, meer*; Altags. sê.
 se sb.; *sitz, königreich*; Altfr. sel, se.
 seche, zeche s. sak.
 sechen s. seken.
 secunde adj.; *zweite*.
 sed, seod sb.; *sät, samen*.
 sedder adv.; *weiter, deutlicher*. vgl. ann. zu 5, 271.
 seel sb.; *siegel*; Altfr. seël, saiel.
 sees = ceses zu esen; *aufhören*. vgl. 6, 4956.
 sege sb.; *belagerung*. vgl. sige.
 seggen, siggen, zigge, saie sw. vb.; *sagen, sprechen*; praet. saide, seide, zede; part. isaid, yzed; Altags. seegan, seegan.
 seyne sb.; *zeichen*. vgl. signe.
 seinen sw. vb.; *unterzeichnen, besiegeln*.
 seynyour sb.; *herr*.
 seint s. saint.
 seken, seche, zeche, seche sw. vb.; *suchen*; part. ysought, isout; Altags. secan.
 sek, sik adj.; *siech, krank*; Altags. seöe.
 sekenes, siknes, ziknesse sb.; *krankheit*.
 sekyr s. siker.
 selver, solver sb.; *silber, geld*.
 selcouthly adv.; *seltsam*.
 selen sw. vb.; *siegehn*.
 self s. silf.

skilful, seelhol adj.; *vernünftig*.
 skulken sw. vb.; *verbergen*, vgl. ann. zu 12, 32.
 skourge sb.; *geißel*, vgl. auch seourgen.
 slagen, sloo, slen st. abl. vb. IV; *schlagen, erschlagen*; praet. slow, slonh, sloung; part. slawe, slowen; Got. slahan; Altags. slean; Nengl. to slay.
 slak adj.; *schlaff, träge*; Altags. sleac.
 slaken sw. vb.; *dämpfen, unterdrücken, schlaff werden, nachlassen*.
 slaughtyr sb.; *schlächtere, gemetzelt*.
 sley adj.; *schlau, erfahren*; Nengl. sly.
 slep sb.; *schlaf*; Altags. släp.
 slepen st. red. vb.; *schlafen*.
 sleeve sb.; *ärmel*; Nengl. sleeve.
 slytten sw. vb.; *schlitzen, aufschneiden*.
 slogh sb.; *grube, sumpf*; Altags. slog (Bo); Nengl. slough.
 slow adj.; *träge, faul*; Altags. slaw.
 smac sb.; *geschmack, geruch*.
 smaken sw. vb.; *schmecken, riechen*.
 smal adj.; *schmal, klein, unansehnlich*; Altags. smal, smeal.
 smert sb.; *schmerz*.
 smerte adv.; *schmerzlich*.
 smyrien, smere sw. vb.; *schmieren, salben*; Altags. smyrian, smerian.
 smyten st. abl. vb. V; *schmeissen, werfen, treffen, (rom pferde) anspornen*. — smyte of; *herabwerfen, abhauen*; suite a bataille 11, II, 59, 159.
 smoke sb.; *schmauch, Rauch*; Altags. smöca (Bo).
 so s. swa.
 sobbing sb.; *senfzen, schluchzen*.
 soch s. swilk.
 socour sb.; *hülfe*.
 sod s. sop.
 sodayne adv.; *plötzlich*; Altfr. sodain, sudain.
 sodanly adv.; *plötzlich*.
 soffry s. suffren.
 softe adj.; *saft, mild*; adv. ebenso.
 soioure sb.; *aufenthalt*.
 solas sb.; *tröst*.
 sold s. sellen.
 solempnelie adv.; *feierlich*.
 solsece sb.; *heliotrop*.
 solstice sb.; *sonnenwende*.
 som s. sum.
 some s. samen.
 somer s. summer.
 son, sonn sb.; *ton*.
 sonde s. sande.
 sonderen sw. vb.; *sondern, zerteilen*; Altags. sundrian; vgl. auch sunder.
 sone s. sunne.
 sone s. sunne.
 sone adv.; *bald, alshald*; conj. sone swa und nur sone; *sobald als*.

song s. sang.
 sont s. saint.
 sope sb.; *saft*, vgl. ann. zu 148, 143.
 soper sb.; *abendessen, abendmahl*.
 sore s. sare.
 sori s. sari.
 sorge, sorghe, sorewe, sorowe, sorwe, serewe; *sorgen, betrübt sein*; Altags. sorgian.
 sorwful, zorgnol adj.; *sorgenvoll*.
 sostyeni, sostinonce s. susteneu, sustinance.
 sop, zop, sod adj.; *wahr, wahrhaftig*.
 sothlik adj.; *wahrhaftig*.
 sothnes sb.; *wahrheit*.
 soule s. saul.
 soun s. son.
 sone s. seune.
 sowdan sb.; *sultan*.
 sowr adj.; *sauer*.
 space sb.; *zeitraum*; Altfr. espace.
 sparen sw. vb.; *sparen, schonen, verschonen*.
 sparken sw. vb.; *funckeln, glitzern*.
 speche sb.; *sprache, rede*.
 specillieche adv.; *besonders*.
 sped sb.; *eile, fortgang, erfolg*. — seli sped (1, 210); *seliges dasein, leben*.
 speden sw. vb.; *eilen, erfolg haben, erfolg geben*; z. b. God us spede; *Gott gebe uns segen, erfolg*.
 speken, spek st. abl. vb. II; *sprechen, reden*.
 spekyng sb.; *sprechen, gespräch*.
 spext = spekest.
 spenden sw. vb.; *spenden, hergeben, ausgeben*.
 spenen sw. vb.; nebenform des vor. vb.; vgl. ann. zu 4, 114.
 spere sb.; *speer*.
 spere sb.; *sphaere*.
 sperebathyng sb.; *baden der speere in blut*.
 sperehed sb.; *speerspitze*.
 sperren, speren sw. vb.; *sperren, zusperrn*; Altags. sparrian.
 spewen sw. vb.; *ausspeien*.
 spie sb.; *späher, kundschafter, spion*.
 spien sw. vb.; *spähen*.
 spillen sw. vb.; *verschütten, vergiessen, verschenden, vernichten, verderben*.
 spiren, spure sw. vb.; *nachspüren, untersuchen*; Altags. spyrian; Nengl. to spere.
 spirit sb.; *geist*.
 sponeowe adj.; *neuehen, ganz neu*, vgl. ann. zu 18, 1055.
 spore sb.; *sporn*.
 spray sb.; *reis, strauch*.
 spredeu sw. vb.; *ausspreiten, ausbreiten, zerstreuen, verteilen*.
 sprengen sw. vb.; *sprengen, aussprengen*; part. spreind, ysprengeud.

sprung sb.; *anbruch (des tages)*.
 springen st. abl. vb. I; *springen, knospen, entspringen, entstehen, leben*.
 spuse, spouse sb.; *braut, gemahlin*.
 spousen sw. vb.; *heiraten*.
 squiere sb.; *schildknappe*; Altfr. esquier, esquier.
 ssame s. shame, überhaupt alle ss anlautenden wörter suche man unter seh, sh.
 stabyll adj.; *stätig*.
 stabylnes sb.; *stätigkeit*.
 stablen sw. vb.; *dauernd machen, be-reit machen, (vom pferde) aufzäumen*; Altfr. establi.
 stabliche adv.; *fest, dauernd*.
 staf sb.; *stab*; plur. stanes.
 stage sb.; *aufenthaltort, wohnort*; Altfr. estage.
 stayngen sw. vb.; *stechen*; Altn. stanga, vgl. aneh stingen.
 stal, stille sb.; *stelle, platz*; Altags. steal, vgl. aber auch ann, zu 12, 113.
 stalworp adj.; *trefflich, kräftig*.
 stan, ston sb.; *stein, fels*.
 standen, stonde st. abl. vb. IV; *stehen*.
 stark adj.; *stark, kräftig*.
 stat sb.; *zustand*. Lat. status.
 stat sb.; *thron*.
 stature sb.; *gestalt*.
 stede, stude sb.; *stätte, stelle, raum, platz*; Altags. stede.
 stede sb.; *stute, pferd*; Altags. steda.
 stedefest, stedefest adj.; *festbestehend, fest, stät, getren, beständig*.
 stedefestliche adv.; *stetig, fest*.
 steil sb.; *stahl*; Altags. style.
 steken s. stiken.
 stelen st. abl. vb.; *stehlen*.
 stenken sw. vb.; *bestätigen, beleidigen*; Altags. stencan.
 stenten sw. vb.; *untätig sein, darniederliegen, ruhen*; Altags. syntan, stintan, vgl. ann. zu 5, 229.
 stepmoder sb.; *stiefmutter*; Nags. steopmoder.
 sterne, steren, sturne adj.; *streng, grausam*; Altags. styrne; Nengl. stern. adv. ebenso.
 sterre und Nordengl. stern sb.; *stern*; Altags. steorra; Altn. stiarna.
 sterten sw. vb.; *stürzen, springen*. vgl. 20, 9.
 sternen st. abl. vb. I; *sterben*; Altags. steorian.
 steven, steune sb.; *stimme*; Altags. steln, stefn, steun.
 stif adj.; *steif, stark*.
 strighen st. abl. vb. V; *steigen, aufsteigen*; praet. steg, stey.
 styken, steken sw. vb.; *stechen, erstechen*; Altags. stician.

stille adj.; *stille, ruhig*. — adv. ebenso; *stille, in der stille, heimlich*.
 stilleliche adv.; dasselbe wie vor.
 stingen st. abl. vb. I; *stechen, erstechen*.
 stiren, sturen sw. vb.; *sich bewegen*; stire up; *auffahren*.
 stward sb.; *verwalter, hausehofsmeister*.
 stole sb.; *stola*.
 stonder sb.; *einer, der stand hält*.
 stont = stondep s. standen.
 store, stoure sb.; *angriff, kampfes-sturm*; Altfr. estor, estour.
 storke sb.; *storch*.
 stou sb.; *platz, stelle*; Altags. stow.
 strait adj.; *eng, streng, scharf*; Altfr. estreit; Nengl. strait.
 strand, strond sb.; *ufer, strand*.
 strang, strong adj.; *streng, hart, stark, tapfer*; comp. und superl.; strengere, strengest.
 stre sb.; *stroh*; Altags. streow, streaw (Bo).
 streintheles adj.; *kraftlos*, vergl. strenghe.
 strem sb.; *strom, fluss*; Altags. streám.
 strende sb.; *nachkommenschaft*, vgl. ann. zu 125, 50.
 strenghe, streyngthe sb.; *strenge, kraft, tapferkeit* — strenghe of clergie; *grosse gelehrsamkeit*.
 strenthy adj.; *mächtig, stark*.
 stressa sb.; *unglück*, vgl. ann. zu 12, 20.
 strete sb.; *strasse, weg*; Altags. stræt.
 strewen sw. vb.; *streuen, zerstreuen*; Altags. strēgan; Nengl. to strew.
 strif sb.; *streit, zank, mühe, müherolle arbeit* — deades strif; *todeskampf*; Altfr. estrif.
 striken st. abl. vb. V; *über etwas streichen, schlagen, täten, schnell etwas berühren, sich bewegen*; vgl. Altags. strican.
 stripen sw. vb.; *abstreifen, entkleiden*.
 stroien sw. vb.; *vernichten* = destroyen.
 strok sb.; *streich*.
 strong s. strang.
 strueyo sb.; *strauss*, vgl. 118, 11, wo es fälschlich mit *storch* übertragen wird.
 stude s. stede.
 studien sw. vb.; *studieren*.
 stund sb.; *zeit, zeitraum, stunde*.
 a stounde, wie im Mhd. = *einmal*.
 sturde s. stiren.
 stoure s. store.
 sturne s. sterne.
 stout adj.; *kühn, trotzig, stolz, nacker*. Altfr. estout.
 such s. swile.
 sudeakne sb.; *subdiaconus*.
 suede s. sewen.

suffren, soffry sw. vb.; *ertragen, zu-lassen*.
 suld s. sehal.
 sum, some pron.; *irgend ein, mancher*;
 plur. summe, somme, some. sum; *einige*. — som; *einiges, etwas*, z. b. som of nyȝt; *ein teil der nacht*. s. p. 57, 128.
 sumdel, somdel; *etwas, ziemlich, ein gut teil*.
 sumer, somer sb.; *sommer*; *Altags. smor*.
 somerstide sb.; *sommerzeit*.
 sumwhat; *etwas, manches*.
 sunder adv.; *getrennt, verschieden*. — on sundri; *für sich allein, abgesondert*.
 sune, sone, son sb.; *sohn*; *Altags. sunu*.
 sunne, sun, son sb.; *sonne*; *Altags. sunne*.
 sunne s. syn.
 sunnebeem sb.; *sonnenstrahl*.
 sunnenday, sunendey sb.; *sontag*.
 sound adj.; *gesund*.
 soupen, soupi sw. vb.; *zu nacht essen*.
 suriurn sb.; *aufenthalt, wohnort*; vgl. auch soieur; *Altfr. neben vb. sojourner, surjurner, auch surjurner*.
 surplis sb.; *hemd, überwurf*.
 sursaute sb.; *schrecken*, vgl. ann. zu 12, 403.
 sus adv.; *auf, drauf*. vgl. ann. zu 19, 6715.
 sustenen, susteyni, sosteyne, susteyni sw. vb.; *stützen, tragen, halten, unterstützen, erhalten, aufrecht halten, ernähren*.
 sustinance, sustenance, sostinonce sb.; *unterhalt*.
 soupward adv.; *südwärts*.
 swa, swo, suo, zuo, so adv.; *so, in solcher weise*; conj. *wie, als ob, wenn*; swa ... swa; *so ... wie*.

swalewe sb.; *schwalbe*.
 swart adj.; *schwarz*.
 sweyn sb.; *junger mann*.
 swelȝ, zuelȝ sb.; *schlund, gefrässigkeit*.
 swelten st. abl. vb. I; *sterben*.
 swem sb.; *unruhe, trauer*, vgl. ann. zu 1, 391.
 sweord, swerd, suert sb.; *schwert*; *Altags. sweord, swurd, swyrd*.
 sweordlakkyng sb.; *schwertertanz*.
 swepen sw. vb.; *fegen, kehren*.
 swere s. swire.
 sweren, suere, swerien, zuerie st. abl. vb. IV; *schwören, sich verschwören gegen*. Schon *Altags.* kommen auch schwache formen dieses zeitwortes vor.
 swete, swote adj.; *süss*; compar. swetter.
 sweting, sueting sb.; *süsses lieb*.
 swettnes, zuetnesse sb.; *sässigkeit*.
 swenen sb.; *schlaf*; *Altags. swefen*.
 swikedom sb.; *beträgerci*.
 swiken st. abl. vb. V; *aufhören*; *Altangels. swican*.
 swile, swieh, such, soch, zuyeh pron.; *solch*. — adv.; *als ob, als wie*; *Altags. swile, swyle, swele*.
 swine, swynk sb.; *mühe, mühevoller arbeit, anstrengung*.
 swynden st. abl. vb. I; *schwinden, hinschwinden, abnehmen, zu grunde gehen*.
 swynken st. abl. vb. I; *sich anstrengen, abarbeiten*.
 swipe adv.; *geschwind, bald, sehr, recht*.
 swon sb.; *schwan*; *Altags. swon, swon*.
 swot sb.; *schweiss*; *Altags. swāt*.
 swowen st. red. vb.; *tönen, rauschen, einen laut von sich geben, (mit geräusch) hinstürzen*.

T. p. δ.

table sb.; *tafel, damenbret*. — to playe at tables; *damenbret spielen*; vergl. Mhd. zabel.
 tad sb.; *kröte*; *Altags. tade, tädige (So)*.
 tagt s. teehen.
 taile sb.; *schwanz*; *Altags. tægel*.
 taille sb.; *wuchs, gestalt*.
 taken, tokne sb.; *zeichnen*.
 taken st. abl. vb. IV; *nehmen, geben* (vgl. ann. zu 5, 111); praet. tok, tuke, tek; part. taken, tane.
 takp s. teehen.
 takenen, tokenen sw. vb.; *bezeichnen*.
 takning, tokning sb.; *zeichnen*.
 tale sb.; *zahl, zählung, erzählung*.

tam adj.; *zahn*.
 tane = taken.
 tapre sb.; *kerze*; *Altags. tapur*.
 tasyng sb.; *kosten, versuchen*.
 taunen sw. vb.; *zeigen, erklären*, vgl. ann. zu 1, 32.
 tauerne sb.; *kneipe*.
 tauernyer sb.; *kneipbruder*.
 tax sb.; *abgabe, steuer*.
 teehen, token, take sw. vb.; *lehren, unterrichten*; praet. tagte, taght, tauht, teched; *Altags. tæan*.
 teehen = biteehen sw. vb.; *anempfehlen, befehlen*.
 teg s. ten.

tekep s. techen.
 tel sb.; *tadel, verläumdung*, vgl. ann. zu 17, 2219.
 teld praet.; vgl. ann. zu 12, 137.
 teld sb.; *zelt*; Altags. teld; Nengl. tilt.
 tellen sw. vb.; *zählen, erzählen, sagen*.
 — praet. tald, tealde, tolde; part. tald, yteld.
 tem sb.; *nachkommenschaft, volk*; Altags. team.
 tempest sb.; *sturm*.
 temple sb.; *tempel*.
 templer sb.; *tempelherr, tempebrüder*.
 ten st. abl. vb. VI; *ziehen, wandern*; praet. teg; Altags. teon.
 tende zahlw.; *zehnte*; Altags. teoda; Altfries. tianda.
 tene sb.; *bedrängnis, unrecht, unglück, schaden, nachteil*; Altags. teona.
 tenement sb.; *pacht, miete*.
 tenen s. tynen.
 tent sb.; *zelt*.
 teoping sb.; *zehnte, abgabe des zehnten*, vgl. ann. zu 4, 119.
 ter sb.; *tropfen, träne*; plur. teres. tern; Altags. tär.
 terestre adj.; *irdisch*.
 terme sb.; *bestimmte zeit*, vgl. ann. zu 12, 92.
 teþ s. toþ.
 teue = to eue; *abends*.
 þa s. þe.
 þai s. þe.
 þag, thah, þeyh, þauh, þou, þof conj.; *abgleich, wenn auch*; adv. *doch*; Altags. þeah, þeh.
 thayn sb.; *ritter*; Altags. þegen, þegn; Nengl. thane.
 þair posses. pron. der 3. pers.; *ihr*, vgl. auch þe.
 þam s. þe.
 ðan, ðanne, þonne, þenne, þen adv.; *dann, darnach, da*; conj. *als, denn, alsdann, dann, also*.
 þane s. þe.
 thanken sw. vb.; *denken*; Altags. þancian.
 þaplen = þe aplen.
 þar s. þe.
 þar s. þer.
 þareone, þarwith s. þereon, þerwith.
 þat s. þe.
 ðhauen sw. vb.; *dulden, ertragen*, vgl. ann. zu 1, 275.
 þe, þo, ðe, ðe; fem. þeo, þe; neutr. þat, ðat, þet; gen. þes, þare, þes; dat. þon, þare, þon; acc. þane, þone, þa, þo, þat, þet; instr. þe (bei comparat.); *dieser, diese, dieses, der, die, das*; plur. nom. þa, þai, þei, theih, þo, þe; gen. þair, þar, þer; dat. und acc. þam, thaym, theyme. — Instrum. des sing. auch þi. — Ausserdem wird

þe als relativpronomen, wieim Altags. angewant.
 þe nom. des pron. der 2. pers. = þou; vgl. ann. zu 27, 68.
 þe s. þu.
 þeaw, þewe, theye sb.; *sitte*.
 þeg, they s. þag.
 theg sb.; *schenkel*; Altags. þeoh.
 theyme s. þe.
 þemperour, þemperice s. þe emperour, þe emperice.
 ðen st. abl. vb. V; jedoch partie. þowe; *gedeihen, wachsen*; Altags. þeon.
 þenken, þinken, þenche, ðenken sw. vb.; *denken, bedenken*; praet. ðoghte, ðhogte, þouhte, ðowgte; 2. sing. þengstou; Altags. þencan, þencean; Nengl. to think.
 þenne s. ðan.
 þeof, thef, þief sb.; *dieb*; plur. theues und thefes.
 theoffliche adv.; *nach art eines diebes*.
 þeofþe sb.; *diebstahl*.
 þer s. þe.
 þer = þir; 6. 1816.
 þer, þar, þore adv.; *da, dort, wo*; Altags. þar, þar, þer.
 þerafter, ðorafter adv.; *darnach*.
 þerafterward adv.; *darnach*.
 þerate, þrat adv.; *dabei*.
 þerfore adv.; *deshalb, dafür*.
 ðerinne, ðorinne, þrinne adv.; *darinnen*.
 þermid adv.; *damit*.
 thereon, thareone, ðoronne adv.; *darauf*.
 þerof, throf adv.; *daron*.
 þerto adv.; *dahin, dazu*.
 ðerunder adv.; *darnunter*.
 þerwith, þarwith adv.; *dazu*.
 þes = this, sing. und plur.
 thestri sb.; *düsterkeit, dunkel*; Altags. þeöstru.
 þet s. þe.
 ðeden s. ðiden.
 þeu sb.; *diener*; Altags. þeow.
 þewe s. þeaw.
 theweles adj.; *sittendos*.
 thy adv.; *deshalb*, zu þe.
 ði s. ðin.
 thick adj.; *dick*.
 thicken sw. vb.; *sich verdichten*.
 þider adv.; *dahin*.
 þiderward adv.; *dorthin*.
 þief s. þeof.
 þik s. þilk.
 þilde sb.; *geduld*, vgl. ann. zu 127, 11.
 þile, þilke, þule, þulke, þie pron. dem.; *solch*; Altags. þyle; — *derselbe*; Altags. þe ylea.
 þin pron. der 2. pers. sing.; *dein*.
 ðing, ðhing sb.; *ding, sache*; plur. ðinge, þinges.

dinken sw. vb.; *dünken*; praet. *puhte*,
 pozte, *dhughte*; Altags. *pyncan*.
 thinking sb.; *nachdenken*.
 pir s. pis.
 thyrdc zahlw. s. *bridde*.
 pis, thyse, *des*, *dis* demonstr. pron.;
 plur. *piise*, *this*, *des*, *pir*, *per*; *dieser*.
 disternesse, *dhisternesse* sb.; *düster-*
nis, *dunkelheit*.
 diden, *deden* adv.; *von da an*.
 do s. *pe*.
 do adv.; *da*; conj. *da, als* (tempor. und
 causal).
 thof s. *pag*.
 pogh s. *pag*.
 pozt, puht, *puht* sb.; *gedanke*.
 pozte s. *penen* und *dinken*.
 polen sw. vb.; *dulden*.
 ponk sb.; *dank*; Altags. *pane*, *pone*.
 thondurwedre sb.; *donnerwetter*.
 pong sb.; *riemen*, *streifen*.
 dor s. *per*.
 dorafter s. *perafter*.
 dorbuten adv.; *darum*.
 pore zu *parf* oder *dar*; vgl. ann. zu
 3, 134.
 dorfro adv.; *davon*.
 thorn sb.; *dorn*.
 doronne s. *thereone*.
 dorouiles adv.; *unterdes*, *zur gleichen*
zeit.
 poru, porw, thorwgh s. *purz*.
 pornout adv.; *durchaus*.
 pos s. *pus*.
 thost sb.; *mist*; Altags. *post* (Som).
 poper = *pe oper*.
 thrang, throng sb.; *gedränge*.
 thrat = *thereat*.
 drauen sw. vb.; *zwingen*; vgl. ann. zu
 1, 276.
 thraw, prowe sb.; *zeit*, *weile*; Altags.
praz, *prah*. — a *prowe*; *eine zeit lang*.
 pre, preo, dre, *dre* zahlw.; *drei*; Alt-
 ags. *pri*, *preó*, *preó*.
 thredde s. *bridde*.
 thredend zahlw.; *dreizehnte*; Altags.
pretteoda.
 pret sb.; *schare*; Altags. *preal*.
 presteleoe sb.; *drossel*.
 presten, preosten sw. vb.; *stossen*, *drück-*
ken; Altags. *prestan*, Nengl. to *thrust*.
 preten, preti sw. vb.; *drohen*; vgl. ann.
 zu 22, 7; Altags. *preátian*, Nengl. to
threat.
 threty, pretti zahlw.; *dreissig*; Altags.
prétig, *prittig*.
 threting sb.; *drohung*.
 preten sw. vb.; *drohen*; vgl. preten.
 threwen st. red. vb.; *drchen*, *schwin-*
gen, *werfen*; Altags. *prawan*.
 pridde, thyrdc, thredde, thred zahlw.;
dritte; Altags. *pridda*.
 prinne = *perinne*.

thrittene zahlw.; *dreizehn*; Altags.
preótyne.
 throf = *perof*.
 throne sb.; *thron*.
 throng s. *thrang*.
 drosing sb.; *nebel*, *düster*; vgl. ann.
 zu 1, 13.
 prote sb.; *kehle*.
 pu, du, pou, *du* pron. der 2. pers. sing.;
du; gen. *pin*, dat. u. acc. *pe*.
 pouht s. *penken*, *dinken*.
 pulk s. *pile*.
 purf = *purg*, vgl. ann. zu 3, 63.
 purz, thurgh, thourz, *durz*, *purf* praep.;
durch; Altags. *purh*.
 thurst sb.; *durst*.
 durte zu *darf*, vgl. ann. zu 1, 234 und
 zu 3, 134. Der sing. *parf* ist aus un-
 serm lesebuche nicht zu belegen.
 pus, pous, pos, *disse* adv.; *so*.
 pusend, pousend zahlw.; *tausend*.
 pouth = *puht* s. *pozt*.
 tid, tyde sb.; *zeit*.
 tiden sw. vb.; *geschehen*, *zustossen*
 und (= *betiden*) *gekommen*.
 tiding, typing sb.; *zeitung*, *nachricht*.
 tight adj.; *dicht*; vgl. ann. zu 12, 5.
 tyk sb.; *schaftslaus*, *laus*.
 til, tille praep.; *bis zu*, Nordengl. ganz
 wie to gebraucht; conj. *bis dass* (häufig
 auch *til pat*), *so lange als*, *während*
 (z. b. 12, 162).
 tilen, fillen sw. vb.; *wonach streben*,
arbeiten, *sich mühen*, *erlangen*, *errei-*
chen, *erwerben*; von ländern: *sich er-*
strecken; Altags. *tilian*, *tilgan*, *teolian*.
 time sb.; *zeit*; vgl. auch ann. zu 12,
 92. — *pe fift* *tyme*; *das fünfte mal*.
 tymmoyng sb.; *augenblick*, *kurze*
zeit.
 tyn sb.; *zinn*.
 tyuen, tenen sw. vb.; *bewurhigen*, *be-*
lástigen, *stören*, *zu grunde richten*, *ver-*
lieren, vgl. ann. zu 26, 4.
 tis = *des*.
 tite adv.; *zeitig*, *schnell*, *artig*.
 tipen sw. vb.; *zugeben*, *gestatten*.
 tiping s. *tiding*.
 to praep.; *zu*, *bis zu*, *nach*, *für*; adv.;
hizu, *auch*. — to and fro; *ab und zu*.
 to zahlw. s. *twel*.
 to sb.; *zehe*; Altags. *tá*.
 tobeten st. red. vb.; *zerschlagen*.
 tobersten st. abl. vb. I; *zerhersten*.
 tobrennen sw. vb.; *verbrennen*.
 tocleuen st. abl. vb.; *zerspalten*, *zer-*
brechen, *zerbersten*.
 todaschen sw. vb.; *zerschmettern*.
 todelen sw. vb.; *zerteilen*, *teilen*; und
 vgl. auch ann. zu 17, 2099.
 todragen, todrawe st. abl. vb. IV; *zer-*
reissen, *foltern*, *martern*.
 toflight sb.; *zuflucht*.

tofore praep.; *vor*.
 toforeniseide adj.; *vorbesagt, vorge-*
nannt.
 togadere, togedere, togyder adv.; *zu-*
sammen; Altags. togadere, Nengl. to-
 gether.
 tognowen st. abl. vb. IV; *zerkauen*,
zerfressen; Altags. zṡagān; Nengl. to
 gnaw.
 tohewen st. red. vb.; *zerhauen*.
 tokenen, tokning s. takenen, takning.
 tol sb.; *zoll, abgabe*.
 told s. tellan.
 tolyvren sw. vb.; *überliefern*.
 tollen sw. vb.; *nehmen, wegnehmen*;
 Altfr. tollir, toldre.
 tomorwen adv.; *morgen*.
 tonge s. tunge.
 top sb.; *scheitel, kopf, spitze*.
 torenden sw. vb.; *zerstückeln, zerreis-*
sen.
 torment, tormenten s. turment, tur-
 menten.
 tornen s. turnen.
 toshruden sw. vb.; *bekleiden*.
 toten sw. vb.; *schen, lügen*, vgl. 17,
 2106; Altags. totian (lō), Nengl. to
 toot.
 toteren st. abl. vb. II; *zerschmettern*,
vernichten.
 toper = oṡer, in der verbindung ꝑe
 toper.
 towaylle sb.; *handtuch*; vgl. ann. zu
 5, 172.
 toward adj.; *zukünftig, bevorstehend*;
 praep.; *gegen, gegenüber von*.
 towgh adj.; *schwer, schwierig*; vgl.
 ann. zu 19, 6592.
 trace sb.; *spur*.
 traye sb.; *plage, beunruhigung, ver-*
druss.
 trayne sb.; *gang, fortgang, zug*,
marsch.
 traison, treson sb.; *verrat*.
 traitour sb.; *verräter*.
 travayle sb.; *arbeit*.
 traveylen sw. vb.; *arbeiten, sich an-*
strengen, abmühen.
 treye sb.; *betrübnis, kummer*; Altags.
 treza.
 tremble sw. vb.; *zittern*.

tree, tre sb.; *baum*; plur. tren, tres.
 treowe, trewe sb.; *treue, bürgschaft,*
vertrag.
 treowþe, treuth sb.; *treue*; Altags.
 treowð, Nengl. truth.
 treson s. traison.
 tresor sb.; *schatz*.
 trespas sb.; *fehltritt, vergehen*.
 tresten s. trusten.
 treuly adv.; *treulich*.
 treuth s. treowþe.
 tricherie sb.; *verrat*.
 tryen sw. vb.; *versuchen, untersuchen,*
prüfen.
 troden sw. vb.; *nachspüren, erfors-*
chen, erfahren.
 troken sw. vb.; *vermindert werden*,
zu grunde gehen; vgl. ann. zu 1, 105.
 tronchon sb.; *splitter, lanzensplitter*;
 Altfr. tronçon, tronchon.
 trone sb.; *thron*.
 trowen sw. vb.; *trauen, glauben, mei-*
nen; Altags. treowan.
 truifle sb.; *scherz, spass*; Nengl. trille.
 trusten, tresten sw. vb.; *trauen, ver-*
trauen.
 tou = þu.
 tuderen sw. vb.; *gehören, hervorbrin-*
gen, fruchtbar sein; vgl. ann. zu 1,
 164.
 tumble sb.; *grab*.
 tun, toum sb.; *stat*.
 tauge, tonge sb.; *zunge, sprache*.
 tur sb.; *turm*.
 tourment, torment sb.; *qual, folter*;
 plur. tourmentz.
 turmenten, tormenten, turmenti sw.
 vb.; *quälen, foltern*.
 turn sb.; *ungang, lauf, flug*.
 turnen, torne sw. vb.; *drehen, wen-*
den, sich bewegen, gehen, umkehren,
ändern, sich umkehren, zurückkehren,
sich wenden, kehren zu, bekehren.
 twei, twei, twa, two, tuo zahlw.; *zwei*;
 Altags. twegen, twā. — intyn adv.;
entzwei.
 twelf, melf zahlw.; *zwölf*.
 twelfte zahlw.; *zwölfte*; Altags. tweltda.
 twen praep. = bitwen; *zwischen*.
 twenti, tienti zahlw.; *zwanzig*; Alt-
 ags. twentig.

U.

uch s. ahe.
 ugly adj.; *hässlich, garstig*.
 ulpe sb.; *nebenform zu elde; alter*.
 ungifen st. abl. vb. III; *angehen*.
 unmlappen sw. vb.; *unwickeln, unge-*
ben.
 umwhile adv.; *bisweilen*.
 un s. an.

unblendid adj.; *nicht geblendet, nicht*
verdunkelt, hell.
 unbured adj.; *unbegraben*.
 unbuxumhed sb.; *unbegrüsslichkeit, un-*
gehorsam.
 uncesteyn adj.; *unbestimmt, unsicher*.
 unekastely adv.; *unkeusch*.
 unelene, onelene adj.; *unrein*.

under, undir, undur, onder praep.; *unter*. — adv. *darunter, unten*.
 underandnes sb.; *unschädlichkeit, unschuld*.
 underfangen, underfonge st. red. vb.; *übernehmen, an sich nehmen*.
 undergungythy st. undergan st. red. vb.; *an etwas herangehen, wohin rücken, gehen*.
 undergiten st. abl. vb. III; *erfahren, vernehmen*; part. lautet auch *giten*.
 understanden, undirstonde, onderstande st. abl. vb. IV; *verstehen, vernehmen, meinen*.
 undirstandyn, onderstanding sb.; *verstand, vernunft*.
 undo, ondo sw. vb.; *aufthun, eröffnen, erklären*.
 unelde sb.; *hohes alter*, nur pag. 11, v. 47.
 unepe, unepes, unnethe, unnethes, oncape adv.; *nicht leicht, schwerlich, kaum*.
 ungod adj.; *schlecht, böse*.
 unkynde adj.; *unnatürlich, lieblos*.
 unlähfulliche adv.; *ungesetzlich*.
 unlik adj.; *ungleich, unähnlich*.
 unlken, onlonke, onlowke st. abl. vb. VI; *aufschliessen, erschliessen, erklären*.
 unmylde adj.; *wild, unnütz*.
 unnen praeteritopraes. vb.; praes. an, unnen; praet. upe; *gönnen, gestatten, wünschen*.
 unnethe s. unethes.
 unpayen, onpaye sw. vb.; *unzufrieden machen, beunruhigen, beleidigen*.
 unperfit, unperlite adj.; *unvollkommen*; Lat. imperfectus.
 unrigt sb.; *unrecht*.
 unryghtwysely adv.; *unrechter weise*.
 unrightwisnes, unrightwisnesse sb.; *ungerechtigkeit*.
 unsel sb.; *unglück, unseligkeit*. — on unsele; *unglücklich, unselig*.
 unsemely adj.; *ungestaltet, unscheinbar*.
 unskil sb.; *unklugheit, torheit*.
 unþonk sb.; *undank*. — myn unþonkes; *gegen meinen willen*; vgl. I, 102.
 unto praep.; *zu, nach*.
 unwele sb.; *ohnmacht, schwäche*.
 unwelede adj.; *schwach, hilflos*.
 unwenmed adj.; *unbefleckt*.
 unwywvely adv.; *unweiblich, unsauft*; s. amm. zu 19, 6711.
 unworth, oneworth adj.; *unwürdig*.

up, ope praep.; *auf*. — adv. *aufwärts, drauf, oben*.
 upbreiden st. abl. vb.; *Altags. der I. klasse angehörig; Altengl. vielfach sw. conjugiert; vorerfassen einem etwas, tadeln*.
 upcallen sw. vb.; *aufrufen*.
 uphalden, upholde st. red. vb.; *aufrethhalten, erhalten*.
 upheven st. abl. vb. IV; *erheben, aufheben, sich erheben*.
 upon, upo, opon, opän, apon praep.; *auf; an; Altags. upon*.
 uprygt, oprigt adv.; *aufrecht*.
 uprisen st. abl. vb. V; *aufstehen, auf-erstehen*.
 uprist sb.; *auf-erstehung*.
 upstanden st. abl. vb. IV; *aufstehen, in die höhe stehen*.
 uptaken st. abl. vb. IV; *aufnehmen aufwärts nehmen*.
 uptane = uptaken, vgl. amm. zu 6, 5141.
 upward adv.; *aufwärts*.
 ur, owr, oure pron. poss. der I. pers. plur.; *unsere*.
 urnep s. rennen.
 urpe s. erpe.
 urþlich s. erþly.
 us, ous s. we.
 us sb.; *gebrauch, geuuss*.
 usage sb.; *gebrauch*.
 usen sw. vb.; *gebrauchen, anwenden*.
 usselven, uns selbst; vgl. amm. zu 29, 23.
 ut, out, owte adv.; *aus, heraus, hinaus*.
 out of; *über ... hinaus*, z. b. out of mesure; *über das rechte mass, übermässig*.
 utehesen, outhese st. abl. vb. VI; *auswählen*.
 outcome sb.; *ausgang, herauskommen*.
 utdriven, outdryve st. abl. vb. V; *aus-treiben*.
 ouden adv.; *aussen*. — fra ouden; *von aussen, ausserhalb*, pag. 10 v. 33.
 utenladde sb.; *fremdling*; vgl. amm. zu 17, 2153.
 utga, outga st. red. vb.; *ausgehen*; praet. neben outgeng, ontyhode.
 outyhode s. utga.
 uttaken, outake st. abl. vb. IV; *herausnehmen, ausnehmen, entweissen*. — davon: outtaken, outtak; *ausgenommen*.
 uter adj.; *äusserste*.
 uuel s. iuel.

V.

(Die mit V geschriebenen wörter Germanischer abkunft suche man unter F.)

vayn, veyn adj.; *eitel, nichtig, vergeblich*. | vale, valey sb.; *tal*; Altfr. val, valec. | vanyte sb.; *eitelkeit*.

vauntward sb.; *avantgarde, vortrab*;
vgl. ann. zu 12, 325.
veyn s. vain.
vengeance sb.; *rache*.
vengen sw. vb.; *rächen*.
veniel adj.; *erlaubt, zulässig, verzeih-
lich*; vgl. ann. zu 6, 1880.
venym sb.; *gift*; Altfr. venim, venin.
verray adj.; *wahr, wahrhaftig*; Altfr.
verai, vrai.
verrement adv.; *wahrhaftig, wahrlich*.
vertu, irtu sb.; *kraft, macht, tugend*;
plur. vertuz; Altfr. vertut, vertu.

vertuous adj.; *tüchtig, tapfer*.
vessel, fessel sb.; *gefäß*; Altfr. vais-
sel, vessel.
vyage sb.; *reise, weg*.
vieary sb.; *vikar*.
vice sb.; *übel, laster*.
victorie sb.; *sieg*.
vilanye sb.; *arglist*.
vile adv.; *niedrig, gemein*.
vilenie sb.; *schurkerei*.
vyly, villiche adv.; *niederträchtig, elend*.
irtu s. vertu.
voys sb.; *stimme, ton, gesang*.

W.

wa, woa, wo sb.; *weh, schmerz, trauer,
unglück*.
wai s. wei.
wailen sw. vb.; *jammern*.
wayn sb.; *wagen*; Alltags. wāgn.
wayte sb.; *wächter, wache*; Altfr. gaitte,
waite.
wayten sw. vb.; *aufpassen, aufklarn,
aufwarten*; Altfr. gaitier, gaiter.
wake sb.; *wache*.
waken st. abl. vb. IV; *sich erheben, er-
wachen*.
waken sw. vb.; *erwecken, aufwecken,
wachen*.
waknen, wakene, waknie sw. vb.;
*wachmachen, erwecken, erregen, er-
wachen*.
waki s. walken.
wal sb.; *wall*; plur. walles; Alltags.
weall, weal.
wald s. wile.
wald, wold sb.; *gewalt*.
walken, waki sw. vb.; *einhergehen,
spazieren*; Neugl. to walk.
walken s. walken.
wallen st. red. vb.; *wallen, sieden*.
wambe, woube sb.; *bauch, leib*; Alt-
ags. wamb.
wan, wanne s. whanne.
wan, won adj.; *bleich, farblos*.
wanien, wanen sw. vb.; *abnehmen, zu
grunde gehen*; Alltags. wanian, wo-
nian.
wanten sw. vb.; *fehlen, mangeln*;
Alm. wanta.
wappen sw. vb.; *schlagen*; Neugl. sb.
wap u. vb. to whap.
war s. was.
war adj.; *gewahr*.
warant sb.; *bürge, gewährsmann,
schutz*; Altfr. garant, guarant, warant.
waraunten sw. vb.; *verbürgen, recht-
fertigen*; Altfr. garantir, garauter,
warantir.
ward sb.; *hut, obhut, gewahrsam, be-
wahrung, aufsicht, pflege*.

wardeyn sb.; *wächter, aufseher, be-
fehlshaber*; Altfr. gardein; Neugl.
warden.
warden sw. vb.; *wachen, bewachen*;
Alltags. weardian.
wardes adv.; *-wärts, nach — hin*.
wareby s. wharby.
waren sw. vb.; *schützen, hüten*.
wareson, warisom sb.; *sicherheit, ge-
sicherte lage*.
warinne s. wharinne.
warnen sw. vb.; *warnen, ermahnen*;
Alltags. wearnian. — Ps. 70, 6 übersetzt
warned Lat. munimur.
was praet. zu ben; sing. was, wes,
wasse, war; plur. weren, were, weore,
ware, war, woren, worn; conj. were,
wer, ware, wore.
was s. wha.
waschen, wosshe st. abl. vb. IV; *wa-
schen*; praet. wosch, wes, auch sw.
wesschte; Alltags. wascan.
wasseyl, wesseyl; *ausruf beim trin-
ken: wol bekomms, prosit*; vgl. ann.
zu pag. 150, 116 und zu 17, 2098.
waste adj.; *wüst*; Alltags. wëste; Altfr.
gast, waste; Neugl. waste.
wasten sw. vb.; *vernichten, zerstören*;
Altfr. guaster, gaster.
wat = what s. wha.
water, watter, weter sb.; *wasser*.
wax sb.; *wachs, junge saat*, vgl. ann.
zu 13, 38.
waxen st. abl. vb. IV; *wachsen, wer-
den*; praet. wax, wax.
wde = wude, wode.
we, wo pron. der 1. pers. plur.; *wir*;
gen. ure, oure, our; dat. u. acc. us,
ous, hus.
wech s. whilk.
wed sb.; *pfand*.
wede sb.; *gewand, kleid*; wāde, —
wede auch pluralisch gebraucht: *klei-
der*.
wedden sw. vb.; *heiraten*.
weder sb.; *wetter*.

wey, way sb.; *weg*; Altags. *weg*. —
 alle weis adv.; *allerwegs*.
 wey = away, vgl. ann. zu 5, 7.
 wel, wele adv.; *wol, gut*; Altags. *wel*,
well.
 welden, wolden sw. vb.; *walten, her-*
sehen, beherrschen, verwaltten, über-
wältigen, bewältigen, vgl. ann. zu
 1, 255.
 wele = wile, s. while.
 wele, weole sb.; *wol, glück*; Altags.
wela, weola.
 welle sb.; *quelle, wasser*; Altags. *well*,
wella.
 wem sb.; *flecken*; Altags. *wam, wom*.
 wen, wene sb.; *gerücht, erzählung*, vgl.
 ann. zu 1, 73.
 wenche sb.; *mädchen*, vgl. 3, 77.
 wenden, wonde (16, 20) sw. vb.; *wen-*
den, abwenden, zuwenden, ändern,
sich wenden, sich umherwälzen, sich
beugen, gehen, sich abwenden, ab-
stehen von etwas.
 wene adj.; *schön*, vgl. ann. zu 13, 31.
 wenen sw. vb.; *wähnen, glauben*.
 weng s. wing.
 wenne s. whanne.
 went sb.; *gang, lauf, flug*.
 weole s. wele.
 weore s. was.
 weorryour s. werrour.
 wepen st. red. vb.; *weinen*; auch schon
 schwach conj.
 weping sb.; *weinen*.
 werche s. wirken.
 werd s. werld.
 were sb.; *mann*; Altags. *wer*.
 were s. was.
 wery adj.; *müde, matt*; Altags. *wëriz*.
 werien, wery sw. vb.; *wehren, abweh-*
ren, beschützen, verteidigen.
 weryen sw. vb.; *verfluchen*; Altags.
wergian.
 werk, work sb.; *werk, arbeit*; Altags.
weore, wore, were.
 world, wordle, werd sb.; *welt*; Altags.
weoruld, weorold, worold, world.
 wernen sw. vb.; *zurückweisen, abwei-*
sen, vgl. 8, 22.
 werre, were sb.; *tumult, streit, krieg*.
 werrien, worrie sw. vb.; *bedrängen,*
kämpfen, bekämpfen.
 werrour, weorryour sb.; *krieger,*
kämpfer; Altfr. *guerreinr, guerreur*.
 wersien sw. vb.; *beeinträchtigen*.
 wersixe, s. ann. zu 5, 33.
 werporu s. whereporn.
 wesseyl s. wasseyl.
 wesseylen sw. vb.; *trinken, bechern*,
 vgl. ann. zu 17, 2098.
 wessen = wissen; *wunschen*.
 west sb.; *westen*.
 west adv.; *im westen, westlich*.

weter s. water.
 weper s. wheper.
 weven sw. vb.; *schwingen, drehen,*
durch schwertschlag abhauen, vgl. 18,
 3807.
 wha, who, huo, quo, wo; neutr. *what*,
whet, huet, quat, wat; fragepron. *wer*,
was, auch relativ gebraucht und indef.
wer auch, wer immer. — gen. *whas*,
 whose, was, wos; dat. n. acc. *wham*;
 instrum. *hu, hou, hwi, why* (Nengl.
 how und why); Altags. *hwa, hwæt*.
 whanne, quanne, wenne, whan, quan,
 wan, when conj.; temp. *wann, sobald*
als, da; caus. *da, weil*. — frag. adv.
wann; Altags. *hwanne, hwonne*.
 whanne, wanne frag. adv.; *woher*;
 Altags. *hwanan, hwanou*.
 whar, whore, huere, quor, where frag.
 adv.; *wo und indef. irgendwo*; Altags.
hwar, hwar.
 wharof adv.; *woron*.
 wharepurz, wherepurz, wherpurf adv.;
wodurch.
 what, huet interj.; *traun, wahrlich*;
 Altags. *hwæt*.
 whatsoenere, quatsoenere ind. pron.;
was immer.
 whel sb.; *rad*; Altags. *hweöl*.
 when s. whanne.
 wherpurf s. wharepurz.
 whethen adv.; *woher*.
 whether, queder conj.; *ob*; whether
 ... or; *ob ... oder ob*.
 whi adv.; *warum*, vgl. wha. — interj.
ei, ach.
 which s. whilk.
 whider, wyder adv.; *wahin*.
 whyle, wyle, wule sb.; *weile, zeit*;
 Altags. *hwil*. — conj.; *so lange als,*
während. — adv. *damals, einst*, auch
whylom, wylom; einst; Altags. *hwi-*
lm.
 whilk, qwile, qwele, hnich, wuch, wech;
 frag. n. relat. pron. *welcher*; Altags.
hwile, hwele, hwyle.
 whit adj.; *weiss*; Altags. *hwit*.
 whyte sb.; *weizen*; Altags. *hwite*.
 whitsonenday sb.; *weisse sonntag*.
 who s. wha.
 wieche sb.; *hecke*; Altags. *wiece*.
 wicke, wikke adj.; *schlecht*.
 wid adj.; *weit*; adv. *wide, wide; weit*.
 wid s. wip.
 wyl sb.; *weib, cheureib*.
 wigt, wyht adj.; *gewichtig, tapfer,*
stark, flink, schnell (vgl. 22, 36).
 wygt sb.; *druck, gewicht*.
 wyghthede sb.; *tapferkeit*.
 wyke, woke sb.; *woche*; Altags. *wuce*.
 wyke sb.; *amt*.
 wikednesse sb.; *arg, bosheit*.
 wiknes sb.; *unrecht, schlechtigkeit*.

wikked adj.; *schlecht, hoshaft*.
 wild adj.; *wild*.
 wile, wille, wole, wule; *will*; plur. willeþ, wolleþ, willen, wile; praet. wilde, wolde, wald.
 wille, wil, wolle sb.; *wille, willkär*.
 willien sw. vb.; *wünschen, verlangen*.
 winman, wynnmon, womman sb.; *frau, weib*; Altags. wifman, wifmon.
 wyn sb.; *wein*; Altags. win.
 win sb.; *streit*; Altags. win.
 wind sb.; *wind*.
 wing, weng sb.; *schwinge, flügel*.
 wynken sw. vb.; *zwinken, blinzeln*; Altags. wynian.
 winnen st. abl. vb. I; *gewinnen, erobern, an sich nehmen, überwinden*.
 wynn = winden; *sich hinweg wenden, fliehen*.
 winter sb.; *winter, jahr*.
 wynterwo sb.; *winterweh*.
 wipen sw. vb.; *wischen, abwischen*.
 wirken, werche, wurchen, worche sw. vb.; *wirken, tun, arbeiten, machen, bereiten*; praet. worhte, wrochte, wrouchte; part. wrogt, wrougt, ywraht, wriht; Altags. wyrean, weorecan, werean.
 wirean.
 wirking sb.; *wirkung*.
 wirm, worm, wrim sb.; *wurm, schlange, gewürm*; Altags. wirm, weorm.
 wirschip sb.; *ehre, würde*; Altags. weorðseipe, wyrdseipe; vgl. auch wurd.
 wirschipen sw. vb.; *würdigen, ehren*.
 wis adj.; *weise, klug*.
 wisdom, wisdome sb.; *weisheit*.
 wise sb.; *weise, art*.
 wislike adv.; *gewislich, sicher*; Altags. wislice.
 wissen, wessen = wischen sw. vb.; *wünschen*; Altags. wýscan, wiscan.
 wysen sw. vb.; *weisen, zeigen*; Altags. wisian.
 wiste s. wost.
 wit, witt sb.; *witz, verstand*.
 witen, wytte s. wot.
 witer, witter adj.; *weise, verständig*; Alm. vitr.
 witerli, witterli adv.; *sicherlich*.
 witiien, wytie sw. vb.; *hüten, bewachen*.
 witenen sw. vb.; *bezeugen*; Alm. vitna.
 witnes, witisne sb.; *zeugniß*.
 wip, wid, wit praep.; *wider, gegen, mit, bei*.
 withal adv.; *zugleich, durchaus*. Häufig ist es nur flectwort.
 wyþdrazen, wiþdrawe st. abl. vb. IV; *entziehen, sich entziehen, enteilen*.
 wiðin praep.; *innerhalb, in*.
 wipinne adv.; *drinnen*.
 wiþout, wythowten praep.; *ohne, ausserhalb von*; adv. ebenso; *aussen, ausserlich*.

withsegge, wiþsiggen sw. vb.; *widersprechen*.
 withsetten sw. vb.; *sich widersetzen, entgegenstellen, den weg verlegen*.
 withsigging, wiþzigging sb.; *widerspruch*.
 withstanden st. abl. vb. IV; *widerstehen*.
 withtaken st. abl. vb. IV; *tadeln*; vgl. ann. pag. 176, II, 9.
 wlyten st. abl. vb. V; *sehen, blicken*.
 wlong adj.; *reich, stuttlich*; Altags. wlane, wlone.
 wo s. wa.
 wo s. wha.
 wod adj.; *wütend, toll, rasend, wahnsinnig*.
 wode, wde, wod sb.; *gehölz, wald*; Altags. wudu.
 woderone sb.; *waldmeister*; vgl. ann. zu 22, 9.
 wodeward sb.; *waldhüter*.
 woyden sw. vb.; *räumen*; Altfr. vuidier, voidier.
 woke s. wyke.
 wold s. wald.
 wolde s. wile.
 wolf sb.; *wolf*; Altags. wulf.
 wolken, wolkne, walken; plur. walken, walknes; *wolken*; Altags. wolcen.
 wolle sb.; *wolle*.
 wolle s. wille.
 wolleþ s. wile.
 wombe s. wambe.
 womman s. wimman.
 won sb.; *was einem zu teile wird; gewinn, ertrag, fülle, schicksal*; vgl. ann. zu pag. 147, 17 und zu 25, 8.
 won adj.; *farblos, bleich*; Altags. wan, won.
 wonden s. wunden.
 wonder, wondrien s. wunder, wundrien.
 wondred sb.; *torheit*; vgl. ann. zu 13, 31.
 wone sb.; *gewohnheit*; Altags. gewuna.
 wone adj.; *gewohnt*; Altags. gewune.
 wonen, wonye s. wunen, winye.
 wonge sb.; *wange*.
 wonian sw. vb.; *weinen*; Altags. wānian.
 wonying sb.; *wohnen, wohnung*.
 woning sb.; *trähsal, weinen*.
 wonten s. wanten.
 word, wort; *wort*; plur. worden, worde, wordes.
 wore sb.; *wehr, mühlenteich*; vgl. ann. zu 21, 30.
 wore = were s. was.
 worhliche s. wurahliche.
 worm s. wirm.
 worn = weren s. was.

worse adj. u. adv.; *weher, übler*; Altags. *wyrsa* u. adv. *wyrs*.
 worssipliche adv.; *würdig*; vgl. auch *wirschip*.
 worst; vgl. ann. zu 3, 62.
 wort s. word.
 worp, worpi s. werpen, wurpien.
 worpnesse sb.; *chre, würdigung*.
 wot praeteritopraes. vb.; *weiss*; 2. sing. wost; plur. witen, witeþ, wyet; inf. wite, witte, wit, iwite.
 wowe sb.; *wand*; Altags. *wag, wahl, wæg*.
 wowen sw. vb.; *sich regen*; vgl. ann. zu 22, 31.
 wowen sw. vb.; *werben, heiraten*; vgl. ann. zu 22, 19.
 wowgh sb.; *unrecht*; vgl. ann. zu 18, 4026.
 wowing sb.; *wehklage*.
 wrappen sw. vb.; *einhiüllen, einschliessen*; vgl. ann. zu 19, 6891.
 wreccen sw. vb.; *erwecken, auferwecken*; Altags. *wreccan*; praet. *wroete*.
 wreeful adj.; *nichtswürdig*.
 wrechidnes sb.; *schlechtigkeit*.
 wreken st. abl. vb. III, mit übergang in die II; *rächen*; part. wreken, wroken.
 wreon st. abl. vb. VI, *decken, bedecken*.
 wrethe sb.; *zorn*; Altags. *wræddo*.
 wrethful adj.; *zornig*.
 wrepien sw. vb.; *erzürnen, zornig werden, zürnen*.
 wretyn s. writen.
 wriht s. wirken.

wrim s. wirm.
 writ, wrytte sb.; *schrift*.
 writen st. abl. vb. V; *schreiben*.
 wroete s. wrechen.
 wroght s. wirken.
 wrong sb.; *unrecht*.
 wrongful adj.; *voll unrecht, ungerecht*.
 wroþ adj.; *zornig*.
 wule s. wile.
 wound adj.; *wund*.
 wounde sb.; *wunde*; Altags. *wund*.
 wunden, wonden sw. vb.; *verwunden*.
 wonder, wonder, wondre sb.; *wunder*; *übel, weh, unglück*; vgl. ann. zu 1, 69.
 wonderproud adj.; *wunderbar stolz*.
 wundyrwel adv.; *wunderbar wol, gut*.
 wundren, wondri sw. vb.; *wundern, sich wundern*; praet. *wondrede, wondyrde*.
 wunen, wone, wonye, won sw. vb.; *wohnen, sein, dasein, leben; sich gewöhnen*.
 wunnes sb.; *wonne*; Altags. *wyn, wunn*.
 wurde sb.; vgl. ann. zu 19, 7108.
 wurhliche, worhliche adj.; *köstlich, prächtig*; vgl. ann. zu 25, 8.
 wurt sb.; *wurzel*.
 wurd, worþ, worthe, werthe adj.; *wert*; Altags. *weorð, wurd*.
 wurpi, worpi adj.; *würdig*.
 wurden, worpe st. abl. vb. I; *werden*; praet. *wurd* pl. *wurden*; Altags. *weorðan, wurðan*.
 wurdien, wordie sw. vb.; *würdigen, ehren*.
 wurdig sb.; *verehrung, chre, glanz*.

Y.

s. I. und G. 3.

Z.

Anlautendes Z, das sich nur im Kentdialekte in Germanischen wörtern findet, siehe man unter S.

Altenglisches lesebuch.

Zum gebrauch bei vorlesungen und zum selbstunterricht

herausgegeben

VON

Richard Paul Wülker.

2. teil,

die zeit von 1350 — 1500 umfassend.

1. abteilung:

texte und anmerkungen.



Halle a S.

Max Niemeyer.

1879.

Inhalt.

POETISCHER THEIL.

I. Gedichte geistlichen inhalts und heiligenleben.

	pag.
1. Die sieben busspsalmen.	
Psalm 129	1
Psalm 142	3
2. Oratio magistri de Castre	5
3. Lied an die jungfrau	7
4. Marienlied	7
5. Lied auf Adam	8
6. Geber für den könig	8
7. Gott sende uns geduld in unserm alter	10
8. Nichtigkeit der welt	12
9. Die welt ist falsch und nichtig	14
10. Leben der Elisabeth	15
11. Vision des Tundalus	17
12. Owayne miles	22

II. Didaktische und allegorische dichtungen.

13. Patience	27
14. Gesichte Williams, Peter den pflüger betreffend	29
15. John Gowers confessio amantis	36
16. Thomas Hocceve de regimine principum	47
17. La male regle de Hocceve	53
18. Uebersetzung der consolatio philosophiae.	
1. stück	56
2. stück	58

III. Geschichtliche dichtungen und chroniken.

19. John Barbours geschichte des Bruce	60
20. Andreas von Wintowns Schottische chronik	69
21. Hardings chronik.	
1. stück	73
2. stück	75

IV. Romantische dichtungen.

22. Geschichte des Wilhelm von Palerne	76
23. Die zerstörung von Troia.	
The XXXI boke	80
The XXXIII boke	82
24. Geoffrey Chaucers Canterbury-geschichten.	
The Squeres tale	88
25. Geoffrey Chaucers Troylus und Cryseyde	102
26. John Lidgates geschichte von Theben	105
27. Arthurs tod	109
28. Lancelot vom see	115

V. Lyrische dichtungen.

	pag.
29. Chaucer zugeschriebne sprüche	118
30. Rondels, Chaucer zugeschrieben	118
31. Virelai, vielleicht von Chaucer	119
32. Das goldne zeitalter	120
33. Rätselgedicht	122
34. Gedichte Karls von Orleans	122
35. Parlament der liebe	124
36. Die mitleidlose schöne	126

VI. Dramatische dichtungen.

37. Coventry-mysterien	130
38. Chesterspiele	136

PROSAISCHER THEIL.

VII. Geistliche stücke und heiligenleben.

39. Bibelübersetzung von Hereford und Purvey. Doppelttext des Ecclesiastes	144
40. John Wycliffes bibelübersetzung. Markusevangelium	166
41. Geoffrey Chaucers Canterbury-geschichten. The Persones Tale	174
42. Geschichte der drei könige	185

VIII. Didaktische prosa.

43. Chaucers übersetzung des Boetius. 1. stück	188
2. stück	189
44. Zwiegespräch eines Oxforder lehrers	191
45. Buch des ritters von La Tour-Landry	194

IX. Geschichtliche und geographische prosa.

46. John Maundevilles reisen	200
47. John Trevisas übersetzung des Polychronicon	205
48. Spätere übersetzung des Polychronicon	209
49. Capgraves chronik von England	211

X. Romantische prosa.

50. Geschichte Merlins	215
----------------------------------	-----

Anmerkungen.

Zur Dichtung	225
Zur Prosa	289
Erklärung der gebrauchten abkürzungen	317

1. GEDICHTE GEISTLICHEN INHALTES UND HEILIGENLEBEN.

1. Die sieben busspsalmen.

Sloane Ms. 1853 und Harl. Ms. 1704. — 1414 gedichtet.

Psalm 129.

26^a. *De profundis clamaui ad te, Domine! Domine! exaudi uocem meam!*

To þe, lord, I calle and cry
Fro the depe dale of sorow,
Here my voys gracyously
And schelde me fro in all woe.

5 I preye for me and many moe,
That ben in peyne and mowe *not flee*,
To dredfull dome whan we should goe:
Ne reminiscaris, domine!

Fiant aures tue intendentes in uocem deprecationis mee.
Bowe thin erys hyderward

10 And here my prayerys, whan I haue nede:
Of mercy thou were neuere so hard,
þi grace thou woldyst neuer man forbede,
That wolde be sory of his mysdede,
Thi mercy is redyere þan he,

15 Hym thar no more, but speke and spede
Of *Ne reminiscaris, domine!*

Si iniquitates observaveris, Domine, domine, quis sustinebit?

26^b. ȝyf thou woldyst venge the anon,
Whan we haue synned and no thyng spare,
Oure lyif in erthe schulde sone be gon,

20 Oure merthe schulde turne to sorwe and care,
Thi rygtywysnes wolde vs furfare,
We durst nogt hyde, we myȝte nogt fle,
Thann schulde many on be ful bare
Of *Ne reminiscaris, domine.*

Quia apud te propitiatio est: et propter legem tuam sustinui te, domine.

- 25 A law of mereye thou hast gyuen
 To hym, that wyll no synnes hyde,
 But clenly to a preest be schryuen,
 And leue rebellyoun and his pryde.
 Thi mercy is bothe long and wyde,
 30 per of alle men han gret plente,
 That wyll nogt lese ne caste asyde
Ne reminiscaris, domine.

Sustinuit anima mea in verbo ejus: speravit anima mea in domino.

- I am in hope of thi beheste,
 Thi woordys fully I beleue,
 27^a. That thou wylt saue bothe most and leste,
 36 pat wylfully the wyl nogt greue.
 There is no man, that may myscheue,
 Whyll thou of merey art so fre,
 With sorwefull herte gyf he wyll meneu.
 40 *Ne reminiscaris, domine.*

A custodia matutina usque ad noctem speret Israel in domino.

- I truste fully thou wylt me kepe
 Fro all myscheef bothe day and nygt,
 Wher so euere I wake or slepe,
 Wyth me is euere an aungyl brygt;
 45 Thowg he apere nogt to my lygt,
 Ful tendyrly he kepyth me,
 He steryth myn herte with al his mygt
To ne reminiscaris, domine.

Quia apud dominum misericordia et copiosa apud eum redemptio.

- Thou art mercyfull and pyteuous,
 50 gyf we oure lyuyng will amende,
 Oure raumsoun is ful copyous,
 For thou art redy thi grace to sende.
 27^b. But gyf we wille oure synne defende
 And dyspyse thi lawe and the,
 55 panne muste rygtwysnesse suspende
Ne reminiscaris, domine.

Et ipse redimet Israel ex omnibus iniquitatibus ejus.

- Lord, ful hytterly thou hast bougt
 Wrecchyd mannes forfeiture,
 Whan he was lost, thou hast hym sougt,
 60 Thi lyif pou potyst in auenture.
 pere mygte no pore creature,
 Whan we were thralle, make vs fre,
 For on owre syde was no recure,
 But: *Ne reminiscaris, domine!*

Psalm 142.

Domine, exaudi orationem meam, auribus percipe obsecrationem meam in ueritate tua: exaudi (me) in tua iusticia.

- To the, lord, my cause I take,
 Thi doom is truthe and rygtwysnesse;
 On myn enmyes a pleynt I make,
 That steryn me euere to wickydnesse:
 5 Here my prayere and redresse
 25^a. The malyce, that thei schewe to me,
 I leue my synne, I take wytnesse
 Of *Ne reminiscaris, domine.*

Et non intres in iudicium cum seruo tuo, domine, quia non iustificabitur in conspectu tuo omnis uiuens.

- What so euere I haue ben here before,
 10 Deme me nogt on the hardest wyse;
 I haue do mys, I will no more,
 But take me fully to thi seruyse.
 Before so rygtfull a iustyse
 No lyuyng man gyltles may be,
 15 Therefore I rede, no man dyspyse
Ne reminiscaris, domine!

Quia persecutus est inimicus animam meam: humiliatus in terra uitam meam.

- Myn enemyes ben ful harde to knowe,
 That so faste my soule pursewe,
 pei drawe my loue to the world ful lowe,
 20 That be resoun I schulde eschewe,
 pey make me to the ful vntrewe,
 Out of here handys I may nogt fle,
 But gyf thi grace in me renewe
 25^b. *Ne reminiscaris, domine.*

Collocauit me in obscuris sicut mortuos seculi et auiciatus est super me spiritus meus, in me turbatum est cor meum.

- Thei cumbre me in wyll and werk,
 25 My spirite is ful of wo wythinne:
 Alle my woordys be waxe derk,
 For thei be mynged with dedly synne.
 Myn herte begynneth to breste atwynne
 30 And hope of helpe I kan non se,
 But gyf I may frenschypp wyne
 With: *Ne reminiscaris, domine.*

Memor fui dierum antiquorum: meditatus sum in omnibus operibus tuis: in factis manuum tuarum meditabar.

- God hath chastysed for here mysdede
 Summe of oure faderys, as I fynde.
 35 And largely qwytt hem here mede,
 That han to hym be good and kynde;
 His werkys schul neuere out of my mynde,
 Loue and dreed they prentyn on me,

þat I dar neuere more leue behynde

40 *Ne reminiscaris, domine.*

Expandi manus meas ad te: (29^a) anima mea, sicut terra sine aqua, tibi.

Often tymes myn handys I sprede

And my synne be ful ypoecrysy,

For I lyue nogt ther after in dede,

Myn herte is fals, feynt and drye;

45 There ben no terys in myn eye,

þowȝ I wolde wepe, it wyll nogt be,

I kan nogt preye rygt hertylȝe

Ne reminiscaris, domine!

1 elociter exaudi me, domine! defecit spiritus meus.

Here me, lord, and wyll nogt tarye,

50 My spirite begynneth to feynte and fayle:

Suffere neuere my soule mys-karye,

Whanne the feendys will me assayle,

Euere he is redȝ to gynne batayle

And I drede sore his eruelte:

55 I haue non armour of plate nor mayle,

But *Ne reminiscaris domine!*

Non auertas faciem tuam a me; et similis ero descendantibus in lacum.

Turne nogt away fro me thi face,

But lete me haue a sigte of itt,

29^b. For ȝyf thou withdrawe thi grace.

60 My soule in synne schal sone be schytt;

Who so falle in that depe pytt,

It is so derk, he schal nogt se,

Thanne is non helpe in mannys wytt,

But: *Ne reminiscaris, domine.*

Audite fac michi mane misericordiam tuam, quia in te speravi.

65 Of thi mereȝ I wolde fayn lere

Be tyme, ȝyf it be thi lyst,

In this world whil I am here,

In the is al myn hope and tryst;

Syth truthe and mereȝ were freendys and kyst,

70 There was neuere man of no degre,

But ȝyf he wolde hym self that myst

Ne reminiscaris, domine.

Notam fac michi niam, in qua ambulem: quia ad te leuavi animam meam.

Teehe me, lord, the rygt weye,

That I may my soule saue;

75 ȝyf the gospell trewly seye,

Me thar no more but aske and haue.

30^a. Thou were neuere scarce to knygt nor knaue,

That wolde lyfte vp his herte to the

And devoutly crye and craue:

80 *Ne reminiscaris, domine.*

*Eripe me de inimicis meis, domine! ad te confugi, dore me
facere voluntatem tuam, quia deus meus es tu.*

- Delyuere me, lord, after thi myzt
Fro myn enemyes, that wole me ille;
Thei pursewe me bothe day and nyzt,
pei seke my soule to spoyle and spylle.
85 Teche me to parforme thi wyllle.
Thou art my lord and enere schalt be,
pis is my prayere lowde and styлле:
Ne reminiscaris, domine.

*Spiritus tuus bonus deducet me in terram rectam: propter
nomen tuum, domine, uiuificabis me in equitate tua.*

- To the lond of rygtwysnesse
90 Thi spirit schal lede me hole and sounde,
Tyl god schal deme bothe more and lesse,
panne schal I ryse out of the grounde;
There schal truthe and ryght be founde,
94 We schul be demyd be equite.
30^b. There schal no man for peny ne pounde
Haue *Ne reminiscaris, domine.*
*Educes de tribulacione animam meam et in misericordia tua
disperdes inimicos meos.*

- Lord, lede me fro peynes kene
And myn enemyes dysparple wyde,
Whan thou schalt deme alle men bedene,
100 There is no man, that may hym hyde;
Make me thanne with hem abyde.
That schul be sauyn and go with the,
For thei ben prouyd ageyn that tyde
Of *Ne reminiscaris, domine.*

*Et perdes omnes, qui tribulant animam meam: quoniam ego
seruus tuus sum.*

- 105 Alle feendys ferse and felle,
That wolde my soule schame and schende,
pei schuld be dampnyd to the peynes of helle,
Whanne thi seruauuntys to blysse schul wende.
That ioye and blysse he vs sende,
110 pat schadde his blood vp on a tre,
And alle, that makyn here last ende
Wyth *Ne reminiscaris, domine. Amen.*

2. Oratio magistri Richardi de Castre, quam ipse posuit.

Early English Text Society No. 24. — hs. c. 1130.

- Jhesu lord, pat madist me
And wilþ þi blessid blood hast bougt.
Forzeue, pat y haue greued þee
With worde, with wil and eek with þougt.
5 Jhesu, in whom in al my trust,
pat deied upon þe roode tree,

- Withdrawe myn herte from fleischli lust
 And from al wordli vanyte.
 Jhesu, for þi woundis smerte
 10 On feet and on þin hondis two.
 Make me meeke and low of herte
 And þee to loue, as y schulde do.
 Jhesu, for þi bitter wounde,
 þat wente to þin herte roote,
 15 For synne, þat haþ myn herte bounde,
 þi blessid bloode mote be my hote.
 And, Jhesu Crist, to þee y calle,
 þat art god, ful of mygt:
 Kepe me cleene, þat y ne falle
 20 In deedli synne neiþer be day ne nygt.
 Jhesu, graunte me myne askinge,
 Perfite pacience in my disese,
 And neuere mote y do þat þing,
 þat schulde þee in ony wise displese.
 25 Jhesu, þat art oure heuenli king,
 Soopefast god and man also,
 geue me grace of good cendinge
 And hem, þat Y am holden vnto.
 Jhesu, for þe deedly teeris,
 30 þat þou scheeddist for my gilt,
 Here and spedde my praiseris
 And spare me, þat y be not spilt.
 Jhesu, for them y þe biseche,
 þat wrappen þee in ony wise,
 35 Withholde from hem þin hond of wreche
 And lete hem lyue in þi seruice.
 Jhesu, moost counfort for to se
 Of þi seintis euerychoone,
 Counfort hem, þat careful been.
 40 And helpe hem, þat ben woo bigoon.
 Jhesu, keepe hem, þat been goode,
 And ameende hem, þat han greued þee,
 And sende hem fruytis of erþeli fode,
 As ech man nedip in his degree.
 45 Jhesu, þat art, withouten lees,
 Almygti god in trynyte,
 Ceesse þese werris and sende us pees
 Wip lastinge lone and charitee.
 Jhesu, þat art þe goostli stoon
 50 Of al holi chirche in myddil erpe,
 Bringe þi fooldis and flockis in oon
 And rule hem rigtli with oon hirde.
 Jhesu for þi blessidful blood,
 Bringe, if þou wolt, þo soulis to blis,
 50 Fro whom y haue had ony good,
 And spare, þat þei han do anys. Amen.
-

3. Lied an die jungfrau.

Cotton Ms., Caligula, A II. — 15. Jahrhundert.

- Ypon a lady my loue ys lente
 Withowtene change of any chere,
 That ys louely and contynent
 And most at my desyre.
- 5 Thys lady ys yn my herte pyghte;
 Her to loue y haue gret haste,
 With alle my power and my myghte
 To her y make myne herte stedfast.
 Therfor wyll y non oþer spowse
- 10 Ner none oþer lounes for to take,
 But only to her y make my vowe
 And alle oþer to forsake.
 Thys lady ys gentylle and meke,
 Moder she ys and welle of alle,
- 15 She ys neuer for to seke,
 Noþer to grete ner to smalle.
 Redy she ys nyghte and day
 To man and wommon and chyldre yn fere,
 gyf þat þey wyll awgt to her say,
- 20 Our prayeres mekely for to here.
 To serue þis lady we all be bownde
 Bothe nyght and day yn euery place,
 Where euer we be, yn felde or towne
 Or elles yn any oþer place.
- 25 Pray we to þis lady bryghte
 In þe worschyp of þe trinite,
 To brynge us alle to heuen lyghte:
 Amen say we for charyte!

4. Marienlied.

Sloane Ms. 2593. — 15. Jahrh.

- I syng a of a mayden, þat is makeles.
 Kyng of alle kynges to here sone che ches.
 He cam also styll þer his moder was,
 As dew in Aprille, þat fallt on þe gras;
- 5 He cam also styll to his moderes bowre,
 As dew in Aprille, þat fallt on þe flour;
 He cam also styll þer his moder lay,
 As dew in Aprille, þat fallt on þe spray.
 Moder and maydyn was neuer non but che,
- 10 Wel may swych a lady godes moder be.

5. Lied auf Adam.

Sloane hs. 2593. — 15. jahrh.

- Adam lay ibowndyn, bowndyn in a bond,
 Fowre þowsand wynter þowt he not to long;
 And al was for an appil, an appil, þat he toke,
 As clerkes fyndyn wretyn in here book.
 5 Ne hadde þe appil take ben, þe appil taken ben,
 Ne hadde neuer our lady aben benene qwen.
 Blyssid be þe tyme þat appil take was,
 þer fore we mowy syngyn: *deo gracias!*
-

6. Gebet für den könig.

Ms. Harl. 7575. — Unter Heinrich VI. entstanden.

- Moost souueraine lord, o blessith Crist Jhesu,
 From oure enemy deliuere vs and oure foon,
 Unther whoos grace and unther whose vertu
 We been assureth, whereso we ride or goon.
 5 Nowe, lord, that arte two, thre and oon,
 Kepe and preserue unther thy mighty hande
 The king, the queene, the peple and thi lande.
- And, blessed lord, of thine benignite
 Considre and see oure affliction
 10 And lat thine eye on mercy on us see,
 Vs to releue in tribulacion,
 And shadowe vs, lorde, with thy proteccion;
 And ay preserue vnther thy mighty hande
 The king, the queene, the peple and thi londe.
- 15 And, good lord, beholde and eke aduerte
 Of thy mercy and thy grete grace
 The inwarde sorowes of oure troubled herte,
 And loke vpon vs with a benynge face,
 And late thy winges of pite vs embrace;
 20 And ay preserue vnther thy mighty hande
 The kinge, the quene, thy peple and thy londe.
- Mekely forthy the synnes, olde and newe,
 Off thy peple and their grete affence
 And, good lord, vppon their gelthes rewe
 25 And their the merites by done not recompense.
 But reconcile hem with thine indulgence;
 And aye preserue vnther thy mighty hande
 The king, the quene, thy peple and thy londe.

- And, good lord, haue here oure orisons,
 30 Whanne we to the for helpe clepe and calle,
 Here oure compleyntes and lamentacions
 And do socoure to oure offences alle,
 Be oure defence, that no mischeffe ne falle;
 And ay preserue vnther thy mighty hande
 35 The kinge, the quene, the peple and thy londe.

- Thou, sonne of god, ay lastinge and eterne,
 Haue mercy oon vs and forgete vs nought,
 And of thy grace guide vs and gouerne,
 And reconcile that thou so dere hast bought,
 40 With loue and dreede embrace oure inwarde thought;
 And ay preserue vnther thy mighty hande
 The king, the quene, the peple and the lande.

- In this life here and perpetually
 To kepe vs, lorde, that thou not disdayne,
 45 For alle oure truste stante in thy mercy,
 19^b. Hopinge by grace we shal therto atteyne,
 Thy passion shalle kepe vs oute of payne;
 And ay preserue vnther thy mighty hande
 The kinge, the quene, the peple and thy londe.

- 50 Here vs, lord, whanne we to the preye,
 And here vs, lord, in mischef and in nede,
 And, Criste Jhesu, be mercie vs conueye,
 Whiche oon the croos lyste for oure sake bleede,
 Fortune this reme and make it wel to spede:
 55 Benigne Jhesu, preserue eke with thine hande
 The kinge, the quene, the people and thy londe.

L'envoie.

- And, lord, amonge alle remembraunce
 Our Henry, thy awen chose knight,
 Borne to enherite the region of Fraunce
 60 By trewe descent and be title of right;
 Nowe, good lord, conserue him thorough thy might.
 And preserue vnther thy mighty hande
 Him and his moder, the peple and thy londe.

- Late him in vertu ay encrese and shine,
 65 Worthy thorow vertu to be put in memorie.
 And forgete not his moder *Katherine*,
 Where thou sittest in thine heuen glorie,
 Yif to thine knight conqueste and victorie
 And preserue vnther thy mighty hande
 70 Him and his moder, the peple and thine lande.

- Be thou his conceile and his souuerayne rede,
 So as he wexeth with vertu him to auaunce,
 And, blessed lord, be thou both helpe and spede
 To alle, that labouren for his enheritaunce,
 75 Both in this rewme and in the grounde of Fraunce;
 And preserue vnter thy mighty hande
 Him and his moder, thy peple and thy londe.

- In short tyme that thou may atteyne,
 Withoute lettinge or any perturbaunce,
 80 To be corowned with worthy crounes tweyne,
 Firste in this lande and afterwarde in Fraunce,
 And giue him grace to lyue to thy plesaunce,
 And aye preserue vntir thy mighty honde
 Him and his moder, thy peple and thy londe.
-

7. Gott sende uns geduld in unserm alter.

E. E. T. Soc. Nr. 24. hs. c. 1430.

- From þe tyme, þat we were born,
 Oure zouþe passiþ from day to day,
 And age encreesþ moore and moore,
 And so doiþ it now, þe sothe to say,
 5 At euery hour a poynt is yloore,
 So fast gooþ oure zouþe away,
 And zouþe wole come agen no moore,
 But age wole make us hoþe blak and gray.
 þefore take hede, hoþe nyzt and day,
 10 How fast zoure zouþe dooþ asswage,
 And, hoþe zonge and oolde, lete us praie:
 þat god send us paciens in oure oolde age.
- Age wole take from us oure myzt,
 þat in oure zouþe to us was lent,
 15 And also þe cleernesse of oure syght
 And oure heerynge schal be faynt.
 þanne schulen we be heuy, þat eer were lizt,
 Bicause þat zouþe is from us went,
 And þanne wole men do us no rizt,
 20 But al contrarie to oure entent,
 And sikenes wole do us greet turment,
 Whom deef wole sende on his message;
 Forsoþe þe best amecndement
 Is þanne pacience in oure olde age.
- 25 Oure body wole iechen, oure bonis wole aken,
 Oure owne fleisch wole ben oure foo;

Oure heed, oure hondis, þo wolen schake,
 And oure leggis wole tremble, where we go,
 Oure bonis wole drie, as doop a stake,
 30 And in oure bodi we schulen be woo,
 Oure nose, oure chekis wolen wexe al blake
 And oure glad chere wole fade us fro;
 And whanne oure teep ben goon also,
 Oure tunge schal lese his fair langage,
 35 Praie we for us silf and oþer moo,
 þat god sende us paciens in oure olde age.

Oure freendis, þat schulden loue us best,
 þanne wole þei haue us but in hate,
 In freendship is þer noon oþer trust,
 40 And þerof be we waare to late,
 þan may we synge of „had y wist“,
 Oure feynt freendis han us forsake,
 And also we schulen go vnkist
 Boþe at þe dore and at þe gate;
 45 And for al þe cheer, þat we can make,
 þan is no iðe of oure visage;
 Whanne oure bewte schal aslake,
 God send us paciens in oure olde age.

We schulen be so angri euermore,
 50 We wolden ben awreke of euery wrong,
 þanne summe wolen scorne us þefore
 And summe wole seie, we lyue to long;
 Oure sorowe wole þan sitte us so soore,
 Oure stomak wole no mete fonge,
 55 And euery day more and more
 Of sorewe and care schal be oure song;
 Whanne we were boþe hool and strong,
 We were to wiðe and wold outrage,
 And þefore lete us praie among,
 60 þat god send us paciens in oure olde age.

For þan wole no þing us auaile,
 But oure bedis and oure crueche,
 For wordli welþe wole fade and faile,
 And þefore truste we it not to myche.
 65 And þan wole sijknes us assaile,
 Til it haþ made us lijk a wrecche,
 And þan may we do no greet traueile,
 But sumtyme grone and sumtyme grueche,
 And sumtyme clawe for scabbe and icche,
 70 Whanne age haþ us at his auauntage:
 Whoso lyueþ long, schal be such;
 God sende us paciens in oure olde age.

- Al þat we haue lyued heere,
 It is but as a dreem ymet,
 75 For now it is, as it neuere were,
 And so is it, þat is to comyng zit,
 Ful fast we drawen to oure heere,
 In sorewe and drede we schulen be sett.
 Of oolde men þe zonge may lere,
 80 And fewe þer ben, þat doon þe bett,
 For þe feend hap caught hem in his nett
 And holdip hem fast in bondage,
 For þei schulden not dispose her witt,
 To haue pacience in her oolde age.
 85 þanne schulen we se, þat worldli blis
 Is but a þing of vanite,
 And it makip men to do amys,
 þat ben in weelþe and greet bewte:
 And þerfor, lord, good rigt it is
 90 With oure owne staf chastisid to be,
 Lord, geue us grace to þinke on þis,
 As þou bought us alle upon a tre,
 And þat we may in charite
 Weel passe ouer þis passage
 95 Into þe blis, þat euere schal be,
 Whanne we ben passid oure oolde age.
-

8. Die nichtigkeit der welt.

Early English Text Society Nr. 24. -- hs. c. 1430.

- As y gan wandre in my walkinge
 Bisidis an holt, vnder an hille,
 Y say an oolde man sitte wepinge.
 With sizynge sore he seide me tille:
 5 „Sumtime y hadde þe world at wille
 With ricchesse and with rialte,
 And now it is turned al to ille:
 þe worlde is but a vanyte.
 My silf I likne vnto þe morewe,
 10 Whanne y was child and boren bare,
 Mi modir for me suffride sorewe
 With gruntyngis gril and sizinge sare,
 On me was neiþer wem ne hore,
 But siþen in synne y haue be,
 15 Now y am oolde, y wepe þerfore;
 þis world is but a vanyte.
 At mydmore y lerned to go
 And plaied, as children doon, in strete,

- þe kinde of childhode y dide also,
 20 Wiþ my felawis to figte and þrete.
 Al þat y dide, it þouȝte me swete.
 For al þis childhode taugte me,
 Now y am oolde, þefore y wepe;
 þis worlde is but a vanite.
- 25 At vndren to scole y was sett
 To lerne lore, as opir dooþ,
 Whanne my maistir wolde me bet,
 I wolde him curse, y was ful wrooþ.
 To lerne good y was ful loop.
- 30 I þouȝte on ioie and iolite.
 Now certis, for to seie þe soop,
 þis world is but a vanyte.
 At mydday y was dubbid knyȝt,
 In route y lerned for to ryde,
- 35 Was þer noon so hardi a wiȝt.
 þat in bataile durste me abide.
 Where is bicomē now al my pride,
 Mi booldnes and my fair bewte?
 Now from deef may y me not hide;
- 40 þis world is but a vanyte.
 At hignoon y was crowned king,
 þis world was oonli at my wille.
 Euere to lyue was my liking
 And alle my lustis to fulfille.
- 45 Now age is copen on me ful stille
 And makip me oold and blac of ble,
 And y go downeward wiþ þe hille:
 þis world is but a vanite.
 At mydouernoon y droupid faste,
- 50 Mi lust and liking wente away,
 From iolite myn hert is paste,
 From rialte and riche aray.
 Mannis lijf here is but a day
 Agens þe lijf, þat euere schal be,
- 55 And oo þing y dare weel say.
 þat þis world is but a vanyte.
 At euensong tyme y wax ful coold
 And bigan to go bi staue,
 Now is deef on me ful boold
- 60 And for his rent he wole me craue.
 Whanne y am deed and leid in graue,
 þer is no þing þanne, þat saueþ me,
 But good or yuel, þat y do haue;
 þis world is but a vanite.
- 65 Thus is þe day come to nyȝt,
 þat me lopith of my lyuyngē,
 And doolful deef to me is diȝt,
 And in coold clay now schal y elinge!¹²

- þus an oold man y herde mornynge
 70 Biside an holte, vndir a tree.
 God graunte us his blis euerlastinge;
 þis world is but a vanite.

9. Die welt ist falsch und nichtig.

E. E. T. Soc. Nr. 24. — hs. c. 1430.

- Whi is þis world biloned, þat fals is and veyn,
 Siþen þat hise welpis ben so unserteyn?
 Al so soone hee passip his power away,
 As doop a brokil poot, þat freisch is and gay.
 5 Truste ge rapir to lettris written withinne þis,
 þan to þis wreechid world, þat ful of synne is.
 It is fals in his biheeste and rigt disceyuable,
 It hap bigilid many a man, it is so vnstable.
 It is rapir to bileeue þe wageringe wijnde,
 10 þan þe chaungeable world, þat makip men so blinde.
 For, wheper þou slepe or wake, þou schalt fynde it fals,
 Bothe in hise bisinessis and in hise lustis als.
 Telle me, where is Salamon, sumtyme a king riehe,
 Or Sampson, þe stronge, to whom was no man liche.
 15 Or þe fair man Absolon, merueilose in cheere,
 Or þe duke Jonatas, a weel biloued fere?
 Where is bicomie Cesar, þat lorde was of al,
 Or þe riehe man, clopid in purpur and in pal?
 Telle me, where ys Tullius, in eloquence so swete.
 20 Or Aristotil, þe filosofre, with his witt so greete?
 Where ben þese worpi, þat were heere to forn?
 Bothe kingis and bischopis, her power is al lorn.
 Alle þese greete princis with her power so hige
 Ben vanischid now away in twynkeling of an yge.
 25 þe ioie of þis wreechid world is a schoorte feeste,
 And it is likened to a schadewe, þat may not longe leste,
 And git it drawip man from heuen riehe blis,
 And ofte tyme it makip him to synne and do amys.
 Calle no þing þine owne perfore, þat þou maist heere leese.
 30 For, þat þe world hap lent þee, ofte he wole it cese.
 Sette þin herte in heuene aboue and þenke, what ioie is þere.
 And þus to dispise þe world, y rede, þat þou lere.
 þou, þat art but wormes meete, poudre and dust,
 To enhaunce þi silfe in pride, sett not þi lust;
 35 For þou woost not today, þat þou schalt lyue to morowe;
 perfore do þou enere weel and þanne schalt þou not sorowe.
 It were ful ioieful and sweete, lordschipe to haue,
 If so þat lordschip migte a man fro deef saue,

But for as myche as a man schal deie at þe laste,
 40 It is noo worschip, but a charge, lordschip to taaste!

*Omnia terrena
 Per vices sunt aliena;
 Nescio sunt cuius.
 Mea nunc, cras huius et hominis.
 Dic, homo, quid speres,
 Si mundo totus adheres,
 Nulla tecum feres,
 Licet tu solus haberes.*

10. Leben der Elisabeth.

Arundel Ms. 327. — 1443.

- 191^a. Thus longe to gedyr lyuyd these two,
 Langraue and Elyzabeth, ful uertuously;
 And up on day she hym þus seyde to:
 „Dere spouse, whom next god most tendyrly
 5 I loue and euere haue done treuly,
 I counsel you, fully you to delyte,
 To leyn alle þese ocupacyouns werldly,
 And þe londe of behest for to vysyte:
 I mene Jerusalem and al þat euntre,
 10 In wych Cryst made hys bodyly pylgrimage
 And for oure sake þer deyd on a tre,
 Betrayid by þe Jewys cruel outrage,
 191^b. Wych now hethyn men kepyn in seruage,
 Where, yf þou woldyst wyth a deuouth entent,
 15 To delyueryn yt, exerevyn þi corage,
 I ne kan seen, where yt myht bettyr be spent.
 Bettyr no ner, nowher ellys so weel
 In þis werd, y dar ryht boldly seye;
 For who be þe cours of þe fatal whele
 20 In þat holy iourne happe for to deye,
 If he be clene, he goth a sykry weye
 To heune warde, for he may not fayle.
 Wherfore, husbonde, I yow counsel and preye:
 For soule hele forsake not þis trauayle!
 25 Thus thorgh þese wordys and many mo
 Of Elyzabeth langraue was steryd treuly,
 To Jerusalem on pylgrimage for to go
 And ageyn þe hethene to fytyn manly.
 And whan he hym made al redy
 30 And shuld furth passyn on his pylgrimage,
 To takyn hys lene be cam ful goodly
 To Elyzabeth, stondyng in opyn place.

- And þer anon ful many a wattryng face
 Of lordys and ladyis men myht aspye,
 35 And þe comouns þer clothys dede al to race
 And weptyn eek wyth outyn remedye,
 And summe lowde „allace, allace“ dede crye
 „Why forsakyst þou us oure lord, o langrauy“
 But Elyzabeth hyr eyne from terys kept drye
 40 And þus to hym seyde ful wummanly:
 192^a. „Wyth what affeccioun and how enterly
 I þe loue, dere spouse, and euyr haue do,
 No man knowyth, but god and þou and I,
 Wych, not oonly in fleshe bodyly, lo,
 45 By þe knot of spousayle ioynyd hath us two,
 But in spyryth eek thorgh hys cheryte
 So to gedyr confedryd hath, so
 That impossyble ys, vndo þe knot to be.
 But, why y now shuld wepe in ony wyse,
 50 Resonable cause kan I noon se,
 Syth I se þe goon to doon hym seruyse,
 Whom I loue in most souereyn degre.
 Sumtyme I sorwyd, whan thou wentyst fro me,
 But now neythyr sorwyn ne wepyu I may,
 55 Be so þat Cryst porgh his benygnyte,
 The grace yiue to seruyn hym to hys pay.
 Thus langrauye as Crystys owyn knyht,
 Armyd in uertu and in cheryte,
 Leue takyn goodly of euery wyht,
 60 To Jerusalem forth took hys iourne:
 Where whan *he* had a certeyn tyme be
 And in goddys cause quyt hym ful manly,
 The froyht of hys labour þere receyuyd he
 And deyd and went to goddys mercy.
 65 And þus entryd Elyzabeth consequently
 The state of wydewod, in wych þat she
 Exerceysyd was ful uerteuously
 And assaylyd wyth ful myche aduersyte
 192^b. And hyr pacyence assayid in sundry degre:
 70 But she so was rotyd in stedefastnesse,
 That in no wyse she hurt myht be;
 For alle thyng she suffred with gladnesse.
 Anoon þan, as by þe trumpet of fame
 Blowe was thorgh owt al Turyngye
 75 Langrauyis deth, Elyzabethys grame
 Began to growyn for euene sodeynly;
 Langrauyis brothyr by uery tyrayuntrye,
 As she a wastour and a dystroyour had be,
 From hyr dowarye hyr drof ful vnpytouslye
 80 And from alle, þat she hadde in ony degre.
 And whan she was brought to swych pouerte,
 That she ne hadde, where hyr heed to leye,

- In a tauerners hous in a swyn cote lay she
 Tyl mydnyht, and þan she took þe weye
 85 To a place of menours in, hem dede preye
Te deum laudamus to synge with deuocoun,
 That he hyr maad wurthy, er she dede deye,
 To suffren despyht and persecueoun,
 The next day aftyr compellyd she was
 90 Wyth hyr yunge chyldryn and hir maydyns also,
 Of oon of hyr enmyis to dwellyn in þe place,
 Where a streyht loggyng was sygnyd hyr to,
 And both hyr ost and hyr osten hyr dede do
 Alle þe greuannee, þat þei coude deuyse.
 95 And, whan she þis sey, ful humblylly, lo,
 Bad þe wallys fare wele, seying þis wyse:
 193^a. Yf I hadde foundyn in þis place here
 In men and wummen ony gentylnesse,
 I wolde han leue take of hem with a glad chere,
 100 But, syth I noon fynde, I me hens wyl dresse;
 And þus constreynyd by ful greth dystresse
 To hyr fyrst herberwe ageyn she went;
 But fyrst hyr chyldryn, fore pere tendyrnesse
 To be norsshyd, to sundry plaecs she sent.
 105 And onys hyr happyd to pacyn forth by
 A ryht foule weye, whedyr she wold goon,
 Wyth ryht depe was and ryht vnesy,
 Wher yn was leyde ful many a stoon,
 Many a blok and many an hors boon.
 110 In wych men myht skape goyng warlye,
 And ellys pleyntly þer myht noon
 Seapyn away wyth clothys drye.
 And euene, as she entryd had þe strete,
 An old wumman, to whom hyr mercy
 115 She oftyn had shewyd, she ther dede mete,
 But weye she hyr yeuyn nolde treuly;
 And so in þe slooth she fel rewly.
 And, as sone as she myht, she dede up ryse
 And was not wroth, but low meryly
 120 And wypt hyr clothys in ful besy wyse.

11. Vision des Tundalus.

Cott. Ms., Calig. A. II. — 15. jahrh.

- 104^b. Tundale lefte þe kyng styлле þore
 And with þe angelle wente forþer more.
 Sone he syz þorow syzte of ye
 A wall, þat was wonþerhye.
 5 All of bryzte seluer to se,
 But hit no gate hadde ne entre.

- With inne þey wer sone to gyder,
 But Tundale ne wyste, how he come þyder.
 Ther fonde þey a delectabull place,
 10 Fulle of myrþe and of solas.
 Tundale loked abowte hym þane
 And syȝ mony menne and wymmen,
 Syngynge ay full meryly
 And makynge ioye and melodye;
 15 They loouede god, all wellande,
 And songe and sayde not cessande:
 „Blysse to god, þat ys of myȝtes moste,
 Fadur and sone and holy goste“
 sp. 2. Her cloþes wer precyous and newe
 20 And whyte as snowe, þat euer snewe;
 They were joyfull and blyþe ynowȝe
 And songe and made myrþe and lowȝe.
 They loouede ay god in trinite
 Not sessande of her solemnyte.
 25 And as þey wer to geder syngande,
 Her voyces wer all acordande,
 As melodye of musykke clere,
 That was delectabull to here.
 Ther was gret swetnesse and lykynge,
 30 Joye and myrþe withowte sesynge,
 Honeste, beatytude and clenesse,
 Joye withowtene ony sekenesse,
 All þey wer, of wylle fre,
 In parfyte loue and charyte.
 35 The swete sauour, þat þer was,
 All þe swetnesse of þe worlde þyde passe.
 „Thys joye, sayde þe angelle bryȝte,
 Is ordeyned for wedded mene ryȝte,
 That lyue in clene maryage
 40 And kepes her body frome owtrage,
 And for hem, þat her godes gyuen
 To pore mene, þat in myschefe lyuene,
 And for hem, þat techen dylygently
 Her sugettes, to loue god almyȝty,
 45 And chastyse hem after her myȝte.
 Whenne þey don wronge and lyuen not ryȝte,
 And for hem, þat holy kyrke honores,
 Or mayntene in ryȝte, or hit sokores,
 The whyche shalle at þe grete dome here
 50 The voys, þat shall saye: „Comes nere,
 My faderes blessed chylderene fre,
 And receyfe þe kyngdome with me.
 That he ordayned and dyȝte for manne
 Fro þe fyrste tyme, þat þe worlde bygaunte!“
 55 Tundale preyde þe angell with good wyll,
 That he myȝte dwelle þer styll;

- The angell gaf hym none answey,
 For he wolde not do his preyere,
 Forþer more gette wente þey
 60 Withowten trauelle on her waye,
 And ylkon, as þey wente abowte,
 Come to Tundale and gone to hym lowte,
 And halsede hym, and callede hym ryȝte
 By his name, as he hyȝte.
 105^a. They made grete joye at his metyng,
 For þey were gladde of his comyng,
 They þankede god for hym hyȝly,
 That hadde schewed hym so mykyll of his mercy,
 And sayde „Loouyng and honore mot be
 70 To þe, lorde of blysse and full of pyte,
 That wolte not þe þeth of synfull manne,
 But þat he lyue and turne agayne;
 That þorow þy mercy wolte so ordeyne,
 To delyuere þe soule fro hellepayne,
 75 And wylte bryng hym so graciously
 Amonge þis holy companye.”
 The angell with Tundale forþermore wente,
 To se more ȝet was her entente;
 He syȝ a wall hym agayne,
 80 Well more, þen þat oþer in certayne,
 That wall semede to Tundale syȝte,
 As hit wer all of golde bryȝte,
 That was shynnyng and more clere,
 Then euer was golde in þis worlde here.
 85 Tundale þowȝte more joye of þat wall,
 To beholde þat bryȝte metall,
 Then of þat grete solempnyte
 And of all þat joye, þat he ouer dede se.
 Withinne þat wall come þei sone,
 90 As þey at þat oþer hadde done;
 Tundale behelde þat place þere,
 So fayre a þynȝe syȝ he neuer ere,
 Ne ȝet none oþer erþly mone,
 As hit was, þat he syȝe þane.
 95 Ther he syȝe, as hym þowȝte,
 Mony a trone, all of golde wrowȝte,
 And of precyous stones þer seere
 Ther were sette on dyuerse manere.
 With ryche cloþes were þey couered euerychone;
 100 So ryche here were neuer sey none.
 Holy men and wymen both,
 He syȝe heme sytte in ryche cloþe,
 He syȝe abowte heme in þat tyde
 Fayre ornamentes on ilke a syde,
 105 All, þat he sawe, shone bryȝte;
 Tundale sawe neuer suche a syȝte,

- Ne herte mygte þynke of erdely manne
 So fayre a sygte, as Tundale sawe þane.
 sp. 2. The grete bryghtenes of goddus face
 110 Shone amonge hem in þat place,
 Hit shone bryghter and was more elere,
 Then ener shone any sonne here.
 All her here was fayr and schyre,
 Hit semede all, as lit hadde be gold wyre.
 115 Crownes þey hadde on hede, ylk one
 Of golde and mony a precyous stone
 Of gret vertu and sere colowres,
 They semede lyke kynges or emperowres.
 So fayre crownes, as þer wer sene,
 120 In þe worlde hadde neuer kyng ne qwene.
 Letternes he sawe before hem stande
 Of golde and bokes on hem lyggaunde,
 Of þe whych þe letteres, þat he sawe þore,
 Were of golde, boþe lasse and more.
 125 They song all with blyþe chere
 „Alleluya“ wyth voys elere;
 So mykyll joye he þer hadde,
 That all þat oþer joye he forgatte.
 „These men her, sayde þe angell brygte,
 130 Bene holy men, þat god louede rygte,
 That for goddes loue wer buxam,
 In erþe to suffre martyrdame,
 And þat leste þe worlde holly,
 For to serue god almygty,
 135 And þat kepste her body ay, fre
 Fro lechery, vnto chastyte,
 And þat louede sobernes ay
 And wolde not lye, but soþ say.
 Therfor to god þe ben full dere
 140 And as his derelinges þey lyuene here
 Among þis joye and þis solas.
 Tundale lokede and syg a place,
 Full of brygte paulyones shymmonde,
 So fayre wer neuer seyn in nonne londe,
 145 Well kowered with purpull and bysse,
 That full ryche was and of gret pryse,
 The whych wer ouer all sette and dygte
 With besauntes of golde and schuer brygte
 And with all oþer þynges of beawte,
 150 That herte mygte þynke or ye se.
 The cordes þer of were brygte and newe,
 Of sylke þey were of ryche hewe,
 That wer all of syluer twyned
 151 And frette with golde, þat brygte schyned.
 105^b. On þe cordes wer instrumentes sere
 Of musyk, þat hadde swete sowne and elere,

- Organes and symbales and tympanes
 And harpes, þat ronge all at ones,
 They gaf a delectabull sowne
 160 With mene and trebull and bordowne
 And oþer instrumentes so mony,
 That made full swete melodye,
 Of all manere of musyk þer was þanne,
 So mony harde neuer no erþely manne.
 165 Wythin þe paulyones, so shynande,
 Mykyll folk was ay syngande
 Full swetely with a mylde steuen
 And with all þe musyk acordede euen.
 So mykyll myrþe, as þey made þerin,
 170 No wytte of man myzte ymagyn.
 Tundale þowgte, þat þe blysse,
 That he syz before, was not to þys.
 Then spak þe angell with mylde chere
 To Tundale on þys manere:
 175 „Thys folk, he sayde, þat makene myrþe þus,
 Are þey, þat were good relygyus,
 As monkes, chaunones, freres and nonnes,
 That wones in þe paulyones,
 The whiche were to god buxum ay
 180 To serue hym boþe nygte and day
 Ryzte gladly and with good wyll
 Hys commandement wolde fulfyll
 And loued ay more in her lyfe
 To be buxum, þon forto stryfe.
 185 They putte hem with elene conseyens
 Vnþer þe zokke of obedyens
 And to chaste lyf þey hem toke
 And her owene wyll elene forsoke,
 They helden sylence withowte jangelynge
 190 And loued god ouer alle þynge.“
 „Syr, sayde Tundale, I pray þe,
 Lette vs go nerre, þat y may se
 The swete semelande and þe fayr chere
 Of þo, þat synge so schrylle and clere.“
 195 Then answerede þe angell bryzte:
 „Tundale, of þis þow shalte haue a syzte,
 Of hem, as þow haste me besowgte,
 But entur to hem I graunte þe nowgte:
 sp. 2. The syzte, he sayde, of þe trinite
 200 Maketh hem so joyefull to be;
 Tho, þat may come in her ryzte,
 Shall be bowen þorow þat syzte
 Of all, þat þey in þe worlde dede,
 Syþen þat þey wer chylderene kydde.
 205 Her þey shall be euer more
 With angelles and with balowes þore,

That in her lyf ay chaste haue ben
 And lyued well as virgyns elene:
 They shull euer in þis joye ben,
 210 For þey shall euer god in þe face sene.

12. Owayne myles.

Cott. Ms., Caligula, A, II, — 15. jahrh.

- 93^a. These holy men wentene þens þo,
 But þen bygon þe knyghtes wo:
 As he sat þer alone by hym self,
 He herde grete dyne on eche half,
 5 As alle þe layte and alle þe þonder,
 That euer was herde heuen vnder,
 And as alle þe trees and alle þe stones
 Shulde smyte to gedyr rygth at oones
 For alle þe worlde, so hyt ferde,
 10 And þer to a lowde crye he herde:
 Ne hadde he þe welle ytawgte byfore,
 He hadde bene loste for euer more;
 For fle mygte he nawgte, but moste abyde.
 Then come þer deueles on euery syde,
 15 Wykked gostes, I wote, fro helle,
 So mony, þat no tonge mygte telle.
 They fylled þe hows yn two rowes,
 Some grenned on hym and some made mowes.
 Syr Owayne was aferde, y trowe,
 20 For gyf he hadde mygth, he wolde haue flowe.
 Some deueles stode hym fullle nyge,
 That saydene to hym alle on hyge:
 „Thow haste don wele to come betyme,
 For þow shalte belcue on owre lyme;
 25 Oþur come not, tylle þey be dede,
 But þow haste don a well better rede.
 Thow comeste hyder to do penaunce,
 Wyth vs þow shalle lede þe daunce.
 Thow haste serued vs mony a day,
 30 We shall þe qwyte, gyf we may,
 As þow hast don, so shalte þow haue,
 Alle þy kynne shalle þe not saue.
 Neuer þe lesse, syth þow art hende,
 Gyf þow wolte ageyn wende
 35 And lyue and do, as þow haste done,
 We shalle þe spare tylle ofte sone.“
 sp. 2. þen sayde þe knyght: „I dowte yow nowgth,
 I betake me to hym, þat me hatht wroghte.“
 þen þe fendes made a fyre anone
 40 Of blakke pyche and of brenstone,

- pey caste þe knyght þer yn for to brenne
 And alle þey begonne on hym to greine.
 þe knyght, þat payne fulle sore he þowgthe,
 To Jhesu he called, whyle he mowgthe:
 45 „Jhesu, he sayde, fulle of pyte,
 Help and haue mercy on me!“
 Alle þat fyre was qweynte anone,
 þe fendes flowen away euerychone,
 And þen þe knyght anone vp stode,
 50 As hym hadde ayled nowgt, but gode
 Alle alone belefte yn þat place,
 And he þonked god of alle hys grace.
 Then was he bolder for to stonde,
 55 Ȝyf þat þey wolde hym more fonde.
 There come deuceles oper, mony mo,
 And badde þe knyght wyth hem to go
 And ladde hym in to a fowle contreye,
 Where euer was nyght and neuer day,
 For hyt was derke and wonperecolede,
 60 Ȝette was þere neuer man so bolde,
 Hadde he neuer so mony clopes on,
 But he wolde be colde as ony stone.
 Wynde herde he none blowe,
 But faste hyt frese boþe hye and lowe.
 65 They browgte hym to a felde, fulle brode,
 Ouere suche ane oper neuer he yode.
 For of þe lenghte none ende he knewe,
 There ouere algate he moste nowe.
 As he wente, he herde a crye,
 70 He wondered, what hyt was and why.
 He syz þer men and wymmen also,
 That lowde cryed, for hem was woo,
 They leyen þykke on euery londe,
 Faste nayled boþe fote and honde
 75 Wyth nayles, glowyng alle of brasse,
 þey ete þe erþe, so wo hem was;
 Here face was nayled to þe grownde.
 „Spare, þey cryde, a lytulle stounde!“
 93^b. The deuceles wolde hem not spare,
 80 To do hem peyne þey thowgte yare.
 The deuceles speke to syr Owayne:
 „Knyght, wilt þow zet turne agayne,
 And we wyll yn a lytulle stownde
 Brynge þe vp hole and sownde;
 85 And þer may þow lyfe a good whyle
 Bothe wyth gamen and wyth gyle;
 And þen, whenne þow art dede raþe,
 Thow shalt haue þe lesse skaþe:
 For bettyr hyt ys, þy sowle be yn woo,
 90 Then þy sowle and þy body also;

- For, gif þat þow here abyde,
 Thus euylle þe shalle betyde!¹⁴
 The knyght answered to alle þe rowte:
 „Of your thret haue I no dowte,
 95 Thus shulle ge me not fere,
 For my sowle ys elles where!¹⁵
 Then þey caste on hym here clawe,
 Syr Owayn was aferde, I trowe;
 They browgte forde nayles long,
 100 Glowying alle afyre welle strong.
 They wolde haue dryuen þorow hys fete
 Tho brennyng nayles wonþergrete:
 „Jhesu, he sayde, full of mygte,
 Haue mercy on me synfull knyght!¹⁶
 105 The deuyles flowen away euerychone
 And leste syr Oweyn þere alone.
 „Lorde, he sayde, I thanke hyt þe,
 At euery nede þow helpst me!¹⁷
 Some of the fendes turned ageyne
 110 And forþ þey ladde syr Owayne
 Full ferre in to a noþer felde;
 In such on bare he neuer shelde.
 Hyt was lenger and welle more,
 Then þat felde was byfore,
 115 And, as he loked hym besyde,
 He syz þer pyttus, mony and wyde,
 Thykke þey were, as þey mygthe bene,
 Oneþe was þer a fote hem betwene;
 And alle maner of metalle
 120 He syz þer yn þe pyttus walle.
 sp. 2. Men and wymmen þer were also
 In þo pyttus, abydyng wo:
 Some were þer inne vp to þe chynne,
 And zet hadde þey nogt bete here synne,
 125 And some were yn to þe shappus,
 And some were vp to þe pappus,
 And some were yn to þe kne,
 They wolde full fayne out haue be.
 Then þe fendes anone rygte,
 130 In a pytte þey caste þe knyghte;
 So sore aferde he was of that,
 That almost he god forgate.
 But, as goddus wyll was,
 Whenne he felte þe hote brasse:
 135 „Jhesu, he sayde wyth good entente,
 Helpe, lorde, at þys tournemente!¹⁸
 Whenne he þe name of Jhesu called,
 Ther was no fyr, þat hym mygte skalde,
 But anone he was out caste
 140 And þe deuyles flowen awaye faste.

- But, as he stode vp and loked abowte,
 Of deueles he syge a fulle gret rowte.
 „Knyzte, þey sayde, why standes þow here
 And where ar alle þy false feere?
 145 They tolde þe, þat þys was helle,
 But oþer wyse we shulle þe telle!
 Come wyth vs a lytyll sowthe,
 We shalle þe lede to þe deueles mowthe!
 They drewe hym be þe hatere,
 150 Tyll þey come to a gret watere,
 Broode and blakke as any pyke;
 Sowles were þer yn, mony and thykke,
 And also deueles on eche a syde,
 As þykke as flowres yn someres tyde.
 155 The water stonke fowle þer to
 And dede þe soles mykyll woo;
 Vp þey come to ese hem a stownde,
 þe deueles drewe hem ageyn to þe grownde.
 Ouer þe water a brygge þere was,
 160 For soþe, kenere þen ony glasse.
 Hyt was narowe and hyt was hyge,
 Oneþe þat oþer ende he syge,
 94*. The myddelle was hyge, þe ende was lowe,
 Hyt ferde, as hyt hadde ben a bent bowe.
 165 The deuelle sayde: „Knyzte, here may þow se
 In to helle þe rygte entre!
 Ouer þys brygge þow moste wende,
 Wynde and rayne we shulle þe sende,
 We shulle þe sende wynde fulle goode,
 170 That shalle þe caste yn to þe floode.“
 Syr Owayne kneled þer adowne,
 To god he made hys orysowne:
 „Lord god, he sayde, fulle of mygte,
 Haue mercy on me synfulle knygte;
 175 Wynde and rayne ys at þy wylle
 And alle wederes, lowde and stylle;
 Thow kanste make wynde to blowe
 And, when þow lyst, to lye fulle lowe;
 Sende me, lorde, þy swete grace,
 180 That y may þys brygge passe.
 Help, lorde, þat y þer in not falle,
 For to lese my labour alle!“
 To þe brygge anon he zede:
 „Jhesu, he sayde, help at þys nede!“
 185 Hys on foote he sette fyrste þer one
 And called to Jhesu rygth anoone,
 He felte hys foote stonde stedfastly
 And þat oþer foote he sette þer by;
 He called to helpe vn þat place
 190 Jhesu, þat euer shalle be and euer was.

The brygge wax a lytyll braddere,
 Thenn waxe syr Owayne gladder.
 But, when he come yn to þe mydde,
 Enery deuelle wyth oþer chydde,
 195 And, for he sholde falle by,
 Alle þey toke vp a grete cry.
 That crye, hym þowȝt, greuede hym more,
 Then alle þe payne he hadde before;
 Neucr þe lattere forth he wente,
 200 In god was alle hys entente.
 So brode þe brygge wax þoo,
 That waynes myȝthe þer on haue goo,
 Ouer þer he come fulle sone;
 Then was þe deuelle powere done.
 205 He þonked god yn alle hys þowȝthe,
 That hadde hym harmelese ouer browȝthe.

II. DIDAKTISCHE UND ALLEGORISCHE DICHTUNGEN.

13. Patience.

E. Engl. T. Soc. No. 1. — c. 1360.

- Anon out of þe norþ est þe noys bigynes,
When hope breþes con blowe vpon blo watteres,
Rog rakkes þer ros with rudnyng anvnder;
140 þe see souged ful sore, gret selly to here,
þe wyndes on þe wonne water so wrastel togeder,
þat þe wawes ful wode waltered so hize
And eftē busched to þe abyne, þat breed fyssches
Durst nowhere for rog arest at þe bothem.
145 When þe breth and þe brok and þe bote metten,
Hit watz a ioyles gyn, þat Jonas watz inne,
For hit reled on round vpon þe roge ypes;
þe bur her to lit baft, þat braste alle her gere,
þen hurled on a hepe þe helme and þe sterne.
150 Furste tomurte mony rop and þe mast after,
þe sayl sweved on þe see, þenne suppe bihoued
þe coge of þe colde water and þenne þe cry ryses;
ȝet coruen þay þe cordes and kest al þeroute.
Mony ladde þer forth lep to laue and to kest,
155 Scopen out þe scapel water, þat fayn scape wolde:
For þe monnes lode neuer so luper, þe lyf is ay swete.
þer watz busy, ouer borde bale to kest,
Her bagges and her feþer beddes and her brygt wedes,
Her kysttes and her coferes, her caraldes alle,
160 And al to lyzten þat lome, gif leþe wolde schape:
Bot euer watz ilyche loud þe lot of þe wyndes
And euer wroþer þe water and wodder þe stremes.
þen þo very forwrogt wyst no bote,
Bot vchon glewed on his god, þat gayned hym beste:
165 Summe to Vernagu þer vouched avowes solemne,
Summe to Diana deuout and derf Nepturne,
To Mahoun and to Mergot, þe mone and þe sunne,
And vche lede, as he loued and layde had his hert.

- penne bispeke þe spakest, dispayred wel nere:
 170 „I leue, here be sum losynger, sum lawles wreech,
 þat hatz greued his god and gotz here amonge vus!
 Lo! al synkes in his synne and for his sake marres!
 I lovne, þat we lay lotes on ledes vehone
 And, whoso lympeþ þe losse, lay hym þeroute!
 175 And quen þe gulty is gon, what may gome trawe,
 Bot he, þat rules þe rak, may rwe on þose oþer?
 þis watz sette in asent and sembled þay were,
 Herged out of vehe hyrne, to hent þat falles.
 A lodesmon lygtly lep vnder hachehes,
 180 For to layte mo ledes and hem to lote bryng,
 Bot hym fayled no freke, þat he fynde mygt,
 Saf Jonas, þe Iwe, þat iowked in derne.
 He watz flowen for ferde of þe flode lotes
 Into þe boþem of þe bot and on a brede lyggede,
 185 On helde by þe hurrok, for the heuen wrache.
 Slypped vpon a sloumbe slepe and sloberande he routes.
 þe freke hym frunt with his fot and bede hym ferk vp,
 þer ragnel in his rakentes hym rere of his dremes.
 By þe haspede he hentes hym þenne
 190 And brogt hym vp by þe brest and vpon borde sette,
 Arayned hym ful runysehly, what raysoun he hade,
 In such slagtes of sorge to slepe so faste.
 Sone haf þay her sortes sette and serelych deled,
 And ay þe lote vpon laste lympeþ on Jonas.
 195 penne aserued þay hym skete and asked ful loude:
 „What þe deucl hatz þou don, doted wreech?
 What seehez þou on see, synful schrewe,
 With þy lastes, so luper, to lose vus vehone?
 Hatz þou gome, no gouernour ne god on to calle,
 200 þat þou þus slydes on slepe, when þou slayn worþes?
 Of what loude art þou lent, what laytes þou here,
 Whyder in worlde þat þou wylt and what is þy arnde?
 Lo! þy dom is þe dygt for þy dedes ille,
 Do gyf glory to þy godde, er þou glyde hens.“
 205 „I am an Ebru, quoth he, of Israyl borne,
 þat wyge I worchyp, iwyssse, þat wrogt alle þynges.
 Alle þe worlde with the welkyn, þe wynde and þe sternes,
 And alle, þat wonez þer withinne, at a worde one.
 Alle þis meschef for me is made at þys tyme:
 210 For I haf greued my god and gulty am founden,
 Forþy berez me to þe borde and bapes me þer oute,
 Ere gete ge no happe; I hope for soþe.“
 He ossed hym by vnnynnes, þat þay vndernomen,
 þat he watz flawen fro þe face of frelych drygtyn.
 215 penne such a ferde on hem fel and flayed hem with inne,
 þat þay ruyt hym to rowwe and letten þe rynk one.
 Hapeles hyged in haste with ores, ful longe,
 Syn her sayl watz hem aslypped, on sydege to rowe;

- Hef and hale vpon hygt, to helpen hym seluen,
 220 Bot al watȝ nedles note, þat nolde not bityde,
 In bluber of þe blo flod bursten her ores,
 þenne hade þay nogt in her honde, þat hem help myȝt;
 þenne nas no counfort to keuer ne counsel non oþer,
 Bot Jonas in to his iuis iugge bylyue.
 225 Fyrst þay prayen to þe prynee, þat prophetes seruen,
 þat he gef hem þe grace, to greuen hym neuer,
 þat þay in baleleȝ blod þer blinden her handeȝ,
 þaȝ þat hapel wer his, þat þay here quelled;
 Tyd by top and bi to þay token hym synne,
 230 In to þat lodlych loȝe þay luche hym sone.
 He watȝ no tytter out tulde, þat tempest ne sessed,
 þe se sagtled þer with, as sone as ho mogt.
 þenne þaȝ her takel were torne, þat totered on yþeȝ,
 Styffe stremes and stregt hem strayned a whyle,
 235 þat drof hem dryȝlych adoun, þe depe to serue,
 Tyl a swetter ful swyþe hem sweȝed to bonk.

14. Gesichte Williams, Peter, den pflüger, betreffend.

E. Engl. Text Soc. No. 38. — Crowley Text von 1377.

- And þere I sawe sothely, *secundum scripturas*,
 Out of þe west coste a wenche, as me thouȝte,
 Cam walkynge in þe wey, to helle ward she loket;
 115 Mercy higt þat mayde, a meke þynge with alle,
 A ful benygne buirde and boxome of speche.
 Her suster, as it semed, cam softly walkynge,
 Euene out of þe est and westward she loket;
 A ful comely creature, Treuth she higte.
 120 For þe vertue, þat hir folwed, aferd was she neuere.
 Whan þis maydenes mette, Mercy and Treuth,
 Eyther axed oþer of þis grete wonder,
 Of þe dyne and of þe derknesse, and how þe daye rowed,
 And which a ligte and a lene lay befor helle.
 125 „Ich haue ferly of þis fare in feith, seyde Treuth,
 And am wending to wyte, what þis wonder meneth.“
 „Haue no merueille. quod Mercy, myrthe it bytokneth:
 A mayden, þat hatte Marve, and moder, without felyng
 Of any kynnes creature conceyued þow speche
 130 And grace of þe holy goste, wex grete with childe,
 Withouten wem in to þis worlde she brouȝt hym,
 And þat my tale be trewe, I take god to witnesse.
 Sith þis barn was bore, þen XXXti wynter passed,
 Which deyde and deth poled þis day aboute mydday.
 135 And þat is cause of þis clips, þat closeth now þe sonne,
 In menyngȝe þat man shal fro merkenesse be drawe,

- þe while þis ligte and þis leme shal Lucyfer ablende.
 For patriarkes and propheetes han preched her of often,
 þat man shal man saue þorw a maydenes helpe,
 140 And, þat was tynt þorw tre, tree shal it wyne
 And, þat deth down brougte, deth shal releue.“
 „þat þow tellest, quod Treuth, is but a tale of waltrot:
 For Adam and Eue and Abraham with other
 Patriarkes and propheetes, þat in peyne liggen,
 145 Leue þow neuere, þat zone ligte hem alofte brynge
 Ne haue hem out of helle; holde þi tonge, Mercy!
 It is but a truffle, þat þow tellest: I, Treuth, wote þe sothe:
 For, þat is ones in helle, out cometh it neuere:
 Job, þe prophete, patriarke, reproueth þi sawes,
Quia in inferno nulla est redemptio.“
 150 þanne Mercy ful myldly mouthed þise wordes:
 „Thorw experience, quod she, I hope, þei shal be saued,
 For venym fordoth venym and þat I proue by resoun:
 For of alle venymes foulest is þe scorpionn,
 May no medecyne helpe þe place, þere he styngeth,
 155 Tyl he be ded and do þerto, þe yuel he destroyeth,
 þe fyrst venymouste þorw venym of hym self.
 So shal þis deth fordo, I dar my lyf legge,
 Al, þat deth *fordyd* furste, þorw þe deuelles entysynge;
 And rigt, as þorw gyle man was bigyled,
 160 So shal grace, þat bigan, make a good sleighte,
Ars vt artem fulleret.“
 „Now suffre we, seyde Treuth, I se, as me pinketh,
 Out of þe nippe of þe north, nougt ful fer hennes,
 Rigtwisnesse come rennyng, reste we þe while,
 For he wote more, þan we, he was, er we bothe.“
 165 „That is soth, seyde Mercy, and I se here bi southe,
 Where pees cometh playinge, in pacience yclothed,
 Loue bath coneyted hir longe, leue I none other,
 But he sent hir some lettre, what þis ligte hymeneth,
 þat ouerhoueth helle þus, she vs shal telle.“
 170 Whan Pees, in pacience yclothed, approched nere hem tweyne,
 Rigtwisnesse hir reuerenced for her riche clothyng
 And preyed Pees, to telle hir, to what place she wolde,
 And in her gay garnementz whom she grete þougte.
 „My wille is to wende, quod she, and welcome hem alle,
 175 þat many day mygte I nougte se for merkenesse of synne,
 Adam and Eue and other moo in helle,
 Moyses and many mo, mercy shal haue,
 And I shal daunce þerto, do þow so, sustre!
 For Ihesus iusted wel, ioye hygynueth dawe:
Ad vesperum demorabitur fletus et ad matutinum leticia.
 180 Loue, þat is my lemman, suche lettres me sente,
 That Mercy, my sustre, and I mankynde shulde saue,
 And þat God hath forgyuen and graunted me pees and mercy,
 To be mannes meynpernoure for enere more after.

- Lo! here þe patent, quod Pees, *in pace in idipsum* —
 185 And þat þis dede shal dure — *dormiam et requiescam!*“
 „What rauestow, quod Rigtwisesse, or þow art rígt dronke!
 Leuestow, þat ȝonde líȝte vnlonke myȝte helle
 And saue mannes soule? sustre, wene it neuere!
 At þe bygynnyng god gaf þe dome hym selue,
 190 þat Adam and Eue and alle, þat hem suwed,
 Shulde deye donne ríȝte and dwelle in pyne after.
 If þat þei touched a tre and þe fruite eten.
 Adam afterward, ageines his defence,
 Frette of þat fruit and forsoke, as it were,
 195 þe loue of owre lorde and his lore bothe,
 And folwed, þat þe fende taugte and his felawes wille
 Ageines resoun: I, Rigtwisesse, recorde þus with treuth,
 þat her peyne be perpetuel and no preyere hem helpe!
 For þi latē hem chewe, as þei chose, and chyde we nouȝt,
 200 For it is botelees bale þe bite, þat þei eten!“ [sustres
 „And I shal preue, quod Pees, her peyne mote haue ende
 And wo in to wel mowe wente atte laste;
 For had þei wist of no wo, wel had þei nouȝte knowen,
 For no wíȝte wote, what wel is, þat neuere wo suffred,
 205 Ne what is hote hunger, þat had neuere defaute,
 If no nyȝte ne were, no man, as I leue,
 Shulde wite wíȝterly, what day is to mene,
 Shulde neuere ríȝte ríche man, þat lyueth in reste and ese,
 Wyte, what wo is, ne were þe deth of kynde.
 210 Sô god, þat bygan al of his good wille,
 Byeam man of a mayde, mankynde to saue,
 And suffred to be solde, to see þe sorwe of deyinge,
 The which vnknitteth al kare and comsynge is of reste.
 For til *modicum* mete with vs, I may it wel aowe,
 215 Wote no wíȝte, as I wene, what is ynough to mene,
 For þi god of his goodnesse þe fyrste gome, Adam,
 Sette hym in solace and in souereigne myrthe,
 And sith he suffred hym synne, sorwe to fele,
 To wite, what wel was, kyndelich to knowe it;
 220 And after god aunted hym self and toke Adames kynde,
 To wyte, what he hath suffred in þre sondri places,
 Bothe in heuene and in erthe and now til helle he þynketh,
 To wite, what al wo is, þat wote of al ioye,
 So it shal fare bi þis folke, her foly and her synne
 225 Shal lere hem, what langour is and lisse with outhen ende,
 Wote no wíȝhte, what werre is, þere þat pees regneth,
 Ne what is wíȝterly wel, til weyllowey hym teche.“
 Thanne was þere a wíȝte with two brode eyen,
 Boke híȝte þat beupere, a bolde man of speche:
 230 „By godes body, quod þis Boke, I wil bere witnessse,
 þat, þo þis barne was ybore, þere blased a sterre,
 That alle þe wyse of þis worlde in o witte acordeden,
 That such a barne was borne in Bethleem citee,

- pat mannes soule sholde saue and synne destroye;
 235 And alle þe elementz, quod þe Boke, her of bereth witnesse,
 pat he was god, þat al wrougte; þe walkene firste shewed,
 þo, þat weren in heuene token, *stella comata*,
 And tendeden hir as a torche, to reuerence his birthe;
 þe lygte folwed þe lorde in to þe lowe erthe,
 240 þe water witnessed, þat he was god, for he went on it;
 Peter, þe apostel, perceyued his gate
 And, as he went on þe water, wel hym knewe and seyde.
 „*Iube me venire ad te super aquas.*“
 And lo! how þe sonne gan louke her ligte in her self,
 Whan she seye hym suffre, þat sonne and se made!
 245 The erthe for heuynesse, that he wolde suffre,
 Quaked, as quykke ping, and al biquashte þe roche.
 Lo! helle migte nougte holde, but opened, þo god þoled,
 And lete oute Symondes sones, to seen hym hange on rode.
 And now shal Lucifer leue it, thowgh hym loth þinke;
 250 For Gygas, þe geaunt, with a gynne engyned,
 To breke and to bete doune, þat ben ageines Jhesus.
 And I, Boke, wil be brent, but Jhesus rise to lyue
 In alle myktes of man, and his moder gladve
 And conforte al his kynne and out of care brynge,
 255 And al þe iuwen ioye vnoignen and vnlonken;
 And, but þei reuerencen his rode and his resurexioun,
 And bileue on a newe lawe, be lost lyf and soule!“
 „Suffre we, seide Treuth, I here and se bothe,
 How a spirit speketh to helle and bit vnsperce þe gatis:
Attolite portas etc.
 260 A voice loude in þat ligte to Lucifer cryeth:
 „Prynces of þis place vnpynmeth and vnlonketh,
 For here cometh with crowne þat kynge is of glorie.“
 Thanne syked Sathan and seyde to hem alle:
 „Suche a lygte, ageines owre leue Lazar it fette,
 265 Care and combraunce is comen to vs alle;
 If þis kynge come in, mankynde wil he fecche
 And lede it þer hym lyketh and lygtlych me bynde.
 Patriarkes and prophetes han parled her of longe,
 þat such a lorde and a lygte shulde lede hem alle hennes.“
 270 „Lysteneth, quod Lucifer, for I þis lorde knowe,
 Bothe þis lorde and þis ligte is longe ago I knewe hym.
 May no deth hym dere ne no deueles queyntise,
 And where he wil, is his waye, ac war hym of þe periles,
 If he reue me my rigte, he robbeth me by maistrye:
 275 For by rigt and bi resoun þo renkes, þat ben here,
 Bodye and soule ben myne, bothe gode and ille.
 For hym self seyde, þat sire is of heuene,
 gif Adam etc þe apple, alle shulde deye
 And dwelle with vs deueles. þis pretynge he made
 280 And he, þat sothienesse is, seyde þise wordes:
 And sittthen I seised seuene hundred wyntre,

- I leue þat lawe nil, nauhte lete hym þe leest.“
 „That is sothe, seyde Sathan, but I me sore drede,
 For þow gete hem with gyle and his gardyne breke,
 285 And in semblance of a serpent sat on þe appeltre,
 And eggedest hem to ete, Eue by hir selue,
 And toldest hir a tale, of tresoun were þe wordes,
 And so þow haddest hem oute and hider atte laste!“
 „It is nouhte graythely geten, þere gyle is þe rote,
 290 For god wil nougt be bigiled, quod Gobelyn, ne biaped!
 We haue no trewe title to hem, for þowgh tresoun were þei
 dampned.“
 „Certes, I drede me, quod þe deucl, leste Treuth wil hem feeche.
 þis pretty wynter, as I wene, hath he gone and preched;
 I haue assailed hym with synne and some tyme yasked,
 295 Where he were god or goddes sone? he gat me shorte answer.
 And þus hath he trolled forth þis two und thretty wynter.
 And whan I seighe, it was so, slepyng I went,
 To warne Pilates wyf, what dones man was Jhesus:
 For Juwes hateden hym and han done hym to deth,
 300 I wolde haue lengthed his lyf, for I leued, gif he deyede,
 That his soule wolde suffre no synne in his sygte.
 For þe body, whil it on bones gede, aboute was euere,
 To saue men fram synne, gif hem self wolde.
 And now I se where a soule cometh hiderward seyllynge
 305 With glorie and with grete ligte, god it is, I wote wel.“
 „I rede, we flee, quod he, faste alle hennes!
 For vs were better nouhte be, þan biden his sygte.
 For þi lesynges, Lucifer, loste is al owre praye.
 Firste þow þe we fellen fro heuene so heighe,
 310 For we leued þi lesynges, we loupn oute alle with þe,
 And now for thi last lesynge ylore we haue Adam
 And al owre lordeship, I leue, a londe and a water:
Nunc princeps huius mundi eicietur foras.“
 Efte þe ligte bad vnlouke and Lucifer answered:
 „What lorde artow, quod Lucifer, *quis est iste?*“
 315 „*Re.e glorie*, þe ligte sone seide,
 And lorde of mygte and of mayne and al manere vertues,
dominus virtutum!
 Dukes of þis dym place, anon vndo þis gates,
 That Cryst may come in, þe kynges sone of heuene!“
 And with þat breth helle brake with Beliales barres,
 320 For any wye or warde wide opened þe gatis.
 Patriarkes and prophetes, *populus in tenebris*,
 Songen seynt Johanes songe „*ecce agnus dei.*“
 Lueyfer loke ne mygte, so lygte hym ableynte,
 And þo, þat owre lorde loued, into his ligte he laughte
 325 And seyde to Sathan: „lo! here my soule to amendes
 For alle synneful soules, to saue þo, þat ben worthy.
 Myne þei be and of me, I may þe bette hem clayme:
 Alþough resoun recorde and rigt of my self,

- That, if þei etc þe apple, alle shulde deye,
 330 I bihygte hem nougt here, helle, for euere.
 For þe dede, þat þei dede, þi deceyte it made;
 With gyle þow hem gete ageyne al resoun.
 For in my paleys paradys in persone of an adde
 Falseliche þow fettest þere þynge, þat I loued.
 335 Thus, vlyke a lusarde with a lady visage,
 Theuelich þow me robbedest: þe olde lawe graunteth,
 þat gylours be bigiled and þat is gode resoun:
Dentem pro dente et oculum pro oculo.
 Ergo soule shal soule quyte and synne to synne wende,
 And al, þat man hath mysdo, I, man, wyl amende.
 340 Membre for membre bi þe olde lawe was amendes,
 And lyf for lyf also, and by þat lawe I clayne it,
 Adam and al his issue at my wille her after;
 And þat deth in hem fordid, my deth shal releue,
 And bothe quykke and quyte, þat queynte was þorw synne,
 345 And, þat grace gyle destruye, good feith it asketh.
 So leue it nougte, Lucifer, ageine þe lawe I fecche hem,
 But bi rigt and by resoun raunceoun here my lyges;
Non veni soluere legem, sed adimplere!
 þow fettest myne in my place ageines al resoun
 Falseliche and felounelich, gode faith me it taugte,
 350 To recoure hem thorw raunceoun and bi no resoun elles,
 So þat with gyle þow gete, þorw grace it is ywone.
 þow, Lucyfer, in lyknesse of a luther addere
 Getest by gyle þo, that god loued,
 And I, in lyknesse of a leode, þat lorde am of heuene,
 355 Graciousliche þi gyle haue quytte; go gyle ageine gyle!
 And as Adam and alle þorw a tre deyden,
 Adam and alle þorwe a tree shal torne ageine to lyue;
 And gyle is bigyled and in his gyle fallen:
Et cecidit in foveam, quam fecit.
 Now bygynneth þi gyle ageyne þe to tourne
 360 And my grace to growe ay gretter and wyder;
 þe bitternesse, þat þow hast browe, brouke it þi seluen,
 þat art doctour of deth, drynke, þat þow madest.
 For I, þat am lorde of lyf, loue is my drynke,
 And for þat drynke to day I deyde vpon erthe.
 365 I faugte so, me prestes get, for mannes soule sake.
 May no drynke me moiste ne my thruste slake,
 Tyl þe vendage falle in þe vale of Josephath,
 þat I drynke rigte ripe must, *resurreccio mortuorum.*
 And þanne shal I come as a kynge, crouned with angeles,
 370 And han out of helle alle mennes soules;
 Fendes and fende kynes bifor me shulle stande
 And be at my biddynge, where so eure me lyketh,
 And to be merciabie to man, þanne my kynde it asketh.
 For we beth bretheren of blode, but nougte in baptesme alle.
 375 Ac alle, þat beth myne hole bretheren in blode and in baptesme,

Shal nouȝte be dampned to þe deth, þat is withouten ende,

Tibi soli peccavi etc.

It is nouȝt vsed in erthe to hangen a feloun

Ofter þan ones, þough he were a tretour;

And gif þe kyng of þat kyngedome come in þat tyme,

380 There þe feloun thole sholde deth or otherwyse,

Lawe wolde, he ȝeue hym lyf, if he loked on hym.

And I, þat am kyng of kynges, shal come suehe a tyme,

There dome to þe deth dampneth al wikked,

And gif lawe wil, I loke on hem, it lithe in my grace,

385 Whether þei deye or deye nouȝte for þat þei deden ille.

Be it, any þinge abouȝte þe boldnesse of her synnes,

I may do merev þoww rigtwisnesse and alle my wordes trewe,

And þough holiwrit wil, þat I be wroke of hem, þat deden ille,

Nultum maham inquitum etc.

Thei shul be elensed clereliche and wasshen of her synnes

390 In my prisoun purgatorie, til *parce* it hote.

And my merev shal be shewed to manye of my bretheren,

For blode may suffre blode, bothe hungry and akale,

Ae blode may nouȝt se blode blede, but hym rewe:

Andini archana verba, que non licet homini loqui!

Ae my rigtwisnesse and rigt shal reulen al helle

395 And merev al mankynde bifor me in heuene:

For I were an vnkynde kyng, but I my kynde holpe,

And namelich at such a nede, þer nedes helpe bihoueth:

Non intres in iudicium cum seruo tuo. —

þus bi lawe, quod owre lorde, lede I wil fro hennes

þo, þat me loued and leued in my comynge,

400 And for þi lesynge, Lucifer, þat þow lowe til Eue,

Thow shalt abyte it bittre — and bonde hym with cheynes.

Astaroth and al þe route hidden hem in hernes,

They dorste nouȝte loke on owre lorde, þe boldest of hem alle,

But leten hym lede forth, what hym lyked, and lete, what hym

405 Many hundreth of anges harpeden and songen: [liste.

Culpat caro, purgat caro, regnat deus, dei caro.

Thanne piped Pees of poyse a note:

Clarior est solito post maxima nebula phebuis,

Post inimicitias clarior est et amor;

„After sharpe shoures, quod Pees, moste shene is þe sonne,

Is no woder warmer, þan after watery cloudes,

Ne no lode leuere ne leuer frendes,

410 þan after werre and wo, whan loue and pees be maistres!

Was neuere werre in þis worlde ne wykkednesse so kene,

þat ne loue, and hym luste, to lauhynge ne brouȝte,

And pees þoww pacience alle perilles stopped.“

„Trewes, quod Treuth, þow tellest vs soth, bi Jhesus!

415 Clippe we in couenaunt and veh of vs cusse other.“

„And lete no peple, quod Pees, perceyue, þat we chydde;

For impossible is no þyng to hym, þat is almyȝty.“

„Thow seist soth, seyde Ryȝtwisnesse and reuerentlich hir
 Pees and pees here *per secula seculorum!* [kyste,

Misericordia et veritas obuiauerunt sibi, iusticia et pax

[osculate sunt.

420 Treuth tromped þo and songe: „*te deum laudamus.*“

And þanne luted Loue in a loude note:

Ecce quam bonum et quam iocundum etc.

15. John Gowers confessio amantis.

Ms. Harleian. 3869. — 1393.

18^a. *Naturatus amor nature legibus orbem
 Subdit et vianimes concitat esse feras.
 Huius enim mundi princeps amor esse videtur,
 Cuius eget diues, pauper et omnis ope.
 Sunt in agone pares amor et fortunaque, cecus
 Plebis ad insidias vertit vterque rotas.
 Est amor egra salus, verata quies, pius error,
 Bellica pax, vulnus dulce, suave malum.*

I may noght strecche vp to heuene
 Min hand ne setten al in euene
 This world, which euer is in balance;
 It stant noght in my suffisaunce

5 So grete þinges to compasse,
 Bot I mot lete it ouerpasse
 And treten vpon oþer þinges.
 For thi þe stile of my writinges
 Fro this day forþ I þenke change
 10 And speke of þing is noght so strange,
 Which euery kynde haþ vpon honde
 And wherypon þe world mot stonde
 And bath donn, siþen it began,
 And schal, whil þer is anyman,
 15 And þat is loue, of which I mene
 To trete, as after schal be sene,
 In which þer can noman him reule:
 For loues lawe is out of reule,
 That of tomoche or of tolite

20 Wel nyh is euery man to wite,
 And natheles þer is noman
 In al þis world so wys, þat can
 Of loue tempre þe mesure,

21 Bot as it falþ in auenture.

18^b. For wit ne strengþe may noght helpe,
 And he, which elles wolde him ȝelpe,
 Is rapest þrowen vnder fote,
 Ther can no wiht þerof do bote.
 For ȝet was neuere such couine,

- 30 That coupe ordeine a medicine
 To þing, which god in lawe of kynde
 Hath sette: for þer may noman fynde
 The rihte salue of such a sor.
 It hath and schal ben euermor,
 35 That loue is maister, wher he wile,
 Ther can no lif make oþer skile;
 For, wher as euere him lest to sette,
 Ther is no myght, which him may lette,
 Bot, what schal fallen ate laste,
 40 The soþe can no wisdom caste,
 Bot as it falleþ vpon chance.
 For if þer euere was balance,
 Which of fortune stant gouerned,
 I may wel lieue, as I am lerned,
 45 That loue hath þat balance on honde,
 Which wil no reson vnderstonde.
 For loue is blind and may noght se,
 For þi may no certeinete
 Be set vpon his iugement,
 50 Bot, as þe whiel aboute went,
 He gifþ his graces vnderued
 And fro þat man, which hap him serued,
 Fulofte he takþ aweye his fees,
 As he, þat pleieþ ate dees
 55 And, þerypon what schal befallē,
 He not, til þat þe chance falle,
 Wher he schal lese or he schal winne;
 And þus fulofte men beginne,
 That, if þei wisten, what it mente,
 60 Thei wolde change al her entente;
 And for to prouen, it is so:
 I am miseluen on of þo,
 Which to þis scole am vnderfonge,
 For it is siþþe go noght longe.
 65 As for to speke of þis matiere,
 I may zow telle, gif ge woll hierē,
 A wonder hap, which me befell,
 That was to me hope hard and fell,
 19^a. Touchende of loue and his fortune,
 70 The which me likeþ to comune
 And plainly for to telle it oute
 To hem, þat ben louers abowte.
 Fro point to point I wol declare
 And writen of my woful care,
 75 Mi wofull day, my wofull chance,
 That men mowe take remembrance,
 Of þat þei schall hierafter rede.
 For in good feiþ þis wolde I rede,
 That euery man ensample take

- 80 Of wisdom, which hym is betake,
 And þat he woot of good aprise
 To teche it forþ; for such emprise
 Is for to preise, and perfore I
 Woll write and schewe al openly,
 85 How loue and I to gedre mette,
 Wherof þe world ensample fette
 Mai after þis, whan I am go
 Of þilke vnsely iolif wo,
 Whos reule stant out of þe weie,
 90 Now glad and now gladnesse aweie;
 And zet it may noght be wipstonde
 For oght, þat men may vnderstonde.
Non ego Sampsonis vires, non Herculis arma
Vinco, sum sed, vt hii, victus amore pari.
Vt discant alii, docet experientia facti,
Rebus in ambiguis que sit habenda via.
Denius ordo ducis templata pericla sequentem
Instruit a tergo ne simul ille cadat.
Me quibus ergo Venus casibus laqueauit amantem,
Orbis in exemplum scribere tendo palam.
 Vpon þe point, þat is befalle
 Of loue, in which þat I am falle,
 95 I þenke telle my matiere:
 Now herkene who, þat wol it hiere,
 Of my fortune how þat it ferde
 This enderday, as I forþ ferde
 To walke, as I zow telle may,
 100 And þat was in þe monþe of May,
 Whan euery brid hap chese his make
 And þenkeþ his merthes for to make
 Of loue, þat he hath achieved,
 101 Bot so was I noþing relieved:
 19^b. For I was furþer fro my loue,
 Than erþe is fro þe heuene aboue,
 As for to speke of eny spede,
 So wiste I me non oþer red,
 Bot, as it were a man forfare,
 110 Vnto þe wode I gan to fare;
 Noght for to singe wip þe briddes,
 For, whanne I was þe wode amidde,
 I fond a swote grene pleine
 And þer I gan my wo compleigne
 115 Wisshinge and wepinge al myn one:
 For oþer merthes made I none.
 So hard me was þat ilke þrowe,
 That ofte sipes ouerþrowe
 To grounde I was, wipoute brep,
 120 And euer I wisshide after dep.
 Whanne I out of my peine awok

- And cast vp many a pitous lok
 Vnto þe heuene and seide thus:
 „O þou, Cupide, o þou, Venus,
 125 Thow, god of loue, and þou, goddesse,
 Wher is pite, wher is meknesse?
 Now doþ me plainly liue or dye;
 For, certes, such a maladie,
 As I now haue and longe haue hadde,
 130 It myhte make a wis man madde,
 If þat it scholde longe endure!
 O, Venus, queene of loues cure,
 Thov lif, þou lust, þou mannes hele,
 Behold my cause and my querele
 135 And gif me som part of þi grace,
 So þat I may finde in þis place,
 ȝif þou be gracius or non.
 And wip þat word I sawh anon
 The kyng of loue and qweene boþe,
 140 Bot he, þat kyng, wip yhen wroþe
 His chiere aweiward fro me caste
 And forþ he passede ate laste.
 Bot natheles, er he forþ wente,
 A firy dart, me þoghte, he hente
 145 And þrew it þurgh myn herte rote.
 In him fond I non oþer bote,
 For lenger list him noght to duelle.
 Bot sche, þat is þe source and welle
 Of wel or wo, þat schal betide
 150 To hem, þat louen at þat tide,
 20^a. Abod. Bot, for to tellen hiere,
 Sche cast on me no goodly chiere,
 Thus natheles to me sche seide.
 „What art þou, sone?“ And I abreide,
 155 Riht as a man doþ out of slep,
 And þerof tok sche riht good kep,
 And bad me noþing ben adrad,
 Bot for al þat I was noght glad,
 For I ne sawh no cause wy;
 160 And efte scheo askep, what was I.
 I seide: „a caitif, þat liþ hiere,
 What wold ȝe, my ladi diere,
 Schal I ben hol or elles dye?“
 Sche seide: „Tell þi maladie!
 165 What is þi sor of which þou pleignest?
 Ne hyd it noght, for, if þou feignest,
 I can do þe no medicine.“
 „Ma dame, I am a man of pine,
 That in þi court haue longe serued,
 170 And aske, þat I haue deserued,
 Som wele after my longe wo!“

- And sche began to loure þo
 And seide: „þer is many o of ȝow
 Faitours and so may be, þat þow
 175 Art riht such on and be fentise
 Seist, þat þou hast me do seruise!“
 And natheles sche wiste wel,
 My world stod on an oþer whiel
 Wipouten eny faiterie.
 180 Bot algate of my maladye
 Sche bad me telle and seie hir trowþe.
 „Ma dame, if ȝe wolde haue rowþe.
 Quod I, þanne wold I telle ȝow!“
 „Sey forþ, quod sche, and telle me how,
 185 Schew me þi seknesse eucri delle!“
 „Ma dame, þat can I do wel,
 Be so, my lif þer to wol laste!“
 Wip þat hir lok on me sche caste
 And seide: „In aunter if þou line,
 190 Mi will is ferst, þat þou beschriue,
 And natheles, hov þat it is,
 I wot miself, bot, for al þis,
 Vnto my prest, which comp anon,
 I woll, þou tell it on and on,
 195 Boþe all þi þoght and all þy werk.
 O Genius, myn oghne clerk,
 20^b. Com forþ and hier þis mannes schrifte,
 Quod Venus þo, and I vplifte
 Myn hefd wip þat and gan beholde
 200 The selue prest, which, as sche wolde,
 Was redy þere and sette him down,
 To hieren my confession.
Confessus Genio, si sit medicina salutis
Experiar morbis, quos tulit ipsa Venus.
Lesu quidem ferro medicantur membra saluti,
Roro tamen medicum vulnus amoris habet.
 This worthi prest, þis holy man,
 To me spekende þus began
 205 And seid: *Benedicite!*
 Mi sone, of þe feliceite
 Of loue and eke of al þe wo
 Thou schalt þee schriue, of boþe tuo.
 What þou er þis for lous sake
 210 Hast felt, let noþing be forsake.
 Telle pleinliche, as it is befallē,
 And wip þat word I gan down falle
 On knees and wip deuocion
 And wip full gret contricion
 215 I seide þanne: „*Dominus,*
 Myn holi fader Genius,
 So as þou hast experience

- Of loue, for whos reuerence
 Thov schalt me schriuen at þis tyme,
 220 I pray þe, let me noght mistime
 Mi schrifte, for I am distourbed
 In al myn herte and so contourbed,
 That I ne may my wittes gete,
 So schal I moche þing forgete.
 225 Bot, if þou wolt my schrifte oppose,
 Fro point to point, þanne I suppose,
 Ther schal noþing be left behinde;
 Bot now my wittes ben so blynde,
 That I ne can miseluen teche.
 230 Tho he began anon to preche
 And wip his wordes debonaire
 He seide to me softe and faire:
 „Mi sone, I am assigned here,
 Thi schrifte to oppose and hier
 235 Be Venus, þe godesse aboue,
 Whos prest I am, touchende of loue.
 Bot natheles for certein skile
 I mot algate and nedes wile
 21^a. Noght only make my spekynges
 240 Of loue, bot of oþre þinges,
 That touchen to þe cause of vice;
 For þat belongeþ to þoffice
 Of prest, whos ordre þat I bere,
 So þat I woll noþing forbere,
 245 That I þe vices, on and on,
 Ne schal þee schewen euerychon;
 Wherof þou myht take euidence,
 To reule wip þi conscience.
 Bot of conclusion final
 250 Conclude I wol in special,
 For loue, whos seruant I am,
 And whi þe cause is, þat I cam.
 So þenke I to don boþe tuo,
 Ferst þat myn ordre longeþ to,
 255 The vices for to telle arewe,
 Bot nexte, aboue alle oþre, schewe
 Of loue I wol þe propretes,
 How þat þei stonde be degrees,
 After þe disposicion
 260 Of Venus, whos condicion
 I most folwe, as I am holde,
 For I wip loue am al wipholde,
 So þat þe lasse I am to wyte,
 Thogh I ne conne bot a lyte
 265 Of oþre þinges, þat ben wise,
 I am noght tawht in suche a wise.
 For it is noght my commun vs,

- To speke of vices and vertus,
 Bot al of loue and of his lore:
 270 For Venus bokes of nomore
 Me techen, nowþer text ne glose.
 Bot for als moche, as I suppose,
 It fit a prest, to be wel þewed,
 And schame it is, if he be lewed;
 275 Of my presthode after þe forme
 I wol þi schrifte so enforme,
 That ate leste þou schalt hiere
 The vices and to þi matiere
 Of loue I schal hem so remeue,
 280 That þou schalt knowe, what þei meue.
 For what a man schal axe or sein,
 Touchende of schrifte, it mot be plein;
 It nedep noght to make it queinte,
 284 For trowþe hise wordes wol noght peinte.
 21^b. That I wolde axe of þe forþi,
 Mi sone, it schal be so plainly
 þat þou schalt knowe and vnderstonde
 The pointes of schrifte, how þat þei stonde.
Visus et auditus fragilis sunt ostia mentis,
que riciosa manus claudere nulla potest.
Est ibi larga via, graditur qua cordis ad antrum
Hostis et ingrediens fossa talenta rapit.
Hec mihi Confessor Genus primordia profert,
Ium sit in extremis vita remorsa malis.
Nunc tamen ut poterit semiviva loquela fateri,
Verba per os timide conscia mentis agam.
Between þe lif and dep I herde
 290 This prestes tale, er I answerde,
 And þanne I preide him for to seie
 His wille and I it wolde obeie
 After þer forme of his apprise.
 Tho spak he to me in suche a wise
 295 And bad me, þat I scholde schryue,
 As touchende of my wittes fyue,
 And schape, þat þei were amended
 Of þat I hadde hem mispended.
 For þo be proprely þe gates,
 300 Thurgh which, as to þe herte algates,
 Comp alle þing vnto þe feire,
 Which may þe mannes soule empeire.
 And now þis matiere is broght inne,
 Mi sone, I þenke, ferst beginne
 305 To wite, how þat þin yhe hap stonde,
 The which is, as I vnderstonde,
 The most principall of alle,
 Thurgh whom þat peril mai befall.
 And for to speke in lones kynde,

- 310 Ful many such a man mai finde,
 Which euere cast aboute here yhe
 To loke, if þat þei mihte aspie,
 Fulofte þing, which hem ne toucheþ,
 Bot only þat here herte soucheþ
 315 In hindringe of an oþer wiht.
 And þus ful many a worþi knyht
 And many a lusti lady boþe
 Haue be fulofte siþe wroþe,
 So þat an yhe is as a þief
 320 To loue and doþ ful gret meschief,
 And al so for his oghne part
 Fulofte pilke fry dart
 22^a. Of loue, which þat euere brenneþ,
 Thurgh him into þe herte renneþ.
 325 And þus a mannes yhe ferst
 Him selue griueþ alþerwerst
 And many a time, þat he knoweþ,
 Vnto his oghne harm it groweþ.
 Mi sone, herkene now forþi
 330 A tale, to be war þerby,
 Thin yhe for to kepe and warde,
 So þat it passe noght his warde.
 Ovied telleþ in his boke
 Ensamþle, touchende of misloke,
 335 And seiþ, how whilon þer was on,
 A worþi lord, which Acteon
 Was hote and he was cousin nyh
 To him, þat Thebes ferst on hiþ
 Vp sette, which kyng Cadme hyhte.
 340 This Acteon, as he wel myhte,
 Aboute alle oþre caste his chiere
 And vsed it fro zer to zere,
 Wiþ houndes and wiþ grete hornes
 Among þe wodes and þe þornes
 345 To make his hunting and his chace;
 Where him best þoghte in euery place
 To finde gamen in his weie,
 Ther rod he for to hunte and pleie.
 So him befell vpon a tide
 350 On his hunting, as he cam ride,
 In a forest al one he was,
 He syh vpon þe grene gras
 The faire freisshe floures springe,
 He herde among þe leues singe
 355 The trostle wiþ þe nyhtingale.
 Thus, er he wiste, into a dale
 He cam, wher was a litel plein,
 Al rounde aboute wel besein
 Wiþ buissches grene and cedres hyhe,

- 360 And þer wipinne he caste his yhe.
 Amidd þe plein he syh a welle,
 So fair þer myhte noman telle,
 In which Diana naked stod,
 To bape and pleie hire in þe flod
 365 Wip many a nimphe, which hire serueþ.
 Bot he his yhe away ne swerueþ
 Fro hire, which was naked al,
 And sche was wonder wroþ wipal
 22^b. And him, as sche, which was godesse,
 370 Forschop anon and þe liknesse
 Sche made him taken of an hert,
 Which was to fore hise houndes stert,
 That ronne besiliche aboute
 Wip many an horn and many a route,
 375 That maden mochel noise and erie,
 And atte last vnhappely
 This hert his oghne houndes slowhe
 And him for vengeance al todrowhe.
 Lo now, my sone, what it is,
 380 A man to caste his yhe amis,
 Wich Acteon hap dere aboght,
 Be war for þi and do it noght.
 For ofte, who, þat hiede toke,
 Betre is to winke, þan to loke.
 385 And, forto prouen it is so,
 Ouide þe poete also
 A tale, which to þis matiere
 Acordeþ, seip, as þou schalt hiere.
 In methamor it telleþ þus,
 390 How þat a lord, which Phorceus
 Was hote, hadde dowhtres þre.
 Bot vpon here natiuite
 Such was þe constellacion,
 That oute of manis naeion
 395 Fro kynde þei be so miswent,
 That to þe liknesse of serpent
 Thei were boþe, and so þat on
 Of hem was eleped Stellibon,
 That oper soster Suriale,
 400 The þridde, as telleþ in þe tale,
 Medusa hihte, and natheles
 Of comun name Gorgones
 In euery contre þer aboute
 As monstres, which þat men doute,
 405 Men elepen hem, and bot on yhe
 Among hem þre in pourpartie
 Thei hadde, of which þei myghte se,
 Now hap it þis, now hap it sche,
 After þat cause and nede it ladde,

- 410 Be prowes ech of hem it hadde.
 A wonder þing zet more amis
 Ther was, wher of I telle al þis,
 What man on hem his chiere cast
 414 And hem behield, he was als fast
 23^a. Out of a man in to a ston
 Forschape, and þus ful many on
 Detained wer, of þat þei wolde
 Misloke, wher þat þei ne scholde.
 Bot Perseus, þat worpi knyht,
 420 Whom Pallas of hir grete myht
 Halp and tok him a schield þerto,
 And ek þe god Mercurie also
 Lente him a swerd, he, as it fell,
 Begende Athalaus, þe hile helle,
 425 These monstres soghte and þer he fonde,
 Diuerse men of þilke londe
 Thurgh sihte of hem mistorned were,
 Stondende as stones hiere and pere.
 Bot he, which wisdom and prouesse
 430 Hadde of þe god and þe godesse,
 The schield of Pallas gan embrace,
 Wip which he couereþ sauf his face,
 Mercuries swerd and out he drowh
 And so he bar him, þat he slow
 435 These dredful monstres, alle þre.
 Lo now, my sone, auise þe,
 That þou þi sihte noghte misuse,
 Cast noght þin yhe vpon Meduse,
 That þou be torned into ston.
 440 For so wys man was neuere non,
 Bot if he wel his yhe kepe
 And take of fol delit no kepe,
 That he wip lust nys ofte nome
 Thurgh strengþe of loue and ouercome.
 445 Of mislokyng how it hap ferde,
 As I haue tolde, now hast þou herd,
 Mi goode sone, and take good hiede,
 And ouer þis zet I þee rede,
 That þou be war of þin heringe,
 450 Whiche to þe herte þe tidinge
 Of many a vanite hap broght,
 To tarie wip a mannes þoght;
 And natheles good is to hiere
 Such þing, wher of a man may lere,
 455 That to vertu is acordant,
 And toward al þe remenant
 Good is to torne his ere fro;
 For elles bot a man do so,
 Him may fulofte mysbefalle.

- 460 I rede ensample amonges alle,
 23^b. Wherof to kepe wel an ere
 It oghte pute a man in fere.
 A serpent, which þat Aspidis
 Is cleped, of his kynde hap þis,
 465 That he þe ston, noblest of alle,
 The which þat men carbuncle calle,
 Berþ in his hed aboue on heihte.
 For which, whan þat a man be sleyhte,
 The ston to winne and him to daunte,
 470 Wip his carecte him wolde enchaunte,
 Anon, as he perceiueþ þat,
 He leiþ down his on ere al plat
 Vnto þe grounde and halt it faste
 And eke þat oper ere als faste
 475 He stoppeþ wip his tail so sore,
 That he þe wordes, lasse or more,
 Of his enchantement ne hiereth
 And in þis wise himself he skiereþ,
 So þat he hap þe wordes weyued
 480 And þurgh his ere is noght deceiued.
 An opre thing, who þat recordeþ,
 Lich vnto þis ensample acordeþ,
 Which in þe tale of Troie I finde.
 Sirenes of a wonder kynde
 485 Ben monstres, as þe bokes tellen,
 And in þe grete se þei duellen,
 Of body boþe and visage
 Lik vnto wommen of zong age,
 Vp fro þe nauele on luh þei be;
 490 And down beneth, as men may se,
 Thei bere of fisshes þe figure
 And ouer þis of such nature
 Thei ben, þat wip so swete a steuene,
 Lik to þe melodie of heuene,
 495 In wommanysshe vois þei singe
 Wip notes of so grete likynge,
 Of such mesure, of such musike,
 Wherof þe schipes þei beswike,
 þat passen be þe costes þere,
 500 For whan þe schipmen leie an ere
 Vnto þe vois in here awys,
 Thei wene, it be a paradys,
 Which after is to hem an helle.
 For reson may noght wip him duelle,
 505 Whan þei þo grete lustes hieren,
 Thei comen noght here schipes stiere,
 So besiliche vpon þe note
 24^a. Thei herkne and in such wise assote,
 That þei here rihte cours and weie

- 510 Forgete and to here ere obeie
 And seilen, til it so betalle,
 That þei into þe peril falle,
 Where as þe schipes be todrawe
 And þei ben wip þe monstres slawe.
 515 Bot fro þis peril natheles
 Wip his wisdom kyng Vluxe
 Ascapeþ and it ouerpasseþ,
 For he to for þe hond compasseþ,
 That noman of his compaignie
 520 Haþ pouer, vnto þat folie
 His ere for no lust to easte.
 For he hem stoppede alle faste,
 That non of hem mai hiere hem singe.
 So, whan þei comen forþ seilinge,
 525 Ther was such gouernance on honde,
 That þei þe monstres haue wipstonde
 And slain of hem a gret partie.
 Thus was he sauf wip his nauie,
 This wise kyng, þurgh gouernance.
-

16. Thomas Hoccleve, *De regimine principum*.

Harl. Ms. 116 und Roy. Ms. 17. D, VI. — Erste hälfte des 15. jh.

- 92^b. Be concorde smal thynges multiplen
 And be discorde, hate, ire and rancour
 Perisshen thynges, grete and wast, and dien.
 Pees hath the fruyte of ese in his fauour;
 5 To gete pees holsum is the laboure
 And kepe it wel, whan that man hath it eaght,
 That ire ne discorde banyssh it naght.

 How plesant to god is of pees the mirthe,
 What delite eek in pees and vnion,
 10 The prince of pees hath shewed in his birthe
 Be angels delitable song and soun;
 Also aftir his resurrecioun
 He pees bad and, whan vnto heuene he stye,
 He lefte pees in erthe treuly.

 93^a. That yifte of pees, that precious ieuelle,
 16 If men it keep and do it nat away,
 Sommes of Criste they may be clept ful welle,
 But stryfe, whiche most is to the feendes pay,
 Among vs feruent is so, weleaway,
 20 We cristen folk withynne vs and withoute
 Han so grete stryfe, that ther may no pees route.

The riot, that hath ben withynne this lande,
 Among oure self many a wintres space,
 Hath to the swerde put many a thousande,
 25 The gredy herte, that wold alle embrace
 With irrous will and erabid pale face
 And swipir feendly hand with stroke vengeable,
 Hath many a womman made hem clothe in sable.

This is no doute, that ambicion
 30 And couetise fireth alle this debat,
 Tho two ben of wikkid condicion,
 No wight halt hym content of his estat,
 Euery man wilneth to ben exaltat,
 Thogh he be grete, yit hier wolde he go,
 35 And this arn causes of oure stryfe and wo.

Werre withynne oure self is most harmfulle
 And perillous and most is ageyne kynde,
 Therwith this lande hath wrastlid many a pulle,
 The smert is swiche it may nat oute of mynde:
 40 For it hath cast oure welth ferre behynde
 And forther wole, but the werres stynt;
 No gode may come of werres wrathful dynt.

93^b. Whiles that Romayns were in herte alle one
 And undeuydid alle hole stode, they were
 45 Lordes of alle the worde, fo was ther none
 Outward, as who seith, mighte hem greeue or deere
 But alle, sauf welthe, may men suffre and beere,
 Withynne hem self sprang swiche diuision,
 That it hem broghte to confusion.

50 What causid hir inward werre and rumoure
 But auarice? she refte hem her wele.
 Whils they hadde in cheerte and fauoure
 Profyt commun, they hadden be the stele
 Prosperitee; but it away gan stele,
 55 Whan they hem drouth to profyt singulere
 And of profit common nat weren cheere.

Beholde, how auarice crepith inne
 And kyndleth werre and qwenchith vnitee,
 O fauel, thow myghtest ben of hir kynne,
 60 For while a brekepees, as that is shee,
 Right swiche a nothir may I name thee,
 Thow rekkest nat ne dredest nat to wende
 For muk to helle, vnto the ferthest ende.

This fauel is of pees a destourbour,
 65 Twixte god and mannes soule he werre reisith;

This world is blent be this dissimulour,
 Vertue he blameth and vices he preiſith,
 Sore in the bowe of treceherie he teiſith,
 His ſhot is gay, but it is enuennymed,
 70 His ſieul arte may nat arighte be rymed.

94^a. Vertuous trouthe, hyde thou thyne hede,
 Thou maiſt as wel, thyne arte may nat auaille,
 Oute ofe this worldes grace art thou as dede,
 But fauel, traitoure, thy fals gouernaile
 75 Makith ful many ſhippes ſaile
 Into thy cofre, warm *is* thyne office;
 That trouthe leſeth, wyne can thy vice.

Allas, ſo many a worthy clerke famous,
 Of Oxenford and of Cambrige alſo,
 80 Stonde vnauanced, where the vicious
 Fauel hath chirches and prouendres mo,
 Than god is plesid with; alas, that tho,
 That werrepen vertue, ſo ben promotid
 And they helplesſe, in whome vertu is rotid.

85 The knyght or squier, on that othir ſide,
 Or yeman, that hath in pees or in verres
 Deſpente with his lorde his blode, but he hide
 The trouthe and can conrey, he nat the nere is
 His lordes grace, and vntrouthe ful fer is
 90 From hym, that wrthey corage hath honoured,
 Grace of this world be fauel is deuoured.

Now vnto my matere of werre inward
 Reſorte I, but to ſeek ſtorieſ olde
 No need is, ſyn this day ſharp werre and hard
 95 Is at the dor heere, as men may beholde.
 Fraunce, no wondre, thogh thyne herte colde
 And brenne alſo, ſwithe is thyne agonye,
 Thy ſelfe manaceth thy ſelfe forto dye.

94^b. Thi ſelfe destroye and feeble is thi victorie!
 100 Thou haſte in thy ſelfe ſtryue ofte or now
 And haſte appeiſid alle, haue in memorie!
 Thoght thi prudence wostow nat wel, howe
 Slaughtre is diffendid, and nat rekkist thoue,
 To rebelle ageyn god, that it forbedith?
 105 For the myne heuy goſt biſily dredith.

What any parte offendid hath to othir,
 Redreſſe it faire and charitably,
 Be lawe of god yee ben eche othir brothir;
 O, now adayes is none enemy

- 110 Like one, that is to othir ofe blode ny.
 Beth war, correct it, lest men of yow seye:
 Lo, whilom this was Fraunce ofe hye nobleye.

- I am an Englissh man and am thi foo,
 For thow a foo art vnto my ligeance,
 115 And yit myne herte stuffid is with woo
 To see thyne vnkynndly disseuerance.
 Accordith yow, girdith yow with suffraunce,
 Yee greeneu god and your self harme and shame,
 And youre foos therof han desporte and game.

- 120 Allas also, the grete dissencion,
 The pitous harme, the hateful descorde,
 That hath endured twixt this region
 And other landes cristen; he, that lorde
 Of remes alle is, the auctoure of concorde
 125 And pees, sore is meeued ther with, but wee
 Nat dreden forto offende his maiestee.

- 95^a. Of Fraunce and Englund o cristen princes,
 Syn that youre stile of worthynesse is ronge
 Thorgh oute the worlde in alle the prouinces,
 130 If that ofe yow myghte be red or songe,
 That yee were one in herte, ther nys tonge,
 That myghte expresse, how profitable and gode
 Vnto alle peple it were ofe cristen blode.

- Yeue hem ensample, yee ben her mirrours,
 135 They folwen yow; what sorw lamentable
 Is causid ofe youre werres sharp shoures,
 Ther wote no wight: it is irreparable.
 O, noble cristen princes honourable,
 For hym, that for yow suffred passion,
 140 Ofe cristen blode haueth compassion!

- Allas, what peple hath youre werre slayne,
 What cornes wastid and down trode and shente,
 How many a wyfe and mayde hath ben belayne,
 Castels down bette and tymbred howses brente
 145 And drawen down and alle totore and rente;
 The harme ne may nat rekned be ne tolde,
 This werre wexith alle to hore and olde.

- To wyne worldly tresor and richesse,
 Is ofe youre strife the longe continuance;
 150 Wherby it seemith, that ye haue scantnesse
 Of gode or yee konne haue no suffisance
 Of plentee, and, if ther be habundance
 In youre cofres and in youre hertes neede
 Ofe lordly conceit, may it nat procede.

- 95^b. Whan Alisandre dede was and ygraue
 156 And his tounbe of golde wrought ful richely,
 As kynges dignitee wole axe and craue,
 Diuerses philosophres drowh hem ny
 Therto and, as one ofe hem stode ther by,
 160 He seide thus amonge tho folkes alle:
 „Seeth, swiche a change is newe now befall!“
 „This Alisandre made ystirday
 Of golde this tresor, but gold makith now
 Tresor ofe hym, as yce behold may!“
 165 And othir philosophre seide eek, how
 Alle this world ystirday was nat ynowe
 To stoppen Alisandres couetise
 And now — three elnes of clothe hym souflise.
 O, worthi princees two, now takith heed,
 170 As hardy deth is yow forto assaile,
 As she did Alisandre, whome in drede
 Hadde alle this world, what myght his force anaile
 Ageyn the deth? nothyng, sanz faile!
 For, thogh that he swerde were of chivalrie,
 175 De~~the~~ throw hym doune to ground and let hym lye.
 With how grete labour or with how grete peyne
 Men wyne gode, to the world leue it shal;
 Vnto the pitte goth nat but the careyne
 And, thogh gold were grauen ther withal,
 180 Nat myght it helpe, beth nat goldes thral,
 Suffisith to youre gode, yce princees bothe,
 With pees and rest arme yow and clothe.
 96^a. Whan ye han stryue and foughen alle youre fille,
 Pees folwe mot, but gode were it, or thanne
 185 That pees were had! what lust han yce, to spille
 The blode, that Criste with his blode bought, whanne
 He on the crois straf. O, lady seynt Anne,
 Thy doghtre preye to beseche hir sone,
 To stinte ofe werres the dampnable wone.
 190 The boke ofe reuelacions of Bride
 Expressith, how Criste seid hir vnto:
 I am pees warray, ther I wole abide,
 Where as pees is, none othir wole I do;
 Of Fraunce and Englonde tho kynges two,
 195 If they wol haue pees, pees perpetuel,
 They shul han, thus hir boke seith, wote I wel.

But verray pees may ben hadde be no way,
 But if trouthe and iustice loued bee,

- And for that o kynge hath right, forthy may
 200 Be matrimonye pees and vnitee
 Ben hadde, Criste plesance is swiche, thus he,
 That right heire is, may the reme reioise
 Stintynge alle stryfe, debat or werre or noyse.
- Syn pees is soules helthe, as ye may see,
 205 Conformeth yow therto in alle maneeere
 For loue of hym, that strafe vpon the tree,
 And of Mary, his blesful moder deerz,
 Your stryfe and youre debate leyeth on beer,
 Of pees and rest entreth now the vsage
 210 And, whan ye may, knytte vp swiche mariage!
- 96^b. O pees, aproche and dryue oute werre and stryfe,
 Frendship appere and banyssh thow hate,
 Tranquillitee, reue thow ire hir lyfe,
 That feruent is, and leue for to debatee.
 215 Yee, three wertues, now lat see abatee
 The malice of the foule vices three,
 That werray foos ben to alle cristenitee.
- O cristen princes, for the loue and awe
 Of hym, that is the kynge of kynges alle,
 220 Nesshit youre hertes and to pees yow drawe,
 Considreth, what gode may therof falle,
 The liony takith and leueth the galle;
 The steeren iuge in his iugement
 May do but right, war ze his punysshment!
- 225 What disobeisance and rebellion.
 What wille vnboxum, what vnkynnesse
 May he preeue in yow, that destruceion
 Doon of man, his handlywerk, sothly I gesse,
 It mut needes stire his rightwisnesse
 230 Agein yow, styntith at his reuerence,
 Sueth his grace and his benevolence.
- From hennes forth lat ther betwyxt yow be
 So vertuons a stryfe for goddes sake,
 That yee of pees and loue and charitee
 235 May stryue, lat youre pete now awake,
 That longe hath slepte, and pees betwixt yow make,
 And on the foos of Criste, youre redemptoure,
 Werrieth, ther kythith your vigoure.
- 97^a. Vpon the mescreantz to make werre
 240 And hem vnto the feith of cristen to brynge,
 Gode were theryn, may yee nothyng erre,
 That were a meritorie werryng,

That is the wey vnto the conquerynge
 Of heuenes blysse, that is endles,
 245 To whiche yow brynge the auctoure of pees. Amen.

17. La male regle de Hoccleve.

Nach der Veröffentlichung von George Masons handschrift.
 Erste hälfte des 15. jh.

Ful seelde is seen, that yowthe takith heede
 Of perils, that been likly for to fall;
 75 For, have he take a purpos, that moot neede
 Been execut, no conseil wole he call;
 His owne wit he deemeth best of all
 And foorth ther with he renneth brydillees,
 As he, that nat betwixt hony and gall
 80 Can juge, ne the werre fro the pees.

All othir mennes wittes he despisith,
 They answeren no thyng to his entente,
 His rakil wit only to him souffysith,
 His hy presumption nat list consente
 85 That doon, as that Salomon wroot and mente,
 That redde men, by conseil for to werke.
 Now, yowthe, now thou sore shalt repente
 Thy lightlees wittes dull, of reson derke.

My freendes seiden unto me ful ofte,
 90 My misreule me cause wolde a fit,
 And reddden me in esy wyse and softe,
 A lyte and lyte to withdrawen it.
 But that nat mighte synke in to my wit,
 So was the lust yrooted in myn herte,
 95 And now I am so rype unto my pit,
 That scarcely I may it nat asterte.

Who so cleer yen hath and can nat see,
 Ful smal of ye availlith the office;
 Right so, syn reson yoven is to me,
 100 For to discerne a vertu from a vice,
 If I nat can with reson me chevee,
 But wilfully fro reson me withdrawe,
 Thogh I of hir have no benefee,
 No wondir ne no favour in hir law.

105 Reson me bad and redde as for the beste,
 To ete and drynke in tyme attemprely,
 But wilful yowthe nat obeie leste

Unto that reed ne sette nat ther by.
 I take have of hem bothe outrageously
 110 And out of tyme, nat two yeer or three,
 But twenty wyntir past continually
 Excesse at borde hath leyd his knyf with me.

The custume of my repleet abstineuce
 And greedy mowth, receite of swich outrage,
 115 And hondes two, as woot my negligence,
 Thus han me gyded and broght in servage
 Of hir, that werrieth every age,
 Seeknesse I meene, riotoures whippe,
 Habundantly that paieth me my wage,
 120 So that me neither daunce list ne skippe.

The outward signe of Bachus and his lure,
 That at his dore hangith day by day,
 Excitith folk to taaste of his moisture
 So often, that men can nat wel seyn: nay.
 125 For me, I seye, I was enclyned ay,
 With outen daunger thidir for to hye me,
 But if swich charge up on my bak lay,
 That I moot it forber as for a tyme,

Or but I were nakidly bestad
 130 By force of the penyyles maladie,
 For thanne in herte cowde I nat be glad
 Ne lust had noon, to Bachus house to lie.
 Fy! lak of coyn departith compaignie
 And hevy purs with herte liberal
 135 Qwenchith the thirsty herte of hertes drie,
 Where chinchy herte hath ther of but smal.

I dar nat telle, how that the fresh repeir
 Of Venus femel lusty children deer,
 That so goodly, so shaply were and feir
 140 And so plesant of port and of manere
 And feede cowden al a world with cheere
 And of atyr passyngly wel byseye,
 At Poules heed me maiden ofte appeere,
 To talke of mirthe and to disporte and pleye.

Ther was sweet wyn ynow thurgh out the hous
 And wafres thikke, for this compaignie,
 That I spak of, been sumwhat likerous,
 Wher as they mowe a draught of wyn espie,
 Sweete and in wirkyng hoot, for the maistrie
 150 To warme a stomak with, ther of they drank.
 To suffre hem paie, had been no courtesie,
 That charge I took to wyne love and thank.

Of loves aart yit touchid I no deel;
 I cowde nat and eek it was no neede,
 155 Had I a kus, I was content ful weel,
 Bettle than I wolde han be with the dede;
 Ther on can I but smal, it is no dreede,
 Whan that men speke of it in my presence,
 For shame I wexe as reed, as is the gleede.
 160 Now wole I torne ageyn to my sentence!

Of him, that hauntith taverne of custume,
 In shorte wordes the profyt is this:
 In double wyse his bagge it schal consume
 And make his tonge speke of folk amis,
 165 For in the cuppe selden founden is,
 That any wight his neigheburgh commendith,
 Beholde and see, what avantage is his,
 That god, his freend and eek him self offendith.

But oon avantage in this eas I have:
 170 I was so ferd with any man to fighte,
 Cloos kepte I me, no man durste I deprave,
 But rownyngly I spak, no thyng on highte,
 And yit my wil was good, if that I mighte
 For lettynge of my manly cowardyse,
 175 That ay of strokes impressid the wighte,
 So that I durste medlen in no wyse.

Wher was a gretter maistir eek than y
 Or bet acqweyntid at Westmynstre yate,
 Among the taverneres namely
 180 And cookes, whan I cam eerly or late,
 I pynchid nat at hem in myn acate,
 But paied hem, as that they axe wolde,
 Wherefore I was the welcomer algate
 And for a verray gentil man yholde.

185 And if it happid on the someres day,
 That I thus at the taverne hadde be,
 Whan I departe sholde and go my way
 Hoom to the privee seel, so wowid me
 Hete and unlust and superfluitee,
 190 To walke unto the brigge and take a boot,
 That nat durste I contrarie hem all three,
 But dide all, that they stired me, god wot.

And in the wyntir, for the way was deep,
 Unto the brigge I dressid me also
 195 And ther the bootmen took upon me keep,
 For they my riot kneewen fern ago,
 With hem I was ytuggid to and fro,

So wel was him, that I with wolde fare,
 For riot paieth largely every mo,
 200 He styntith never til his purs be bare.

Other than „maister“ callid was I never
 Among this meynce in myn audience,
 Me thogthe, I was ymaad a man for ever,
 So tikelid me that nyce reverence,
 205 That it me made larger of despence,
 Than that I thoghte han been. O, flaterie,
 The guyse of thy traiterous diligence
 In folk to mescheef hasten and to hie.

18. Uebersetzung der *consolatio philosophiae* des Boetius.

Royal Ms. 18. A, XIII. — 1410.

I.

Incipit liber Boecii de consolacione philosophie.

5^b.

Metrum primum.

*Carmina qui quondam studio florente peregi,
 Flebiles, heu,ostos cogor inire modos.*
 „Allas, I wrecche, þat whilon was in welthe
 And lusty songes vsid forto write,
 Nowe am y set in sorowes and vnselthe,
 With mornynge nowe my myrþe I most respite,
 5 Lo, redyng muses teeþeþ me to endite
 Of wo, with wepyng wetep þai my face:
 Thus hath disese destroyed alle my delite
 And broght my blis and my bonechife all bace.
 And poghþ þat I witht myschef nowe be mete,
 10 þat false fortune lourith þus on me,
 No drede fro me ne myghte þese muses lete,
 Me forto sewe in myn aduersite,
 My ioyes þei were alle in my iolite
 Of youthe, that was so gladson and so grene;
 15 Nowe þai solacen my dreery destine
 And in myn age my confort nowe þei bene.
 Unwarly age cometh on me lastly,
 6^a. Hyeng on me for harme, þat I haue had,
 And sorow his eld hap hoten to be ney,
 20 Hore heris on myn hede to rathe ben sprad,
 All toome of blode my body waxep bad,
 Myn ampty skyn begynneth to tremble and quake:
 I knowe no cause, wher of I scholde be glade,
 But sokorlese þus am I alle forsake.

- 25 A deth of men, a blisful þing it were,
 If he wolde spare þeyn in þaire lustynesse
 And cometh to þem, þat ben of heuy chere,
 Whan þai him call, to slaken þaire distresse.
 But, out alas, howe dulle and deaf is he,
 30 Wryng away fro wreeches, when þei clepe,
 And werneth þenne with wonder cruelnesse,
 þe eyen forto close, þat waile and wepe.
 Bot, while fortune, vnfeithfull and vntrewe,
 Of lusty lyf was to me fauorable,
 35 Full sodanly myn hede down he drewe,
 þe carefull oure of deth vnmereiable.
 But now, þat sche is so chaunging and vnstable,
 Hath turned vnto me hire cloudi face,
 This wreechid lyf, þat is vnecomfortable,
 40 Wylle drawe along and tarieth now, alas.
 Wher to ye, frendes, made ye your awaunt
 So often tymes of my felieite:
 This worldly welthe is noght perseueraunt
 Ne neuere abidyng in stabilite.
 45 For he, þat fallip out of his degre,
 Ye knowen wel, þat stable was he noght,
 Ne he stood neuer in full prosperite,
 þat in to meschief is so lowe ibroght.
 In mornyng þus I made my complaynt
 50 And forto write my fynghes gan I folde,
 For drerynesse I wax alle febille and feynt,
 6^b. þat of my lyf almost noþing I tolde;
 But vpward atte laste I gan beholde,
 In sothe y seie so faier a creature,
 55 I couthe hire noght discerien, þogh I wold,
 So semely was hire schap and hire feture.
 Sche was so wonder reuerent of hiere chere,
 Hire colour eke so lynely and so bright,
 Hire eyen brend semyng, as for clere
 60 Passing full of fer abouen mannis sight.
 As þogh sche were full fresshe and clene of might,
 As sche had ben full yongly of corage,
 Yit semyd she to euery worldly wyght,
 þat she was ouerpassid mannis age.
 65 Hire stature was of doutfulle iugement,
 Somtyme þus of comune mannes meet
 And somtyme was hire stature so existent,
 þat with hire heed sche semed heuenes beet,
 And oper while so hihe hire heed sche geet,
 70 Sche persed heuene and might no more be seyne,
 So þat we muste þe sight of hire forlete
 And alle oure loking after was in veyne.
 Hire clothis wroght were of predestinale,
 But subtile craft of mater perdurable

- 75 And wip hire hondes, by hire awne tale,
 Sche had hem wrought, I trowe, it be no fable.
 þe beaute of hem was full commendable,
 But dusk þei were, forleten as for elde,
 As ymages, þat in smook had stonden stable,
 80 þat ben not wasche ne wyped not but selde.
 And in þe hem byneþen made sche had,
 So as I couthe it knowe, a grekysshe P,
 And in þe bordure al abouen I rad,
 And þere also sche had made a T.
 85 And so bytwyne þe lettres might I see
 7^a. Like a laddire what, that evire it mende,
 Wher on men myght alle wey fro gre to gre
 Fro þare byneþen vpward evire ascende.
 Neuerþeles sum men by violence
 90 Had kyt þis cloth and peeis born away,
 Suche as þei mighte with outhen reuerence,
 And dide þere with, as was vnto theier pay.
 This creature, of whom I gan yov say,
 In hire right hond smale bookes were,
 95 A septir also of a full riche araye,
 In certeyn, in hire oþer hand she bere.

15^b.

II.

- Now, makere of sterres heuen on hyhe,
 þat perdurable settest in thy trone,
 Thow turnest heuene with a wonder swye
 Constreynnyng sterres in þi lawe allone,
 5 So þat in tyme of fulnesse of þe mone,
 Beschyned wip þe sonne bemes bright,
 þe smal sterres hid þeyn seluen sone,
 In hire presence to schyne þei haue no might.
 And when sche to þe sonne neighest nere,
 10 Right sone sche moste hire bright hornes hide,
 And Esperus, þat semeth bright and clere
 And schewep hym in þe colde even tide,
 Another yere he is þe sonnes gide
 Arising vp fulle pale by þe morne,
 15 And in þat course nedes he most abide,
 For so þou hast commaunded hym byforn.
 In wynter, when þe leues goon away,
 Thow schortest þan þe faire daies light.
 In hoot somer lengyst þou þe day
 20 And makest schort þe derknesse of þe nyght,
 And þou attemprest tymes by þi myght,
 þat bare branches waxen faire and grene,
 Whiche þat were despoyled and vnlight
 Be stif stormes of þe wynter kene.

- 25 The feedes, þat in wynter ben isowen,
 Thow makest hem to wexen faire and hyhe,
 And when þei ben to cornes full igrowen,
 Thow makest hem to ryphen and to drye.
 16^a. Thyne olde lawe þere may no þing applic
 30 Ne be no way þaire kyndly course forlete.
 Oo, god! þat rewlest alle þing certevnlye,
 Now only mannes werk thow hast forȳete!
 Why schalle Fortune turnen vp so down
 Thyng, whiche þat is in þi gouernement,
 35 Thise wicked folk to set in hy renoun
 And dryuen down þe goode innocent
 Wip paynes, þat hy ryghtwys jugement
 Been dewe to cautifes for þaire coursednesse!
 Lo, feithful folk ben schamed now and schent
 40 And wicked folk ben set in worthinesse!
 Thus fals folk þe feithfulle haue oppressed
 And vertu, þat so worthi is of name,
 Now lith in derknesse til it be redressed,
 þe ryghtwys berith þe wicked mannis blame,
 45 Forsworn men, that ben wipouten schame.
 Lo, fals fraudes, coloured, as hem lyst,
 Thei vsen now, as for a comune game,
 Dyseeuyng hem, þat most vpon hem trist,
 And after þeyn þei drawn to consent
 50 Gret kynges, þat many man must drede,
 And make hem performe þaire entent
 And þayn acombreth wip þaire cursed hede
 And, as þai lust, right so þai wille þeyn lede.
 But now beholde þis wreeched erþely place,
 55 Thy self, þat knyttes alle in lenthe and brede
 Sun tyme sende vs socour of þi grace,
 For of þi werk we ben a porcioun,
 Noght foule bot faire after þe forme of þe,
 We men, þat fortune dryueþ vp and down
 60 Among the waves of þis worldly see;
 Represse this flood, lord, what so euer þou be,
 That knytttest alle in certeyn ordenaunce,
 16^b. þow rewlest heuenes in tranquillite,
 Now set vs sumwhat in þat gouernaunce!
-

III. GESCHICHTLICHE DICHTUNGEN UND CHRONIKEN.

19. John Barbour's geschichte des Robert Bruce.

E. Engl. T. Soc.; Extra Series, No. 11 — um 1375.

*Incipit liber compositus per magistrum Ihoannem Barber, Archidiaconum
Abyrdonensem: de gestis, bellis, et virtutibus domini Roberti de Brwyss,
regis Scocie illustrissimi, et de conquestu regni Scocie per eundem, et
de domino Iacobo de Douglas.*

- Storyß to rede ar delitabill,
Suppoß that thai be nocht bot fabill;
Than suld storyß, that suthfast yer,
And thai war said on gud maner
5 Hawe doubill plesance in heryng.
The fyrst plesance is the carpyng
And the tothir the suthfastnes,
That schawys the thing rycht as it wes;
And suth thyngis, that ar likand
10 Tyll mannys hervng, ar plesand.
Tharfor I wald fayne set my will,
Giff my wyt mycht suffice thartill,
To put in wryt a suthfast story,
That it lest ay furth in memory
15 Swa, that na lenth of tyme it let,
Na ger it haly be forget.
For aulde storys, that men redys,
Representis to thaim the dedys
Of stalwart folk, that lywyt ar,
20 Rycht as thai than in presence war.
And, certis, thai suld weill hawe pryß,
That in thar tyme war wycht and wyß
And led thar lyff in gret trawail,
And oft in hard stour off bataill
25 Wan richt gret price off chawalry
And war woydyt off cowardy;
As wes king Robert off Scotland,
That hardy wes off hart and hand,

- And gud Schyr Iames off Douglas,
 30 That in his tyme sa worthy was,
 That off hys price and hys bounte
 In fer landis renownyt wes he.
 Off thaim I thynk this buk to ma;
 Now, god, gyff grace, that I may swa
 35 Tret it and bryng it till endyng,
 That I say nocht bot suthfast thing!

*Quhow the lordis of Scotland tuk the king of Ingland
 to be arbitar at the last.*

- Quhen Alexander, the king, wes deid,
 That Scotland haid to steyr and leid,
 The land vj ger and mayr, perfay,
 40 Lay desolat eftyr hys day;
 Till that the barnage at the last
 Assemblyt thaim and fayndyt fast,
 To cheyfs a king, thar land to ster,
 That off awneestry cummyn wer
 45 Off kingis, that aucht that reawte,
 And mayst had rycht thair king to be.
 Bot enwy, that is sa felounne.
 Amang thaim maid disceiounne.
 For sum wald haiff the Balleoll king;
 50 For he wes cummyn off the ollspryng
 Off hyr, that eldest systir was.
 And othir sum nyt all that caß
 And said, that he thair king suld be,
 That wes in alsner degre
 55 And cummyn wes of the neist male
 And in branch collaterale.
 Thai said, successioun of kyngrik
 Was nocht to lawer feys lik:
 For thar mycht succeed na female,
 60 Quhill foundyn mycht be ony male,
 That were in lynē ewyn descendand,
 Thai bar all othir wayis on hand,
 For than the neyst cummyn off the seid,
 Man or woman, suld succēid.
 65 Be this resoun that part thocht hale,
 That the lord off Anandrydale,
 Robert the Brwyß, erle off Carryk,
 Aucht to succēid to the kynryk.
 The barownys thus war at discord,
 70 That on na maner mycht accord,
 Till at the last thai all concordyt,
 That all thar spek suld be recordyt
 Till schyr Eduward, off Yngland king;
 And he suld swer, that but fengeyng

- 75 He suld that arbytre diselar
 Off thir twa, that I tauld off ar,
 Quhiik suld succeed to sie a hycht
 And lat him ryng, that had the rycht.
 This ordynance thaim thoct the best,
 80 For at that tyme wes peß and rest
 Betwyx Scotland and Ingland bath,
 And thai couth nocht persawe the skaith,
 That towart thaim wes apperand;
 For that at the king off Ingland
 85 Held swyik freyndship and cumpany
 To thar king, that wes swa worthy.
 Thai trowyt, that he as gud nyctbur
 And as freyndsome compositur
 Wald have iugyt in lawte;
 90 Bot othir wayis all zheid the gle.
 A! blynd folk full off all foly!
 Haid ze wmbethocht zow enkrely,
 Quhat perell to zow mycht apper,
 Ze had nocht wrocht on that maner!
 95 Haid ze tane keip, how at that king
 Always for-owtyn sojournyng
 Trawayllyt for to wyn senzhory
 And throw his mycht till occupy
 Landis, that war till him marcheand,
 100 As Walis was and als Ireland,
 That he put to swyik thrillage,
 That thai, that war off hey parage,
 Suld ryn on fute as rebaldaill,
 Quhen he wald ony folk assaill,
 105 Durst nane of Walis in bataill ride;
 Na yhet, fra ewyn fell, abyd
 Castell or wallyt toune within,
 That he ne suld lyff and lymmys tyne.
 Into swilk thrillage thaim held he,
 110 That he oureome throw his powste.
 Ze mycht se, he suld occupy
 Throw slycht, that he ne mycht throw maistri.
 Had ze tane kep, quhat was thrillag,
 And had consideryt his vsage,
 115 That gryppyt ay but gayne-gevyng,
 Ze suld for-owtyn his demyng
 Haid chosyn zow a king, that mycht
 Have haldyn veyle the land in rycht.
 Walys ensample mycht have bene
 120 To zow, had ze it forow sene:
 And wyß men sayis, he is happy,
 That he othir will him chasty,
 For wnfayr thingis may fall, perfay,
 Als weill to-morn as zhisterday.

- 125 Bot ze traistyt in lawte,
 As sympile folk but mawyte,
 And wyst nocht, quhat suld eftir tyd.
 For in this world, that is sa wyde,
 Is nane determynatly, that sall
 130 Kuaw thingis, that ar for to fall,
 But god, that is off maist poweste,
 Reserwyt till his maieste
 For to kuaw in his preseience
 Off alkyn tyme the mowence.
- 135 On this maner assentyt war
 The barownis, as I said zow ar:
 And through thar aller hale assent
 Messingeris till hym thai sent,
 That was than in the haly land
 140 On Saracenys warrayand,
 And fra he wyst, quhat charge thai had,
 He buskyt hym, but mar abad
 And left purpos, that he had tane,
 And till Ingland agayne is gayne.
 145 And syne till Scotland word send he,
 That thai suld mak ane assemble
 And he in hy suld cum, to do
 In all thing, as thai wrayt him to.
 But he thocht weile, through thar debat
 150 That he suld slely fynd the gate,
 How that he all the senzhowry
 Throw his gret mycht suld occupy.
 And to Robert the Brwyß said he:
 „Gyff thow will hald in cheyff off me
 155 For euirmar and thine ofspryng,
 I sall do, swa thow sall be king.“
 „Schyr“, said he, „sa god me save,
 The kynryk zharn I nocht to have,
 Bot gyff it fall off ryeht to me:
 160 And gyff god will, that it sa be,
 I sall als frely in all thing
 Hald it, as it afferis to king
 Or as myn eldris forouch me
 Held it in freyast reawte.“
 165 The tothir wreyth him and swar,
 That he suld have it neuir mar,
 And turnyt him in wreth away.
 Bot schir Ihon the Balleoll, perfay,
 Assentyt till him in all his will.
 170 Quhar-through fell eftir mekill ill.
 He was king bot a litill quhile,
 And through gret sutelte and ghyle,
 For litill enchesone or nane

- He was arestyt syne and tane
 175 And degradyt syne wes he
 Off honour and off dignite;
 Quhethir it wes throuch wrang or rycht,
 God wat it, that is maist off mycht!
- Quhen schir Edward, the myelty king,
 180 Had on this wyß done his likyng
 Off Ihone the Balleoll, that swa sone
 Was all defawtyt and wndone,
 To Scotland went he than in hy
 And all the land gan occupy
 185 Sa hale, that bath castell and toune
 War intill his possessioun,
 Fra Weik anent Orknay
 To Mullyrsnwk in Gallaway,
 And stuffyt all with Ingliß men.
 190 Schyrreffys and bailgheys maid he then
 And alkyn othir officeris,
 That for to gowern land afferis,
 He maid off Inglis nation;
 That worthyt than sa ryth fellone
 195 And sa wykkyt and cowatouß
 And swa hawtane and dispitouß,
 That Scottis men mycht do na thing,
 That euir mycht pleyß to thar liking.
 Thar wyffis wald thai oft forly
 200 And thar dochtrys dispitously;
 And gyff ony thar at war wrath,
 Thai watyt hym wele with gret seaith;
 For thai suld fynd sone enchesone,
 To put hym to destructione.
 205 And gyff that ony man thaim by
 Had ony thing, that wes worthy,
 As horß or hund or othir thing,
 That plesand war to thar liking,
 With rycht or wrang it have wald thai.
 210 And gyf ony wald thaim withsay,
 Thai suld swa do, that thai suld tyne
 Othir land or lyfl, or leyfl in pyne.
 For thai dempt thaim eftir thar will
 Takand na kep to rycht na skill.
 215 A! quhat thai dempt thaim felony!
 For gud knychtis, that war worthy,
 For litill enchesonne or than nane
 Thai hangyt be the nekbane.
 Alas! that folk, that euir wes fre
 220 And in fredome wount for to be,
 Throw thar gret mysechance and foly
 War trefyt than sa wykkytly,

- That thar fays thar iugis war;
 Quhat wreechitnes may man have mar?
 225 A! fredome is a noble thing!
 Fredome mayß man to haiff liking!
 Fredome all solace to man giffis:
 He levys at esß, that frely levys!
 A noble hart may haiff nane esß
 230 Na ellys nocht, that may him pleß,
 Gyff fredome failzhe; for fre liking
 Is zharnt our all othir thing.
 Na he, that ay haß levyt fre,
 May nocht knaw weill the propyrte,
 235 The angyr na the wreechyt dome,
 That is cowplyt to foule thyrdome.
 Bot gyff he had assayit it,
 Than all perquer he suld it wyt
 And suld think fredome mar to pryß,
 240 Than all the gold, in warld that is.
 Thus contrar thingis cuir mar
 Discoweryngis off the tothir ar.
 And he, that thryll is, has nocht his,
 All, that he haß, enbandownyt is
 245 Till hys lord, quhat cuir he be.
 Yheyt has he nocht sa mekill fre
 As fre liking to leyve or do,
 That at hys hart hym drawis to.
 Than mayß clerkis questioun,
 250 Quhen thai fall in disputacioun,
 That, gyff man bad his thryll oweht do
 And in the samyn tym come him to
 His wyff and askyt hym hyr det.
 Qubethir he his lordis neid suld let
 255 And pay fryst, that he aweht, and syne
 Do furth his lordis commandyne;
 Or leve onpayit his wyff and do
 It, that commaundyt is him to?
 I leve all the solucioun
 260 Till thaim, that ar off mar renoun;
 Bot, sen thai mak sic comperying
 Betwix the dettis off wedding
 And lordis bidding till his threll,
 Se may weile se, thoucht nane zow tell,
 265 How hard a thing that threldome is;
 For men may weile se, that ar wyß,
 That wedding is the hardest band,
 That ony man may tak on band.
 And thryldome is weill wer than deid;
 270 For, quhill a thryll his lyff may leid,
 It merrys him, body and banys,
 And dede anoyis him bot anys.

Schortly to say: is nane can tell
The halle condicioun off a threll.

- 275 Thus gat levyt thai and in sic thrillage,
Bath pur and thai off hey parade.
For off the lordis sum thai slew
And sum thai hangyt and sum thai drew
And sum thai put in hard presoun,
- 280 Forowtyn cauß or enchesoun.
And amang othir, off Dowglaß
Put in presoun schir Wilgam was,
That off Dowglas was lord and syr;
Off him thai makyt a martyr:
- 285 Fra thai in presounne him sleuch,
Hys landis, that war fayr ineweh,
Thai to the lord off Clyffurd gave.
He had a sone, a litill knave,
That wes than bot a litill page;
- 290 Bot, syne he wes off gret waslage,
Hys fadyr dede he wengyt sua,
That in England, I wndirta,
Wes nane off lyve, that hym ne dred;
For he sa fele off harnys sched,
- 295 That nane, that lyvys, thaim can tell.
Bot wondirly hard thingis fell
Till him, or he till state wes brocht.
Thair wes nane auentur, that mocht
Stunay hys hart na ger him let
- 300 To do the thing he wes on set;
For he thoct ay encrely
To do his deid awysily.
He thoct weill, he wes worth na seyle,
That mycht of nane anoyis feyle,
- 305 And als for till escheve gret thingis
And hard trawalys and barganyngis,
That suld ger his price dowblyt be.
Quharfor in all his lyve tyme he
Wes in gret payn ee gret trawaill
- 310 And neur wald for myscheiff fail,
Bot dryve the thing rycht to the end
And tak the vre, that god wald send.
Hys name wes lames of Douglas;
And quhen he herd, his fadir was
- 315 Put in presoun so fellounly
And at his landis halyly
War gevyn to the Clyffurd, perfay,
He wyst nocht, quhat to do na say;
For he had na thing to dispend,
- 320 Na thar wes nane, that cuir him kend,
Wald do sa mekill for him, that he

- Mycht sufficiently fundyn be.
 Than wes he wondir will off wane
 And sodanly in hart has tane,
 325 That he wald trawaile our the se
 And a quhile in Paryß be
 And dre myscheiff, quhar nane hym kend,
 Till god sum succouris till him send.
 And, as he thoct, he did rycht sua
 330 And sone to Paryß can he ga
 And levyt thar full sympylly;
 The quhethir he glaid was and ioly,
 And till swylk thowlesnes he zeid,
 As the courß askis off gowtheid,
 335 And wmqubill in to rybbaldail:
 And that may mony tyme awaill,
 For knowlage off mony statis
 May quhile awailze full mony gatis;
 As to the gud erle off Artayis,
 340 Robert, befell in till his dayis;
 For oft feyngeyng off rybbaldy
 Awailzeit him, and that gretly.
 And Catone sayis ws in his wryt:
 To fenyhe foly quhile is wyt.
 345 In Parys ner thre zer duellyt he,
 And then come tythandis our the se,
 That his fadyr wes done to ded.
 Then wes he wa and will of red
 And thoct, that he wald hame agayne
 350 To luk, gyff he throw ony payn
 Mycht wyn agayn his heritage
 And his men out off all thryllage.

The first rising of lord Douglas.

- To sanet Andriows he come in hy,
 Quhar the byschop full curtasly
 355 Resavyt him and gert him wer
 His knyrys forouch him to scher;
 And cled him rycht honorabilly,
 And gert ordayn, quhar he suld ly.
 A weile gret quhile thar duellyt he;
 360 All men lufyt him for his bounte;
 For he wes off full fayr effer,
 Wyß, curtailß and deboner;
 Larg and luffand als wes he
 And our all thing lufyt lawte.
 365 Leavte to luff is gretumly;
 Throuch leavte listis men rychtwisly:
 With a wertu of leavte
 A man may zeit suffieyand be

- And but leawte may nane haiff price,
 370 Quethir he be wycht or he be wyß;
 For, quhar it failgeys, na wertu
 May be off price na off valu
 To mak a man sa gud, that he
 May symply gud man callt be.
 375 He wes in all his dedis lele,
 For him dedeyngeit nocht to dele
 With trechery na with falset.
 His hart on hey honour wes set:
 And hym contenyt on sic maner,
 380 That all him lufft, that war him ner.
 Bot he wes nocht sa fayr, that we
 Suld spek gretly off his beaute:
 In wysage wes he sumdeill gray
 And had blak har, as Ie hard say;
 385 Bot off lymmys he wes weill maid,
 With banys gret and schuldrys braid.
 His body wes weyll maid and lenye,
 As thai, that saw hym, said to me.
 Quhen he wes blyth, he wes luffly
 390 And meyk and sweyt in company:
 Bot, quha in battaill mycht him se,
 All othir contenance had he.
 And in spek whispyt he sum deill,
 Bot that sat him rycht wondre weill.
 395 Till gud Ector of Troy mycht he
 In mony thingis liknyt be.
 Ector had blak har, as he had,
 And stark lymmys and rycht weill maid,
 And whispyt alsua, as did he,
 400 And wes fullfyllt of leawte.
 And wes curtais and wyß and wycht.
 Bot off manheid and mekill mycht
 Till Ector dar I naue comper
 Off all, that cuir in worldys wer.
 405 The quethyr in his tyme sa wrocht he,
 That he suld gretly lovyt be.

 He duellyt thar, quhill on a tid
 The king Eduuard with mekill prid
 Come to Strevillyne with gret mengge
 410 For till hald thar ane assemble.
 Thiddirwart went mony baroune;
 Byschop Wylgame off Lambyrtoun
 Raid thiddyrs als and with him was
 This squyer lames of Dowglas.
 415 The byschop led him to the king
 And said, „Schir, heyr to zow I bryng
 This child, that clemys gour man to be

- And prays zow par cheryte,
 That ze resave her his homage
 420 And grantis him his heritage.
 „Quhat landis clemys he?“ said the king.
 „Schyr, giff that it be zour liking,
 He clemys the lordschip off Douglas,
 For lord tharoff hys fadir was.“
 425 The king then wrethyt him enerely
 And said, „Schir byschop, sekyrly,
 Gyff thow wald kep thi fewte,
 Thow maid nane sic speking to me.
 Hys fadyr ay wes my fay felounne
 430 And deyt tharfor in my presoun,
 And wes agayne my maileste:
 Tharfor hys ayr I aucht to be.
 Ga, purches land, quhar euir he may;
 For tharoff haffys he nane, perfay:
 435 The Clyffurd sall thaim haiff, for he
 Ay lely has serwynt to me.“
 The byschop hard him swa ansuer
 And durst than spek till him na mar,
 Bot fra his presence went in hy,
 440 For he dred sayr his felouny,
 Swa that he na mar spak tharto.
 The king did, that he com to do,
 And went till Ingland syn agayn
 With mony man off mekill mayn.

20. Andreas von Wintowns Schottische chronik.

Royal Ms. 17. D, XX. und Cott. Ms. Nero, D, XI. — Erstes viertel des 15. jh.

- 148^b. Fra Ingland now I turne my style,
 Of Scotland for to spek a qwhille,
 Qwhen Makbeth Fynlay rase
 And regnand in till Scotland waß.
 5 In þis tyme, as yhe herd me tell
 Of trewsone, þat in Ingland fell,
 In Scotland nere þe lyk caß
 Be Makbeth Fynlayk practykyd was,
 Quhen he mwrthrysyde his awyne eme
 10 Be hope, þat he had in a dreme,
 þat he sawe, quhen he wes vhyng
 In howß duelland with þe kyng,
 þat fayrly tretyd hym an welle
 In all, þat langyd hym, ilke delle:
 15 For he wes hys syster sone,

- Hys yharuung all he gert he done.
 A nycht he thowcht in hys dremyng,
 þat syttand he wes besyd þe kyng
 At a sete in hwentyng swa,
 20 In till a leyhsþ hade grewandys twa.
 He thowcht, quhille he wes swa syttand,
 He sawe thre wemen by gangand,
 And þai wemen þan þowcht he
 Thre werdsystrys mast lyk to be.
 25 þe fyrst he hard say gangand by:
 „Lo yhondyr, þe thayne of Crwmbawechty.“
 þe toþir woman sayd agayne:
 „Of Morave yhondyre I se þe thayne“
 þe thryd þan sayd: „I se þe kyng.“
 30 All þis he herd in hys dremyng.
 Sone eftyre þat, in hys yhowthad,
 Of thyr thayndomys he thayne wes made;
 Syne neyst he thowcht to be kyng,
 Fra Dunkany's dayis had tane endyng.
 35 þe fantasy þus of his dreme
 Moyd hym mast to sla hys eme,
 As he dyd all furth in dede,
 As before yhe herd me rede,
 And dame Grwok, hys emys wyf,
 40 Tuk and led wyth hyr hys lyf
 And held hyr bathe hys wyf and qweyne,
 As befor þan scho had beyne
 Till hys eme qwene lyvand,
 44 Quhen he wes kyng wyth crowne ryngnand;
 149^a. For lytyll in honowre þan had he
 þe greys of affynyte.
 All þus, quhen his eme wes dede,
 He succedyt in his stede
 And sevyntene wyntyr full rygnand
 50 As kyng he wes þan in till Scotland.
 All hys tyme wes gret plente,
 Abowndand bath in laud and se,
 He wes in iustice rycht lawchfull
 And till hys legis all awfull.
 55 Quhen Leo, þe tend, wes pape off Rome,
 As pylgryne to þe curt he come
 And in hys almus he sew sylver
 Till all pure folk, þat had myster,
 And all tyme oysyd he to wyrk
 60 Profytably for haly kyrke.
 Bot, as we fynd he sum storys,
 Gottyne he wes on ferly wyþ.
 Hys modyr to woddis mad oft repayre
 For þe delyte of halesum ayre;
 65 Swa scho past apou a day

- Till a wod hyr for to play,
 Scho met of caß wyth a fayr man,
 Nevyr nane sa fayre, as scho thowcht þan,
 Before þan had scho sene wytht sycht:
 70 Of bewte plesand and of hycht
 Proportownd wele in all mesoure,
 Of lym and lych a fayre fygowre.
 In swylk aqweyntans swa þai fell,
 þat, schortly þare of for to tell,
 75 þar in þaire gaym and play
 þat persown be þat woman lay;
 And on hyr þat tyme to sowne gat
 þis Makbeth, þat eftyr þat
 Grew til þir statis and þis hycht,
 80 To þis gret powere and þis mycht,
 As befor yhe have herd sayd,
 Fra þis persowne wyth hyr had playd
 And had þe jowrne wytht hyr done,
 þat he had gottyne on hyr a sone;
 85 And he þe dewill wes, þat hym gat,
 And bad hyr noucht fleyd to be of þat,
 Bot sayd, þat hyr sone suld be
 A man of gret state and bownte,
 And na man suld be, borne of wyf,
 90 Of powere to rewe hym hys lyf.
 And of þat dede in taknng
 He gave his lemman þare a ryng
 And bad hyr, þat scho schuld kepe þat wele
 And hald for hys luvē þat iwele.
 95 Eftyr þat oft oysyd he
 Till cum till hyr in prewate
 And tauld hyr mony thyngis to fall,
 149^b. Yet trowyd þai suld noucht hawe bene all.
 At hyr tyme scho wes lychtare
 100 And þat sowne, þat he gat, scho bare,
 Makbet Fynlake wes cald hys name,
 þat grewe, as yhe herd, till gret fame:
 þis was Makbethys ofspryng,
 þat hym eftyr mad oure kyng,
 105 As of þat sum story sayis.
 Yet of hys get fell oþir wayis
 And to be gottyn kyndly,
 As oþir men ar generaly.
 And quhen fyrst he to ryß began,
 110 Hys emys sownnys, twa lauchful, þan
 For dowl owt of þe kynryk fled.
 Malcolme, noucht gottyne off lauchful bed,
 þe thryd, past of þe land alsua,
 As banysyd wyth hys breþyr twa
 115 Till saynt Edward in England,

þat þat tyme þare wes kyng ryngnand,
 He þayme ressawyd thankfully
 And trettyd þame rycht curtasly.

-
- 151^b. To þe kyng þan als fast,
 120 To tak hys leve, þan Malcome past,
 Makduff wyth hym hand in hand.
 þis kyng Edward of Ingland
 152^a. Gawe hym hys lewe and hys gud wyll
 And gret suppowale heycht þame tille
 125 And helpe to wyn hys herytage.
 On þis þai tuke þane þeire wayage;
 And þis kyng þan of Ingland
 Bad þe lord of Northwmbryland,
 Schyr Sward, to ryß wyth all hys mycht
 130 In Malcolmys helpe, to wyn hys rycht.
 þan wyth þame of Northwmbryland
 þis Malcolme enteryd in Scotland
 And past oure Forth syne strawecht to Tay
 Wp þat wattyre þe hey way
 135 To þe Brynnane to gyddyr hale,
 þare þai bad and tuk cownsale.
 Syne þai herd, þat Makbeth aye
 In fantown fretis had gret fay
 And trowth had in swylk fantassy,
 140 Be þat he trowyd stedfastly
 Nevyre dyseumfyt for to be,
 Qwhill wyth hys eyne he suld se
 þe wode browecht of Brynnane
 To þe hill of Dwysynane:
 145 Of þat wode þan ilk man
 In till hys hand a busk bare þan,
 Of all hys ost wes na man fre,
 þan in his hand a busk bare he,
 And till Dwysynane als sa fast
 150 Agayne þis Makbeth þai past.
 For þai thowecht wyth swylk a wyle
 þis Makbeth for till begyle,
 Swa for to cum in prewate
 On hym, or he suld wytryd be.
 155 Of þis, quhen he had sene þat sycht,
 He wes rycht wa and tuk þe flycht.
 „þe flyttand wod“ þai callyd ay
 þat lang tyme eftyre hend þat day.
 And owre þe mownth þai chast hym þan
 160 Till þe wode of Lunsanan.
 þis Makduff wes þare mast felle
 And on þat chas þan mast crwele.
 Bot a knyght, þat in þat chas

- Till þis Makbeth þan nerest was,
 165 Makbeth turnyd hym agayne
 And sayd: „Lurdane, þow prykys in wayne,
 For þow may nought be he, I trowe,
 þat to dede sall sla me now:
 þat man is noweht, borne of wyf,
 170 Of powere to rewe me my lyfe.“
 þe knyght sayd: „I wes neuyr borne,
 152^b. Bot of my modyre wame wes schorne.
 Now sall þi tresowne here tak end,
 For to þi fadyre I sall þe send.“
 175 þus Makbeth slwe þai þan
 In to þe wode of Lunsanan
 And his hewyd þai strak of þare,
 And þat wyth þame fra þine þai bare
 Till Kynkardyn, quhare þe kyng
 180 Tylle þare gaynecome made bydyng.
 Of þat slawehiter ar þire werð
 In Latyne wryttyne to reherð:
Rex Macabeda decem Scotie septemque fit annis,
In cujus regno fertile tempus erat.
Hunc in Lunsanan truncavit morte crudeli
Duncani natus, nomine Malcolmus.

21. Hardings chronik.

Ms. Harl. 661. — Letztes viertel des 15. jh.

I.

- 15^a. His sonne was kynge high sette in roialte
 Of alle Britayne, by name that hight kynge Leyre,
 Who Leycester made after hym callede to be
 Cayerleyr, his eite, that beeldest was fulle faier.
 5 He hade doughters than thre to been his heir:
 The firste of theym was callede Gonorelle,
 The nexte Reganne and the yongeste Cordelle.
 Amonges theym alle Leyr sate uponne a daye,
 He axed theym, howe muche that they hym loued.
 10 Gonorelle saide: „Welle more, thanne my seluennne aye“
 And Reganne saide more, than was after proued,
 [For ioye of whiche the kyng was greatly moued,]
 „I loue you more, thanne alle this worlde so faire!“
 He graunte theym two departe and so to be his heire.
 15 Cordelle (the) yongeste thanne saide full sobirlic:
 „Fader, as muche as ye beenne of value,
 So muche I loue you and shalle sekirlic

- At alle my myght and alle myne herte fulle trewe!⁴
 With that he greuede at hie and ehaungede hewe:
 20 „Sith thou me loues lesse, thanne thy sustres twayne,
 The leeste porcionne shalte thou haue of Britayne.
 With that Maglayne, the duke of Albany,
 Gonorelle wede and hade that londe alle oute;
 Hanemons of Walis and of Cornewayle therby,
 25 That duke was of tho two londes stoute,
 Reganne wede, to whiche two dukes, no doute,
 Kyng Leir gaue rewise and alle the gouernaunce
 Of alle Britayne for age and nounne puyssaunce.
 A temple yit in his cite of Cayerleyre,
 30 A flamine also, as he a byshope were,
 In name of Ianus the folke into repayr:
 And thanne he went Gonorelle to requere
 [Of the greate loue, that she aught hym so dere,
 That of hir promyse faylede vnkyndelye,
 35 Wherfore he yede vnto Regan in hye.
 15^b. She failed hym als for alle hir grete promesse;
 And to Cordelle, that wedded was (in) Fraunce,
 Longe after so he wente in grete distresse
 For helpe to wyne hym his inheritaunce.
 40 She socourde hym anoone with alle plesaunce,
 Both golde and siluer of fulle grete quantite,
 To gete his londe agayne in alle suerte.
 Aganype, hir lorde, was kinge of Fraunce,
 That graunte hym menne and golde sufficient
 45 And sent his wife with hym with grete puyssaunce,
 With alle arraye, that to the werre appent,
 His heire to beenne by theire bothes assent,
 For he was olde and myght not welle trauayle
 In his person the werres for to preuayle.
 50 Kyng Leyr thus wanne his londe with myght agayne
 And reigned welle therafter fulle thre yere
 And diede so, buriede at Cayerleyr, menne sayne,
 In Ianus temple, in whiche tyme for age clere
 The kinge of Fraunce, Aganype, infere
 55 Diede, wherfor Cordelle his heire was so
 To rule Britayne alloone withoutenne mo.
 Cordelle, pe quene of Fraunce, doughter to kinge Leyr,
 Quene of Britayne after hir fader daye,
 Fyue yere reigned as for hir faders heyr
 60 And gouernde welle the reame, alle men to paye.
 Hir sustres sonnes thanne, Morganne of Albany, so feyr,
 And Gundage als of Cambre and Cornewayle
 In bataile grete hir toke and put in bayle.
 For sorowe thanne she slewe hir selfe for tene
 65 And buriede was beside hir fader right
 In Ianus temple, which kinge Leir made, I wene,
 At Cayerleyr, so that nowe Leycestre hight;

[Thus died this quene, that was of muche might:]
 Hir sowle so went to Ianus, whome she serued,
 And Mynerue, whos loue she had deserued.

II.

- 28^a. But Vaspasyanne withe his hoste fulle roialle
 And Iosephe als so come into Britayne,
 The yere of Criste was thanne accompte in alle
 Seuenty and syx, the soth for to sayne,
 5 To whome wase yevynne a cuntrey, lowe ande playne:
 The kynge endowede Ineswetryne,
 That Aualonne was callede after syne.
 Ioseph conuerte this kynge Aruiragus
 By his prechyng to knowe the lawe devyne
 10 And baptised hym, as wretynne hath Mewynus,
 The cronycler in Britayne tonge fulle fyne,
 And shewed hym a figure of Cristes pyne
 And gaue hym thanne a shelde, as siluer white,
 A crosse endlonge ande ouerthwert fulle parfite.
 15 Of his ounne blode, whiche from his necke dide rynne,
 He made that crosse in signyficationne
 Of Cristes blode, that ranne oute fro withynne
 Yponne the crosse at his expiracionne,
 Whiche shelde by Iosephe exhortacionne
 20 He bore onne hym in feldes of werre alwaye
 And in his baners ande cote armour gaye.
 The armes were usede in all Britayne
 For comonne signe, eche manne to knowe his nacionne
 Fro his enemyse, whiche nowe we calle certayne
 25 „Seynt Georges armes“ by Mewyns ynformacionne;
 Whiche armys here were hade after Criste passionne,
 Fulle longe, afore seynt George was generate,
 Were worshippede here of mekelle elder date.
-

IV. ROMANTISCHE DICHTUNGEN.

22. Geschichte des Wilhelm von Palerne.

E. Engl. Text Soc., Extra Ser. No. 1. — Um 1350.

- Leue lordes, now listenes of pis litel barn,
pat þe kinde kowherdewif keped so fayre,
þhe wist it as wel or bet, as gif it were hire owne,
Til hit big was and bold to buschen on felde
And coupe ful craftily kepe alle here bestes
175 And bring hem in þe best lese, whan hem bistode nede,
And wited hem so wisly, pat wanted him neuer one.
A bowe al so pat bold barn bigat him pat time
And so to schote vnder þe schawes scharplyche he lerned,
pat briddes and smale bestes wip his bow he quelles,
180 So plenteousliche in his play, pat, pertly to telle,
Whanne he went hom eche nigt wip is droue of bestis,
He com him self ycharged wip conyng and hares,
Wip fesauns and feldfares and oper foules grete,
pat þe herde and his hende wif and al his hole meyne
185 pat bold barn wip his bowe by þat time fedde.
And git hadde fele felawes in þe forest eche day,
þong bold barnes, pat bestes al so keped,
And blipe was eche a barn, ho best migt him plese
And folwe him for his fredom and for his faire þewes.
190 For, what þing Willam wan a day wip his bowe,
Were it fepered foul or fourefoted best,
Ne wold þis William neuer on wiphold to him selue,
Til alle his felawes were ferst fessed to here paie.
So kynde and so corteys comsed he þere,
195 pat alle ledes him lonede, pat loked on him ones,
And blessedon pat him bare and brougt in to pis worlde;
So moche manhed and murþe schewed pat child euere.
- Hit tidde after on a time, as tellus oure bokes,
As pis bold barn his bestes blyþeliche keped,
200 þe riche emperour of Rome rod out for to hunte
In þat faire forest, feipely for to telle,
Wip alle his mensful meyne, pat moche was and nobul.

- pan fel it hap, þat þei founde ful sone a grete bor
 And huntynge wiþ hound and horn harde alle sewede.
 205 þe emperour entred in a wey, euene to attele,
 To haue brutenet þat bor and þe abaie seppen;
 But missely marked he is way and so manly he rides,
 þat alle his wies were went ne wist he neuer whider.
 So ferforþ fram his men, feþly for to telle,
 210 þat of horn ne of hound ne miȝt he here sowne
 And bouthe eny lining lud left was he one.
 þemperour on his stif stede a sty forþ þanne takes
 To herken after his houndes oper horn schille;
 So komes þer a werwolf, riȝt bi þat way þenne,
 215 Grimly after a gret hert, as þat god wold,
 And chased him þurth chaunce, þere þe child pleide,
 þat kept þe kowherdes bestes, icarped of bifore.
 þemperour þanne hastely þat huge best folwed,
 As stiffuly as is stede miȝt strecche on to renne.
 220 But by þan he com by þat barn and aboute loked,
 þe werwolf and þe wilde hert were aweye boþe,
 þat he ne wist in þis world, were þei were birome
 Ne whiderward he schuld seehe to se of hem more.
 But þanne biheld he aboute and þat barn ofseye,
 225 How fair, how fetys it was and freliche schapen:
 So fair a sigt of seg ne sawe he neuer are,
 Of lere ne of lykame lik him nas none
 Ne of so sad a semblant, þat euer he say wiþ eigyen.
 þemperour wend witerly for wonder of þat child,
 230 þat feiȝþely it were of feyrre for fairnes, þat it welt,
 And for þe curteys cuntenaunce, þat it kudde þere.

- Riȝtly þenne þemperour wendes him euene tille,
 þe child comes him agayn and curtesliche him gretes.
 In hast þemperour hendely his gretynge him geldes
 235 And anon riȝttes after askes his name
 And, of what kin he were kome, komanded him telle.
 þe child þanne soberliche seide: „Sir, at ȝour wille
 I wol ȝow telle, as tyt, trewely alle þe soþe.
 William, sire, wel y wot, wizes me calles;
 240 I was bore here fast bi, by þis wodes side.
 A kowherde, sire, of þis kontrey is my kynde fader
 And my menskul moder is his meke wiue,
 þei han me fostered and fed faire to þis time
 And here i kepe is kyn, as y kan on dayes.
 245 But, sire, by Crist, of my kin know i no more.“
 Whan þemperour hade herd holly his wordes,
 He wondered of his wis speeche, as he wel miȝt,
 And seide: „þow bold barn, biliue, i þe praye,
 Go, calle to me þe cowherde þow elepus þi fadere,
 250 For y wold talk wiþ him, tiþinges to frayne.“
 „Nay, sire, bi god, quap þe barn, be ȝe riȝt sure,

- Bi Crist, þat is krowned heve king of heuen,
 For me non harm schal he haue neuer in his liue!^a
 „Ac peraventure þurth goddis grace to gode may it turne,
 255 For þi bring him hider, faire barn, y preye.“
 „I schal, sire, seide þe child, for sauflliche y hope,
 I may worche on zour word to wite him fro harm.“
 „Ja, saflliche, seide þemperour, so god gif me ioie!“
 þe child witly þanne wende wipoute ani more,
 260 Comes to þe couherdes hows and clepud him sone,
 For he feigliche wend, þat he his fader where,
 And seide þan: „Swete sir, so zou Criste help,
 Gop yond to a gret lord, þat gayly is tyred,
 And on þe feirest frek, for soþe, þat i haue seie.
 265 And he wilnes wigtli wip zou to speke;
 For godis loue gop til him swipe, lest he agreued wex.“
 „What, sone, seide þe couherde, seidestow, i was here?“
 „Ja, sire, sertes, seide þe child, but he swor formest,
 þat ze schuld haue no harm, but hendely for gode
 270 He praide zou com speke wip him and passe agein sone!“
 þe cherl grocching forþ gop wip þe gode child
 And euene to þemperour þei etteleden sone.
 þemperour anon rigt, as he him ofseie,
 Clepud to him þe couherde and curteysly seide:
 275 „Now telle me, felawe, be þi feigh, for no þing ne wonde,
 Sei þou euer þemperour, so þe Crist help!“
 „Nay, sire, bi Crist, quap þe couherde, þat king is of heuen,
 I nas neuer zet so hardi to negh him so hende,
 þere i schuld haue him seie, so me wel tyme.“
 280 „Sertes, þan seide þemperour, þe soþe forto knowe,
 þat y am þat ilk weigh, i wol wel þou wite;
 Al þe regal of Rome to rigtleche y weld.
 þerfore, couherde, i þe coniure and comande att alle,
 Bi vertu of þing, þat þou most in þis world louest,
 285 þatow telle me tigtly truly þe soþe,
 Wheþer þis hold barn be lelly þine owne
 Oþer comen of oþer kin, so þe Crist help!“
 þe couherd comsed to quake for kare and for drede,
 Whaume he wist witerly, þat he was his lord,
 290 And biliue in his hert bepout, gif he him gun lye,
 He wold prestely perceyue, pertiliche him þout.
 þer fore trewly, as tyt, he told him þe soþe,
 How he him fond in þat forest, þere fast bi side,
 Clothed in comly cloþing for any kinges sone,
 295 Vnder an holw ok þurth help of his dogge,
 And how faire he hade him fed and fostered VII winter.
 „Bi Crist, seide þemperour, y con þe gret þonke,
 þat þou hast seide me þe soþe of þis semly childe,
 And tine schalt þou nougt þi trawayle, y trow, at þe last!
 300 Ac wend schal it wip me, witow for soþe,
 Min hert so harde wilnes to haue þis barne,

- pat i wol in no wise, þou wite it no leuger.
 Whan þemperour so sayde, soþe forto telle,
 þe couherde was in care, i can him no þing white,
 305 Ac witerly dorst he nougt werne þe wille of his lord,
 But graunted him goddeli on godis holy name
 Forto worchen his wille, as lord wiþ his owne.
 Whan William, þis worþi child, wist þe soþe
 And knew, þat þe cowherde nas nougt his kinde fader,
 310 He was wigtliche awondered and gan to wepe sore
 And seide saddely to him self sone þer after:
 „A, gracious, gode god! þouȝ grettest of alle,
 Moch is þi mercy and þi might, þi menske and þi grace!
 Now wot i neuer in þis world, of wham y am come,
 315 Ne what destene me is digt, but god do his wille!
 Ac wel y wot witerly wiþoute ani faile,
 To þis man and his meke wif most y am holde:
 For þei ful faire han me fostered and fed a long time,
 þat god for his grete might al here god hem zeld.
 320 But not y neuer, what to done, to wende þus hem fro,
 þat han al kindenes me kyd and y ne kan hem zelde.“
 „Bi stille, barn, quap þemperour, blinne of þi sorwe,
 For y hope, þat hal þi kin hastely here after,
 325 ȝif þou wolt zeue þe to gode, swiche grace may þe falle,
 þat alle þi frendes fordedes faire schalstow quite.“
 „ȝa, sire, quap þe couherde, gif Crist wol, þat eas may tyd
 And god lene him grace to god man to worþe.
 And þan, as tit to þe child, he taugt þis lore,
 And seide: „þou swete sone, seþþe þou schalt hennes wende:
 330 Whanne þou komest to kourt among þe kete lordes
 And knowest alle þe kuppes, þat to kourt langes,
 Bere þe boxumly and bonure, þat ich burn þe loue.
 Be meke and mesurabul, nougt of many wordes,
 Be no tellere of talis, but trewe to þi lord,
 335 And prestely for pore men profer þe euer,
 For hem to rekene wiþ þe riche in rigt and in skille.
 Be feigtful and fre and euer of faire speche,
 And seruisabul to þe simple so as to þe riche,
 And felawe in faire manere, as falles for þi state,
 340 So schaltow gete goddes loue and alle gode memmes.
 Leue sone, þis lessoun me lerde my fader,
 þat knew of kourt þe þewes, for kourteour was he long,
 And hald it in þi hert, now i þe haue it kened,
 þe bet may þe bifalle, þe worse bestow neuere!“
 345 Þe child weped al way wonderliche fast,
 But þemperour had god game of þat gomes lore
 And comande þe couherde curteysli and fayre
 To heue vp þat hende child bihinde him on his stede;
 And he so dede deliuerly, þough him del þougt,
 350 And bikened him to Crist, þat on croice was peyned.

- panne þat barn as biliue hygan for to glade,
 þat he so realy schuld ride and redeli as swiþe,
 Ful curteisle of þe couherde he caces his leue
 And seppen seyde: „Swete sire, i beseche zou nowþe,
 355 For godes loue gretes ofte my godelyche moder,
 þat so faire hap me fed and fostered till nowþe.
 And lellyche, gif our lord wol, þat i liif haue,
 Sehe ne schal nougt tyne hire trauayle, treuly for soþe,
 And, gode sire, for godes loue also gretþ wel oft
 360 Alle my freyliche felawes, þat to þis forest longes,
 Han pertilyche in many places pleide wiþ ofte:
 Hugonet and Huet, þat hende, litel dwerþ,
 And Abelot and Martynet, Hugones gaie sone,
 And þe cristen Akarin, þat was mi kyn fere,
 365 And þe trewe kinneman, þe payenes sone,
 And alle oþer frely felawes, þat þou faire knowes,
 þat god mak hem gode men for his mochel grace!“
 Of þe names, þat he nemmed, þemperour nam hede
 And had gaynliche god game, for he so grette alle
 370 Of his comers, þat he knew, so curteysliche and faire.
 And þan bekenneþ he þe kouherde to Crist and to hal alwes
 And busked forþ wiþ þat barn bliue on his gate.
 þe kouherde kayred to his house, karful in hert,
 And neiz tobarst he for bale for þe barnes sake,
 375 And whan his wiif wist, wittow for soþe,
 How þat child from here warde was wente for euer more,
 þer nis man on þis mold, þat migt half telle
 þe wo and þe weping þat womman made;
 Sehe wold haue sleie hire self þere, soþly as bliue,
 380 Ne hade þe kind kouherde confortd here þe betere
 And pult hire in hope to haue gret help þer of after.

23. Die zerstörung von Troia.

E. Engl. Text Soc. No. 39 und 56 — Zweite hälfte des 14. jh.

The XXXI. boke.

Of the passage of the Grekys fro Troy.

- Hlyt fell thus by fortune, þe fairest of þe yere
 Was past to the point of the pale wintur;
 12465 Heruest with the heite and the high sun
 Was comyn into colde with a course low;
 Trees thurgh tempestes tynde hade þere leues
 And briddes abatid of hor brem songe;
 The wynde of the west wackenet aboue,
 70 Blowyng full bremly o the brode rthes;
 The clere aire ouercast with cloudys full thicke,

- With mystes full merke, mynget with showres;
 Flodes were felle thurgh fallyng of rayne
 And wintur vp wacknet with his wete aire.
 12475 The gret nauy of the Grekes and the gay kynges
 Were put in a purpos to pas fro the tounce.
 Sore longit þo lordis hor londys to se
 And dissiret full depely, doutyng no wedur;
 þai counted no course of the cold stormys
 50 Ne the perellis to passe of the pale windes.
 Hit happit hom full hard in a hond qwile
 And mony of þo mighty to misse of hor purpos.
 Thus tho lordes in hor longyng laghton þe watur,
 Shotton into ship mong shene knightes,
 85 With the tresowre of þe tounce þai token before,
 Relikes full rife and miche ranke godes.
 Clere was the course of the cold flodis
 And the firmament faire, as fell for the wintur.
 Thai past on the pale se, puld vp hor sailes,
 90 Hadyn bir at þere backe and the bonke leuyt.
 Foure dayes bydene and hor du nyghtis
 Full soundly þai sailed with seasonable windes.
 The fyft day fuersly fell at the none,
 Sodonly the softe winde vnsobberly blew;
 95 A myste and a merkenes myngit togedur,
 A thoner and a thicke rayne prublet in the skewes
 With an ugsom noise, noy for to here;
 All flasshet in a fire the firmament ouer;
 Was no light but a laite, þat launchit aboue;
 12500 Hit skirmyt in the skewes with a skyre low
 Thurgh the elaterand clowdes, clos to the heuyn,
 As the welkyn shuld walt for wodenes of hete.
 With blastes full bigge of the breme wyndes
 Walt vp the waghes vpon wan hilles:
 505 Stith was the storme, stird all the shippes,
 Hoppit on hegh with heste of the flodes,
 The sea was vnsobber, soudrit the nauy;
 Walt ouer waghes and no way held;
 Depertid the pepull, pyne to behold,
 510 In costes vnkowthe; cut down þere sailes,
 Ropis altorochit, rent vp the haeches;
 Topecastell ouerturnyt, takelles were lost.
 The night come onone, noye was the more!
 All the company cleane of the kyng Telamon,
 515 With þere shippes full shene and þe shire godis,
 Were brent in the bre with the breme lowe
 Of the leymond laite, þat launchit fro heuyn:
 And euyn drownet in the depe dukes and other!

Oelius Ajax, as aunter befelle,

- 520 Was stad in the storme with the stith windes,

- With his shippes full shene and the shire godes:
 Thrifty and priuaund, thretty and two
 There were brent on the buerne with the breme low
 And all the freikes in the flode floterand aboue.
- 12525 Hym schyn in the sea sonkyn belyue,
 Swalprit and swam with swyngyng of armys:
 Ȝet he launchet to londe and his lyf hade,
 Bare of his body, bretfull of water.
 In the slober and the sluche slongyn to londe
- 530 There he lay, if hym list, the long night ouer,
 Till the derke was done and the day sprang.
 And than wonen of waghes with wo, as þai might,
 þare sum of his sort, þat soght were to lond,
 Laited þere lord on the laund syde,
- 535 If hit fell hym by fortune the flodes to passe.
 þan found þai the freike in the fome lye
 And comford hym kyndly, as þere kyd lord:
 With worchip and wordes wan hym to fote.
 Bothe failet hym the fode and the fyne clothes.
- 540 Thus þere goddes with gremy with þe Grekes fore,
 Mighty Mynerva, of malis full grete:
 For Telamon, in tene, tid for to pull
 Cassandra, the cleane, out of hir cloise temple.
 Thus hit fell hom by fortune of a foule ende,
- 545 For greuyng þere goddes in hor gret yre.
 Oft sythes men sayn, and sene is of olde,
 þat all a company is cumbrit for a cursed shrewe.
 Now of kynges and knightes and othir kyd dukes,
 þat past of this perell in pes to þere londes,
- 550 I will tell, how hom tyde, while I tyme haue;
 And how fortune full fell forget þere end.

The XXXIIII. boke.

How hit happit Vlixes aftur the sege.

- Vlyxes, the lord, that lurkyd by nyght
 Fro the cite to the see, as I said ere,
 When Thelamon with tene was trayturly slayn,
 All bare in his bed and bloody heronen,
- 13110 With two schippis full schene, þat þe schalk hiret,
 He come vnto Crete, as þe course fell.
 All his nauy, full nobill, naytly were lost
 And refte fro the rynke, as I rede schall.
 Telamon tor son toke hym with hond,
- 115 He refte hym his riches and his renke schippis,
 And wold haue honget þe here vpon hegh galos;
 But hit auntrid Vlixes vne for to skape,
 Thurgh wiles and wit wan of his hondis

- And pest of his pouer to pouert ynugh.
 13120 Of all his wallond wele walt he no gode;
 And, þof he passit with pyne þe pouer of hym,
 Jet happit hym full hard in a hond qwile.
 The noble kyng Naule naytly hym toke
 And purpost with pyne to put hym o lyue,
 125 For the tale of the treson, I told zow before,
 Of the prise kyng Palomydon, his aune pure son;
 But thurgh wyls and wit he wan of his daunger,
 Vnpairit of his person priuely he stale.
 By what iapis or gen, aiuges not here,
 130 þat he skope fro the skath of thies skathell men,
 But full pore of his pride and in plite febull,
 To Idumus, the du kyng, doutles he come,
 þat had meruell full mekill of his myshap
 And welcomyt þat worthy on a wise faire.
 135 He spird hym full specially of his spede feble,
 For to tell hym the truth, how hym tid hade.
 þan he grauntid the gret with a good wille,
 His dissyre for to do and dressit to say: —
 „Soth hit is, sir kyng, and so ye well know,
 140 After the takyng of Troy me tid for to haue
 Mony schippis full shene, shot full of godes,
 With relikes full rife and red gold ynogh:
 Mony seruandes me suet and sad pepull als,
 Knightes in my company and kide men of were.
 145 So went I to watur, hade winde at my lust,
 Past to a port, pleasond and faire,
 þat with men of þat marche Murna was cald.
 pere launchit I to laund, a litle for ese,
 Restid me rifely, ricchit my seluyn.
 150 Non hedit me with hething ne no harme did,
 Nowther barge ne bote ne buerne vppon lyue.
 þan toke I my tide, turnyt to ship,
 Hade winde at my wille and the wedur calne,
 To Colofages I flet and my feres all,
 155 And pere restid in the rode, as I rede toke.
 Whan I hade lengit, qwile me list, I launchit on swith,
 And all the calme ouercast into kene stormes.
 Full wodely the windes wackont aboue,
 A myst and a merknes mynget with rayn,
 160 þat wilt vs in were and our way lost.
 Knew we no costis for cauping of ythes
 Ne no lond on to light, þat vs lefe was.
 O sithes vnto Cisile I saillet at the last,
 There me happit full hard in a hond qwile.
 165 The same tyme in Cieill somyn pere were,
 Two kynges pere wone, þat the kyth aght:
 Bothe were þai brether and bold men of hond
 And fell men in fight, pere found I my part.

- Stigeta, a stuerne man and stalworth, was one
 13170 And Ciclophe the secund: so were þai cald.
 þai fell to me fuersly and my folke slogh,
 Robbet my riches and reft me my godes;
 Spoilet me dispitiously, sparit me noght.
 Two sons, for sothe, of the same kynges,
 175 Fuers men in fight and fell of hor diinttes,
 Kyld of my knightes kid men a hundrith
 And sesit my self and my sure fellow,
 Alphenor, a freike, þat me faith aght.
 In a castell full cloise keppit vs bothe
 180 And put vs in prison prestly togedur.
 Poliphemas, the pert, had a prise suster,
 Fairest of fetur, fresshe to behold,
 Clere as the cristall and a cleane maidon.
 Whan Alphenor, the freike, faithfully can se,
 185 He was lappit with loue and lusty dissire,
 Negh wode of his wit went in þe plase.
 Sex mones þat mighty made me to leng
 As prisoner with pyne in his prowd eastell.
 þan pite of my person prikket his hert,
 190 He deliuert me lowse and my lefe fellow,
 Alphenor, the freike, þat fallyn was in loue;
 This Poliphemas me plesit and putt o me þan
 Giftis of gold and greatly honouryt.
 Alphenor, in faithe, foundit full ofte
 195 The woman to wyn and away lede.
 So he spake of his spede þat speciall vnto,
 þat onone in the night þat noble he stale
 Fro the souerain, hir syre, and soght with hir furth.
 When hit come to the knowyng of hir kid brother,
 200 Poliphemus prudly preset hir after
 With knightes full kene, kyd men of hond.
 He fell on my folke and fele of hom slogh
 And my seluyn with a sewte asailet full hard:
 þan I fell to defence, with a frike wille.
 205 My seluyn to saue and socour my pepull.
 The ton egh in the toile tynt he belvue,
 And I shot to my shippes and the shalke leuit.
 With myche labur at the last I launchit to se,
 Soght out of Cicile with sorow, þat I hade,
 210 With myche noy in the night my nauy to stere.
 To the ile of Aulida I auntrid to hit,
 There found I before the fairest on lyue,
 Two sister full semly, þat me sore greuit.
 Thai were ladies of þe laund and of lore wise
 215 Of nigromansy ynogh, nothing hom lakked.
 The craft of coniuracioun þo cumly did vse;
 With spretis and experyment so spend þai þere lyf,
 Who so lightes in þat lond fro the low sea,

- 13220 þai haue no power to passe fro þere pure art;
 And who, þat bowes not bainly þere biddying vuto,
 þo shene wull forshape vnto shire bestis,
 Neuermore to be men vppon mold after
 Ne the lond for to leue in hor lyf tyme.
 The wiser of tho worthy, to wale hir by nome,
 225 High Sirees, for sothe, so was sho callid,
 And Taliphe, þat tother of the tried suster.
 This Cirees my seluyn set on to loue:
 With charmes and inchauntmenttes ho cherissed me so,
 þat me wissit no wile away for to passe:
 230 A twelmond and two wekes twynnet we noght.
 Within a yere full yeuerly þat yepe was with child,
 Consayuit of my selfe, and a son hade.
 þan I purpast to passe with pepull a few,
 And cast me by craft and conyng perfore.
 235 Of me þe worthy was war and my wille knew
 And sped hir full specially my sped for to let,
 With wiles and wiecheecraft my way for to hindur;
 But my self of þat sciens somewhat I can,
 Well enformet of the feate, and hir fare marret
 240 And all hir note of nigromansv naitly distroyet.
 þan I wan fro the woman with wyles ynow;
 With a lite, þat me left were, launchit to see;
 Past ouer the pale ythes and perellis full mony,
 Into the cuntre of Calaphe cast with a storme,
 245 There the qwene with hir qwaintis qwaitid me to caeche,
 Held me with hir and my hede knightes
 Also longe, as hir list, with hir loue bounden.
 But hit noyet me noght for hir noble chere,
 That ho made to my men with myrthes and ioie.
 250 At the last fro þat lady I lausyt my selfe
 By wiles and wit and wo, þat I tholit.
 Hir craft and hir conyng by course I distroyet
 And safe with my sondiours slippit hir fro.
 þan I saillet forth soundly on the sea oceian
 255 With hom, þat I hade, and happit to light
 In an yle, þere an old temple naitly I founde
 Of a god, þat with gomes was gretly honouret.
 There answare hade all men after þere wille,
 Both certayn and sothe, þat soght for to wete.
 260 At þat orribill I asket angardly myehe
 Of dethe and of deire, as destynny willes;
 And other ferlies full fele I fraynit of hit.
 There spird I full specially in spedde for to here,
 When dethe hade vs drepit and our day comyn
 265 And we went of this world, what worthe of our saules.
 To all thing he answarit abilly, me thoght,
 But of our sawles, for sothe, said he me noght.
 Than went I to watur and a winde rose,

- Shot furth my shippes on the shyre ythes.
 13270 To a perellus plase past I fro thenis
 And sailit burgh a sea, þere Syrens were in:
 Fro the navell netherward noght but a fische,
 And made as a maidon fro þe myddes vp,
 Bothe of face and of feturs as a fre woman.
 275 The songe of þo Syrens was selly to here!
 With a ledyn, full lusty and likyng with all,
 The myrthe of paire mowthes musyk was like,
 As to here out of heuyn the high song of blisse.
 There folis, þat faryn by fer costes,
 280 þat heron the melody, so mekill are masit in hert,
 Lettyn sailis down slyde and in slym fallyn,
 Nowthir stightill þai stere ne no stithe ropes:
 So synkes in hor sawle the song of þo bestis.
 Thai have no dainty of drynk ne of dere meites,
 285 But derkon euon down on a depe slomur.
 When the Sirens this sene, sone opon one
 þai wyn to the wale ship and walton all vnder;
 And the folke in the flete felly þai drownen,
 þai dump in the depe and to dethe passe.
 290 My self in thies Sirens sothely was stad
 With my felowes in fere and my few shippes,
 And with crafte of my conyng I keppt vs wele,
 þat no wegh, þat I wist, hade wille for to slepe.
 We faght with hom felly and flait hom so,
 295 þat a thawsaund with threpe we throng vnto dethe,
 And noght hedit hom with heryng for harme of oure selfe.
 Fro thies perels I past and no payne tholit!
 But me happit full hard in a honde whyle!
 Full swift to the swalgh me swinget the flode,
 13300 But fyftene forlong failit I þerof.
 Fele of my fraght were before past,
 Draghen into the depe, drownet belyue.
 The more halfe of my men and my mayn shippis
 There tynt I full tite and turnyt away.
 305 þan I soght by the sea, to Senyse I come,
 There a ferlyful folke I fond and a cursid!
 Thai myrtherit my men with hor mayn dynttes,
 The most parte of my pepull put to þe dethe.
 þai left me but lite, þat on lyue were,
 310 þai toke vs full tite, teghit oure hondes
 And put vs in prison pyne for to pole.
 All the godes þai grippit of the gret vessell
 And robbed vs full radly, right as hom liked.
 At the last þai me lausit, by leue of our goddes,
 315 With a few of my felowes, þat me fore with.
 No gode þai me gaf but graunt of my lyff
 And lete me go with my gyng on þe gray water!
 Thus in pouert and payn I past on the sea,

- With myche baret all aboute the bounders of Iude.
 13320 At the last in this lond light am I here,
 Naked and nedefull, as þou now sees.
 Now I told haue the torfer, þat me tide hase,
 Syn I turnyt fro Troy, of tempast and other.“
- Idimius, the du kyng, þat his dole herde,
 325 Hade pite of his pouert and plesit hym mykell.
 Moche gode he hym gaf of his gold red
 And refresshit his flete with a fyn wille.
 When the kyng oute of Crete cast hym to fare,
 Two shippes full shene, schot full of godys,
 330 And of syluer a sowme, sothely with all,
 The kyng of the cost kyndly hym gaffe,
 þat might suffise the syre forto saile home.
 þan he prayet hym full prestly, þat he passe wold
 To Antenor on all wise, þat ay had dessyred,
 335 þat was a kyng in his coste and couet full mekyll
 Vlixes, of long tyme, on lyue forto se.
 þan laght he his lexe and the lord þanked,
 Past vnto port, puld vp his sayles,
 To Anthenor, the tore kyng, turnyt belyue.
- 340 And he, war of þat worthy, welcomet hym faire,
 Mykell cherissht the choise kyng with a chere noble
 And welcomd þat worthy, as he wele couthe.
 There were tythynges hym told of his triet realme
 And of Penolope, his owne pure wyf,
- 345 þat had keppit hir full cloise, as a cleane lady,
 With myche worship and wyn, þat hym wele lyked.
 Thelamoe, his tru sun, tythinges had herd,
 þat his fader in fere was ferkit to lond
 With Antenor, the tru: he trussit hym thedur,
- 350 And all tythinges hym told of his tried moder,
 How enmyes were egurly entrid his rewme
 For to hold hit with hond and with hole strenght.
 þan Vlixes full lyuely the lege kyng prayet
 To kaire in his company with knightes a few,
- 355 His fomen to fell with his fyne helpe:
 And he assenttid full sone, sowmet his pepull,
 Past into port, puld vp pere sailes;
 Hade wind at pere wille and the watur calme,
 Saillet to the cite somyn in the night.
- 360 Euery lede to the lond laghtyn pere gayre,
 þan hurlet into howses all the hed knightes,
 By the ledyng of a lede, þat the land knew.
 When the fomen were fast fallyn vppon slepe,
 There brittnet þai the buernes in hor bed naked
- 365 And none left vpon lyue, þat hom lothe were.
 Whan the day vp drogh and the derke voidet,
 þan the past to the palas of the prise kyng,

- Bothe the soucrayn hym selfe and his syb frynd,
 And were welcom, iwis, on a wise faire!
 13370 A! what wise was Penelope proude at hir hert!
 And gladly ho grippet to hir gode lord,
 pat ho had depely dessyret on dayes before
 In sound for to se, mony sad winttur!
 The pepull of the prise toun presit full thicke,
 375 For to loke on hor lord longit full sore.
 Gret gyftes pai hym gaffe of gold and of syluer
 And moche worsshippet the wegh all his wale pepull.
 He was enhaunsyt full high in his hed tounne
 And so treated with Antenor, pat Thelamoc, his son,
 380 Nauca, the noble doghter, naitly can wed
 Of tyde Antenor, as the tale saise.
 There fourmyt pai a fest on a faire wise,
 Fele dayes to endure, as hom dere thoght.
 Antenor full tyte pan turnyt to his rewme
 385 And Vlives with lykyng leuyt at home.
 Mony dayes he endurit, all in due pes,
 And had rest in his rewme right to his dethe.
-

24. Geoffrey Chaucers Canterbury-geschichten.

Druck v. R. Morris. — Um 1393.

The Squyeres Tale.

- At Sarray in the lond of Tartary,
 Ther dwelled a kyng, that werryede Russy,
 Thurgh which ther deyede many a doughty man;
 This nobil kyng was cleped Cambyuskan,
 5 Which in his tyme was of so gret renoun,
 That ther nas nowher in no regioun
 So excellent a lord in alle thing;
 Him lakkede nought, that longede to a kyng.
 As of the seete, of which that he was born,
 10 He kept his lawe, to which that he was sworn,
 And therto he was hardy, wys and riche,
 And pitous and just and alway yliche,
 Soth of his word, benign and honourable;
 Of his corage as eny centre stable;
 15 Yong, freisch and strong, in armes desirous,
 As eny bachiler of al his hous.
 A fair person he was and fortunat,
 And kepte so wel his real astat,
 That ther was nowher such a ryal man.

- 20 This noble kyng, this Tartre, this Cambynskan,
 Hadde tuo sones by Eleheta, his wyf,
 Of which the eldest highte Algarsyf,
 That other was ieleeped Camballo.
 A doughter hadde this worthi king also,
 25 That yongest was and highte Canace;
 But for to telle yow al hir beaute,
 It lith not on my tonge ne my cornyng,
 I dar nought undertake so heigh a thing;
 Myn Englissh eek is insufficient,
 30 It moste be a rethor excellent,
 That couth his colours, longyng for that art,
 If he schold hir diseryve in eny part;
 I am non such, I mot speke, as I can.
 And so bifel it, that this Cambynskan
 35 Hath twenty wynter born his dyademe;
 As he was wont fro yer to yer, I deme,
 He leet the fest of his nativite
 Don cryen thurghout Sarray, his cite,
 The last Idus of March, after the yeer.
 40 Phebus, the sonne, ful joly was and cleer,
 For he was neigh his exaltacioun
 In Martez face and in his mansioun
 In aries, the colerik, the hote signe.
 Ful lusty was the wedir and benigne,
 45 For which the foules ayein the sonne scheene,
 What for the sesoun and for the yonge greene,
 Ful lowde song in here affeccious;
 Hem semed have geten hem protecciouns
 Ayens the swerd of wynter, kene and cold.
 50 This Cambynskan, of which I have yow told,
 In royal vesture sitting on his deys
 With dyadem ful heigh in his paleys,
 And held his fest solempne and so riche,
 That in this worlde ne was there noon it liehe;
 55 Of which if I schal tellen al tharray,
 Than wold it occupie a someres day;
 And eek it needith nought for to devyse,
 At every cours, the ordre and the servyse.
 I wol nat tellen of her straunge sewes
 60 Ne of her swannes ne here heroun sewes.
 Ek in that lond, as tellen knightes olde,
 Ther is som mete, that is ful devynte holde,
 That in this lond men recch of it but smal;
 Ther is no man it may reporten al.
 65 I wol not tarien you, for it is pryme,
 And for it is no fruyt, but los of tyme,
 Unto my purpos I wol have my recours.
 That so bifelle after the thridde cours,
 Whil that the kyng sit thus in his nobleye,

- 70 Herkyng his mynstrales her thinges pleye
 Byforn him atte boord deliciously,
 In atte halle dore al sodeynly
 Ther com a knight upon a steed of bras,
 And in his hond a brod myroure of glas,
 75 Upon his thomb he had of gold a ryng,
 And by his side a naked swerd hangyng:
 And up he rideth to the heyghe bord.
 In al the halle ne was ther spoke a word
 For mervayl of this knight; him to byholde
 80 Ful besily they wayten, yong and olde.
 This straunge knight, that cam thus sodeynly,
 Al armed sauf his heed ful richely,
 Salued the kyng and queen and lordes alle
 By ordre, as they seten into halle,
 85 With so heigh reverens and observaunce,
 As wel in speche as in contynauce,
 Than Gaweyn with his olde curtesye,
 They he were come ayein out of fayrre,
 Ne couthe him nought amende with no word.
 90 And after this, biforn the highe bord
 He with a manly vois sayd his message
 After the forme, used in his langage,
 Withouten vice of sillabil or letter.
 And, for his tale schulde seme the better,
 95 Accordaunt to his wordes was his cheere,
 As techeth art of speche hem, that it leere.
 Al be it that I can nat sowne his style
 Ne can nat clymben over so heigh a style,
 Yit say I this, as to comun entente,
 100 Thus moche amounteth al, that ever he mente,
 If it so be, that I have it in mynde.
 He sayde: „The kyng of Arraby and Ynde,
 My liege lord, on this solempne day
 Saluteth you, as he best can or may;
 105 He sendeth you, in honour of your feste,
 By me, that am redy at al his heste,
 This steede of bras, that esily and wel
 Can in the space of o day naturel
 (This is to say: in four and twenty houres),
 110 Wher so yow lust, in droughthe or in schoures,
 Beren your body into every place,
 To which your herte wilneth for to pace,
 Withouten wem of you, thurgh foul and fair.
 Or if you lust to flee as heigh in thair,
 115 As doth an eggle, whan him list to sore,
 This same steede schal bere you evermore
 Withoute harm, til ye be thier yow leste,
 (Though that ye slepen on his bak or reste),
 And torne ayein, with wrything of a pyn.

- 120 He, that it wrought, cowthe ful many a gyn;
 He waytede many a constellacioun,
 Er he hadde do this operacioun,
 And knew ful many a seal and many a bond.
 „This mirour eek, that I have in myn hond,
 125 Hath such a mighte, that men may in it see,
 When ther schal falle eny adversite
 Unto your regne or to yourself also,
 And openly, who is your frend or fo.
 And over al this, if eny lady bright
 130 Hath set hir hert on eny maner wight,
 If he be fals, sche schal his tresoun see,
 His newe love and his subtilite
 So openly, that ther schal nothing hyde.
 Wherfor ayeins this lusty somer tyde
 135 This mirour and this ryng, that ye may see,
 He hath send to my lady Canacee,
 Your excellente doughter, that is heere.
 „The vertu of this ryng, if ye wol heere,
 Is this, that who so lust it for to were
 140 Upon hir thomb or in hir purs to bere,
 Ther is no foul, that fleeth under the heaven,
 That sche ne schal understonden his steven
 And know his menyng openly and pleyn
 And answer him in his langage ayeyn;
 145 And every gras, that groweth upon roote,
 Sche schal eek knowe, to whom it wol do boote,
 Al be his woundes never so deep and wyde.
 „This naked swerd, that hangeth by my side,
 Such vertu hath, that, what man that it smyte,
 150 Thurghout his armour it wol kerve and byte,
 Were it as thikke as is a braunched ook;
 And what man is iwounded with the strook,
 Schal never be hool, til that you lust of grace
 To strok him with the plat in thilke place,
 155 Ther he is hurt; this is as moche to seyn:
 Ye moote with the platte swerd ayein
 Stroke him in the wound, and it wol close.
 This is the verray soth withouten glose,
 It failleth nought, whil it is in your hold.“
 160 And whan this knight thus hadde his tale told,
 He rit out of the halle and down he light.
 His steede, which that schon as sonne bright,
 Stant in the court as stille, as eny stoon.
 This knight is to his chambre lad anon
 165 And is unarmed and to mete isett.
 This presentz ben ful richely ifett
 (This is to sayn: the swerd and the myrroure),
 And born anon unto the highe tour
 With certein officers, ordeynd therefore;

- 170 And unto Canace the ryng is bore
 Solempnely, ther schel syt atte table;
 But sikerly, withouten eny fable,
 The hors of bras, that may nat be remewed,
 It stant, as it were to the ground iglewed;
 175 Ther may no man out of the place it dryve
 For noon engyn of wyndas or polyve;
 And cause why, for they can nought the craft,
 And therfor in the place thei have it laft,
 Til that the knight hath taught hem the manere
 180 To voyden him, as ye schul after heere.
 Greet was the pres, that swarmede to and fro
 To gauren on this hors, that stondeþ so;
 For it so hihe was and so brod and long,
 So wel proporeioned to be strong,
 185 Right as it were a steed of Lumbardye;
 Therto so horsly and so quyk of ye,
 As it a gentil Poyleys courser were;
 For, certes, fro his tayl unto his eere
 Nature ne art ne couthe him nought amende
 190 In no degre, as al the poepel wende.
 But evermore her moste wonder was,
 How that it couthe goon, and was of bras;
 It was of fayry, as the poeple semede;
 Diverse peple diversly they demede;
 195 As many hedes, as many wittes been.
 They murmured, as doth a swarm of been,
 And made skiles after her fantasies,
 Rehersyng of the olde poetries,
 And seyden, it was ilike the Pegase,
 200 The hors, that hadde wynges for to fle;
 Or elles it was the Grekissh hors Synon,
 That broughte Troye to destruccioun,
 As men may in the olde gestes rede.
 „Myn hert, quod oon, is evermore in drede,
 205 I trow, som men of armes ben therinne,
 That schapen hem this cite for to wyne;
 It were right good, that al such thing were knowe.“
 Another rownede to his felaw lowe
 And sayde: „It lyth, for it is rather lik
 210 An apparence, maad by som magik,
 As jogelours pleyen at this festes grete.“
 Of sondry thoughtes thus they jangle and trete,
 As lewed peple demeth comunly
 Of thinges, that ben maad more subtyly,
 215 Than they can in her lewednes comprehende,
 They deemen gladly to the badder ende.
 And som of hem wondred on the mirrour,
 That born was up into the maister tour,
 How men might in hit suche thinges se.

- 220 Another answerd and sayd, it mighte wel be
 Naturelly by composiciouns
 Of angels and of heigh reflexiouns;
 And sayde, that in Rome was such oon.
 They speeke of Alhazen and Vitilyon
 225 And Aristotle, that writen in her lyves
 Of queynte myrrours and prospectyves,
 As knowen they, that han her bokes herd.
 And other folk have wondred on the swerd,
 That wolde passe thoroughout every thing,
 230 And fel in speche of Thelophus, the kyng,
 And of Achilles for his queynte spere,
 For he couthe with hit bothe hele and dere,
 Right in such wyse as men maye with the swerd,
 Of which right now ye have your selven herd.
 235 They speken of sondry hardyng of metal
 And speken of medicines therwithal,
 And how and whan it schulde harded be,
 Which is unknowe alगत unto me.
 Tho speeken they of Canacees ryng
 240 And seyden alle, that such a wonder thing
 Of craft of rynges herd they never noon,
 Sauf that he, Moyses, and kyng Salamon
 Hadden a name of comyng in such art.
 Thus seven the peple and drawn hem apart.
 245 But natheles som seiden, that it was
 Wonder thing to make of ferne aisschen glas,
 And yit is glas nought like aisschen of ferne;
 But for they han iknowen it so ferne,
 Therfor cesseth her janglyng and her wonder.
 250 And sore wondrede som of cause of thonder,
 On ebbe and flood, on gossomer and on myst
 And on alle thing, til that the cause is wist.
 Thus janglen they and demen and devyse,
 Til that the kyng gan fro his bord arise.
 255 Phebus hath laft the angel merydyonal
 And yit ascendyng was a best roial,
 The gentil lyoun, with his Aldryan,
 Whan that this gentil kyng, this Cambynskan,
 Ros fro his bord, ther as he sat ful hyc;
 260 Biforn him goth ful lowde menstraleye,
 Til he cam to his chambre of parentyz,
 Ther as ther were divers instrumentz,
 That is ylike an heven for to heere.
 Now dauncen lusty Venus children deere,
 265 For in the fissch her lady sat ful heyghe
 And loketh on hem with a frendly eyghe.
 This noble kyng is set upon his trone;
 This straunge knight is fet to him ful sone
 And in the daunce he gan with Canace.

- Founde thow schalt beon oponliche;
 Thou schalt sterve on soche deth hard,
 4005 This dom y geve to the ward."
 Tholomeus, the marchal, up stod,
 Wyght in bataile and in counsail god,
 And saide: The kyng may do his wille,
 Save that Percien knyght or spille.
 4010 Ac he no hath no ryght cheson,
 For he no dude no treson.
 His dede nas bote honest,
 For he dude his lordes hest.
 Every man, to sle his fo,
 4015 Divers gyn he schal do.
 For his lord, nymeth god cure.
 He dude his lif in aventure.
 He nas nought sworn to my lord,
 Bote with spere and with sweord,
 4020 Lefliche is every fo,
 How he may othir slo.
 Ye mowe wel him do brenne and honge,
 Ac y sigge, hit were with wrong."
 Up stode Sire Mark of Rome
 4025 And entermetyd of his dome.
 „Certes, he saide, he dude wowgh,
 That he a knyght of Grece slowgh
 And dispoyled him of his armes
 By treson to oure harmes
 4030 And joyned him us among
 So on of us, al this was wrong
 And so stal on oure kyng,
 Him to bryng to eyndyng,
 Y jugge he schal anhonged beo.
 4035 Barouns of court, what sey ye?"
 Everiche saide: „He schal beo slawe,
 Forbrent, hongid and todrawe."
 Non no spak him on word fore.
 Bote that he scholde beo lore.
 4040 Tho Alisaunder say this,
 Herith, what he saide ywis.
 Hit is ywritten: every thyng
 Himseolf schewith in tastyng,
 So hit is of lewed and clerk,
 4045 Hit schewith in his werk.
 The kyng seeth, that no knyght hende
 Nylle more that Percien defende
 And saide „knyght, he weore wod,
 That wolde do the ought, bote god;
 4050 Treson thou no duest, no feyntise,
 Ac hardy dede in queyntise,
 For that dede, by myn hod,

No schaltow have bote god."
 Richeliche he doth him schrede
 4655 In spouneowe knyghtis wede
 And sette him on an hygh corsour
 And gaf him muche of his tresour
 And lette him to Daric wende hom,
 No gaf he him non othir dom.

19. Richard Löwenherz.

Now herkenes to my tale sothe,
 Though I swere yow an othe,
 I wole reden romances non
 6660 Off Paris ne off Ypomydone,
 Off Alisaundre ne Charlemayne,
 Off Arthour ne off Sere Gawain,
 Nor off Sere Launcelot the lake,
 Off Beffs, ne Gy ne Sere Sidrake,
 6665 Ne off Ury ne off Octavyan,
 Ne off Hector, the strong man,
 Ne off Jason neither off Hercules,
 Ne off Eneas neither Achilles.
 I wene never, par ma fay,
 6670 That in the tyme off here day
 Dede ony off hem so doughty dede,
 Off strong batayle and wyghthede,
 As dede kyng Richard, sauns fayle,
 At the cyte off Jaffe in that batayle,
 6675 With hys axe and hys sword,
 Hys soule have Jesu, our lord!
 It was before the heygh mydnyght,
 The moon and the sterres schon ful bryght,
 Kyng Richard unto Jaffe was come,
 6680 With hys galeys al and some.
 They lookyd up to the castel,
 They herde no pype, ne flagel,
 They drowgh hem nygh to the lande,
 Yiff they myghten undyrstande
 6685 And they ne cowde nought aspye,
 Ne ne voys off menstralsie,
 That quyk man in the castel ware.
 Kyng Richard then become ful off care;
 „Alas, he sayd, that I was born,
 6690 My goode barouns ben forlorn:
 Slayn is Robert off Leyceetre,
 That was myn owne curteys maystre.
 Ilke lym off hym was wurth a knyght,
 And Robert Tournham, that was so wyght,

- Of hir myrroure, sche had a visioun.
 Wherfor, er that the sonne up gan glyde,
 Sche cleped upon her maistresse beside
 And sayde, that hire luste for to ryse.
- 30 These olde wommen, that ben gladly wise,
 As is here maystresse, answered her anon
 And sayde: „Madame, whider wold ye goon
 Thus erly? for folk ben alle in reste.“
 „I wil“, quod sche, „aryse, for me leste
- 35 No lenger for to slepe, and walke aboute.“
 Her maistres clepeth wommen, a gret route,
 And up they risen, a ten other a twelve.
 Up ryseth fresshe Canace hir selve,
 As rody and bright, as is the yonge sonne,
- 40 That in the ram is ten degrees ironne;
 Non heigher was he, whan sche redy was;
 And forth sche walked esily a pas,
 Arayed after the lusty sesoun soote
 Lightly for to play and walke on foote;
- 45 Nought but with fyve or six of hir meyne;
 And in a trench fer in the park goth sche.
 The vapour, which that of the erthe glod,
 Maketh the sonne seme rody and brood;
 But natheles, it was so fair a sight,
- 50 That it made alle here hertes for to light,
 What for the sesoun, what for the mornynge
 And for the foules, that sche herde synge.
 For right anon sche wiste, what they mente
 Right by here song, and knew al here entente.
- 55 The knotte, why that every tale is told,
 If that it be taryed, til lust be cold
 Of hem, that han hit after herkned yore,
 The savour passeth ever lenger the more
 For fulsomnes of the prolixite:
- 60 And by this same resoun thinketh me,
 I schulde to the knotte condescende
 And make of hir walkynge sone an ende.
 Amyddes a tree fordrye, as whit as chalk,
 As Canace was pleyying in hir walk,
- 65 Ther sat a faukoun over hir heed ful hye,
 That with a pitous vois bigan to crye,
 That al the woode resowned of hire cry,
 Ibeten hadde sche hir self so pitously
 With bothe hir wynges, til the reede blood
- 70 Ran endelong the tree, ther as sche stood.
 And ever in oon sche cried and schryghte,
 And with her bek hir selven so sche pighte,
 That ther nys tigre non ne cruel beste,
 That dwelleth eyther in wood or in foreste,
- 75 That nold han wept, if that wepen he cowde

- For sorw of hir, sche schright alway so lowde.
 For ther nas never yit no man on lyve,
 If that he couthe a faukoun wele diserve,
 That herd of such another of fairnesse,
 80 As wel of plumage as of gentillesse
 Of schap, of al, that might irekened be.
 A faukoun peregryn than semede sche
 Of fremde lond; and ever as sche stood,
 Sche swownede now and now for lak of blood,
 85 Til wel neigh is sche fallen fro the tre.
 This faire kynges doughter, Canace,
 That on hir fynger bar the queynte ryng,
 Thurgh which sche understood wel every thing,
 That eny foul may in his lydne sayn,
 90 And couthe answer him in his lydne agayn,
 Hath understonde, what this faukoun seyde,
 And wel neigh for rewthe almost sche deyde.
 And to the tree sche goth ful hastily
 And on this faukoun loketh pitously
 95 And held hir lappe abrod, for wel sche wiste,
 The faukoun moste falle fro the twiste,
 Whan that it swownede next for lak of blood.
 A long while to wayten hir sche stood,
 Til atte last sche spak in this manere
 100 Unto the hauk, as ye schul after heere:
 „What is the cause, if it be for to telle,
 That ye ben in that furyalle peyne of helle?“
 Quod Canace unto this hauk above;
 „Is this for sorwe of deth or elles love?
 105 For, as I trowe, this ben causes tuo,
 That causen most a gentil herte wo.
 Of other harm it needeth nought to speke,
 For ye your self upon your self awreke;
 Which preveth wel, that either ire or drede
 110 Mote ben enchesoun of your cruel dede,
 Sith that I see noon other wight you chace;
 For love of god, so doth your selve grace
 Or what maye ben your helpe? for west nor este
 Ne saugh I never, er now, no bryd ne beste,
 115 That ferde with him self so pitously.
 Ye sle me with your sorwe so verrily,
 I have of you so gret compassioun!
 For goddes love, com fro the tree adoun;
 And, as I am a kynges doughter trewe,
 120 If that I verrayly the cause knewe
 Of your disese, if it lay in my might,
 I wold amenden it, or that it wer nyght,
 Als wisly help me grete god of kynde.
 And herbes schal I right ynowe yfynde
 125 To helen with your hurtes hastyly!“

- Tho schrighte this faukoun more pitously,
 Than ever sche did, and fil to ground anoon
 And lay aswowne, deed as eny stoon,
 Til Canace hath in hir lap ytake,
 130 Unto that tyme sche gan of swowne awake;
 And after that sche gan of swown abreyde,
 Right in hir haukes lydne thus sche sayde:
 „That pite renneth sone in gentil herte,
 Felyng his similitude in peynes smerte,
 135 Is proved alday, as men may see,
 As wel by werk as by auctorite;
 For gentil herte kepeth gentillesse!
 I see wel, that ye have on my distresse
 Compassioun, my faire Canace,
 140 Of verray wommanly benignite,
 That nature in your principles hath set.
 But for noon hope for to fare the bet,
 But for to obeie unto your herte fre
 And for to make othere war by me,
 145 As by the whelp chastised is the lyoun,
 And for that cause and that conclusioun,
 Whiles that I have a leyser and a space,
 Myn harm I wil confessen, er I pace.“
 And whil sche ever of hir sorwe tolde,
 150 That other wept, as sche to water wolde,
 Til that the faucoun bad hir to be stille,
 And with a sighhe thus sche sayd hir tille:
 „Ther I was bred, alas, that ilke day!
 And fostred in a roch of marble gray
 155 So tendrely, that nothing eylede me,
 I ne wiste not, what was adversite,
 Til I couthe flee ful heigh under the sky.
 Tho dwelled a tercelet me faste by,
 That semede welle of alle gentillesse;
 160 Al were he ful of tresoun and falsnesse,
 It was iwrapped under humble cheere
 And under heewe of trouthe in such manere,
 Under plesauce and under besy payne,
 That no wight wende, that he couthe feyne,
 165 So deep in greyn he deyed his colours.
 Right as a serpent hut him under floures,
 Til he may see his tyme for to byte:
 Right so this god of loves ypocrite
 Doth so his sermonys and his observaunce
 170 Under subtil colour and aqueyntaunce.
 That sowneth unto gentillesse of love.
 As in a tombe is al the faire above
 And under is the corps, whiche that ye wot;
 Such was this ipoecrite, bothe cold and hot,
 175 And in this wise he served his entente,

- That, sauf the feend, noon wiste, what he mente,
 Til he so long hadde weped and compleyned
 And many a yeer his service to me feyned,
 Til that myn hert, to pitous and to nyce,
 180 Al innocent of his cruel malice,
 Forfered of his deth, as thoughte me,
 Upon his othes and his sewerte
 Graunted him love, on this condicioun,
 That evermo myn honour and my renoun
 185 Were saved, both pryvy and apert;
 This is to sayn: that, after his desert,
 I yaf him al myn hert and al my thought,
 (God woot and he, that other weye nought!)
 And took his hert in chaunge of myn for ay.
 190 But soth is sayd, go sithens many a day
 „A trew wight and a thief thenketh nought oon.“
 And when he saugh the thyng so fer igoon,
 That I hadde graunted him fully my love,
 In such a wyse, as I have sayd above,
 195 And yeven him my trewe hert as fre,
 As he swor, that he yaf his herte to me,
 Anon this tigre, ful of doublenesse,
 Fil on his knees with so gret devoutenesse,
 With so high reverence, as by his chere,
 200 So lyk a gentil lover of manere,
 So ravysched, as it semede, for joye,
 That never Iason, ne Parys of Troye,
 Iason? certes, ne noon other man,
 Sith Lameth was, that altherfirst bygan
 205 To loven two, as writen folk biforn,
 Ne never, sith the firste man was born,
 Ne couthe man by twenty thousand part
 Contrefete the sophemes of his art
 Ne were worthy to unbokel his galochie,
 210 Ther doublenes of feynyng schold approche,
 Ne so couthe thankyn a wight, as he dide me.
 His maner was an heven for to see
 To eny womman, were sche never so wys;
 So peynteth he and kembeth poynt devys,
 215 As wel his wordes as his continuaunce.
 And I so loved him for his obeissaunce
 And for the trouthe I demed in his herte,
 That, if so were, that eny thing him smerte,
 Al were it never so litel, and I it wiste,
 220 Me thought, I felte deth at myn hert twiste.
 And schortly, so ferforth this thing is went,
 That my wil was his willes instrument;
 This is to saye: my wille obeyed his wille
 In alle thing, as fer as resoun fille,
 225 Keping the boundes of my worschip ever;

- Ne never had I thing so leef ne lever
 As him, god woot, ne never schal nomo.
 This laste lenger than a yeer or two,
 That I supposed of him nought but good.
 230 But fynally atte laste thus it stood,
 That fortune wolde, that he moste twynne
 Out of the place, which that I was inne.
 Wher me was wo, it is no questioun;
 I can nat make of it descripcioun.
 235 For o thing dar I telle boldely,
 I know, what is the peyne of deth, therby,
 Which harm I felt, for he ne mighte byleve.
 So on a day of me he took his leve.
 So sorwful eek, that I wende verrayly,
 240 That he hadde feled als moche harme, as I,
 Whan that I herd him speke and saugh his hewe.
 But natheles, I thought, he was so trewe,
 And eek, that he schulde repeire ayeyn
 Withinne a litel while, soth to seyn,
 245 And resoun wold eek, that he moste go
 For his honour, as oft it happeth so.
 Than I made vertu of necessite
 And took it wel, sethens that it moste be.
 As I best might, I hid fro him my sorwe
 250 And took him by the hand, saint Iohan to borwe,
 And sayde thus: „Lo, I am youre al,
 Beth such, as I have be to you and schal.
 What he answerd, it needeth nat to reherse:
 Who can say bet than he, who can do werse?
 255 Whan he hath al wel sayd, than hath he doon.
 „Therfor bihoveth him a ful long spoon,
 That schal ete with a feend“; thus herd I say.
 So atte last he moste forth his way
 And forth he fleeth, til he cam, ther him leste.
 260 Whan it cam him to purpos for to reste,
 I trow, he hadde thilke text in mynde,
 That alle thing, repeyryng to his kynde,
 Gladeth himself; thus seyn men, as I gesse;
 Men loven of kynde newefangilnesse,
 265 As briddes doon, that men in cages feede.
 For, theigh thou night and day take of hem heede
 And straw her cage faire and soft as silk
 And yeve hem sugre, hony, breed and mylk,
 Yet right anon, as that his dore is uppe,
 270 He with his feet wil sporne down his cuppe
 And to the woode he wole and wormes ete;
 So newefangel ben thei of here mete
 And loven none leveres of propre kinde;
 No gentilesse of blood ne may hem bynde.
 275 So ferde this tercelet, allas the day!

- Though he were gentil born and fressehe and gay,
 And goodly for to seen and humble and fre,
 He saugh upon a tyme a kyte flee,
 And sodeinly he loved thys kyte so,
 280 That al his love is elene fro me go
 And hath his trouthe falsed in this wyse;
 Thus hathe the kite my love in hire servise
 And I am lorn withoute remedye."
 And with that word this faukon gan to crye
 285 And swouned eft in Canacees barm.
 Gret was the sorwe for the haukes harm,
 That Canacee and alle hire wommen maade;
 They nyste, how they mighte the fawkon glade.
 But Canacee home bereth hire in hire lappe
 290 And softly in plastres gan hire wrappe,
 Ther as sche with hir beek hath hurt hir selve.
 Now kan not Canacee bot herbes delve
 Out of the grounde and maken salves newe
 Of herbes, precieuses and fyn of hewe,
 295 To helen with the hawk, fro day to nyght.
 Sche doth hir besynesse and al hire myght:
 And by hire beddes heed sche made a muwe
 And covered it with veluettes bluwe,
 In signe of trouthe, that is in wommen seene;
 300 And al withoute the muwe is peynted greene,
 In which were peynted alle these false fowles,
 As ben this tydifs, tereclettes and owles
 And pyes, on hem for to crye and chyde,
 Right for despyte were peynted hem bysyde.
 305 Thus leet I Canacee hire hawk keeping:
 I wil nomore as nowe speken of hire ryng,
 Til it come eft to purpos for to seyn,
 How that this faukon gat hire love ageyn,
 Repentaunt, as the storie telleth us,
 310 By mediacioun of Camballus,
 The kinges sone, of which that I yow tolde;
 But hennesforth I wol my proces holde
 To speke of adventures and of batailles,
 That yet was never herde so gret mervailles.
 315 First wil I telle yow of Kambynskan,
 That in his tyme many a cite wan;
 And after wol I speke of Algarsif,
 How that he wan Theodora to his wyf.
 For whan ful ofte in grete peril he was
 320 Ne hadde he ben holpen by the hors of bras.
 And after wol I speken of Camballo,
 That faught in listes with the bretheren tuo
 For Canacee, er that he might hir wyne,
 And ther I lefte, I wol ageyn bygygne.
-

25. Geoffrey Chaucers *Troilus und Cryseyde*.

Druck von R. Morris. — Um 1375.

O morw, as soone as day bigan to clere,
 520 This Troilus gan of his slepe to breyde
 And to Pandare, his owen brother deere:
 „For love of god, ful pitously he preyede,
 As go we sene the paleys of Criseyde,
 For, syn we yit may have namoore feeste,
 525 So lat us seen hire paleys at the leste.

And therwithalle, his meynye for to blende,
 A cause he fonde in towne for to go,
 And to Criseydes hous they gonnen wende,
 But, lorde! this cely Troilus was wo,
 530 Hym thought his sorwful herte brast atwo,
 For, when he saugh hire dorres spered alle,
 Wel neigh for sorwe adoun he gan to falle.

Therwith, when he was ware and gan biholde,
 How shet was every wyndow of the place,
 535 As frost hym thoughte his herte gan to colde;
 Fro which with chaunged deedlich pale face
 Withouten word he forth bygan to pace
 And, as god wolde, he gan so faste ryde,
 That no wight of his contenaunce espiede.

Than seyde he thus: „O paleys desolat!
 O hous of housses, whilom beste ylight!
 O paleys, empti and disconsolat!
 O thow, lanterne, of which queynte is the light!
 O payleys, whilom day, that now ert nyght,
 545 Wel oughtestow to falle and I to dye,
 Syn she is wente, that wonte was us to gye.

O paleys, whilom crowne of houses alle,
 Enlumyned with sonne of alle blisse!
 O rynge, fro which the ruby is out falle!
 550 O cause of wo, that cause has ben of blisse!
 Yit, syn I may no bet, fayn wold I kysse
 Thi colde dores, dorst I for this route,
 And farewel, shryne, of which the seint is oute!

Therwith he caste on Pandarus his ye
 555 With chaunged face and pitous to beholde
 And, when he myght his tyme aright espie,
 Ay, as he rode, to Pandarus he tolde
 His newe sorwe and ek his joyes olde,
 So pitously and with so dede an hewe,
 560 That every wight myght on his sorwes rewe.

Fro thennes forth he rydeth up and down
 And every thyng com hym to remembraunce,
 As he rode forth by the places of the town,
 In which he whilom had alle his plesaunce:
 565 „Lo, yonder saugh Ich myn owen lady dannee,
 And in that temple with hire eyen clere
 Me caughte firste my righte lady deere.

And yonder have I herd ful lustili
 My deere herte laugh; and yonder pleye
 570 Saugh Ich hire oones ek ful blisfully;
 And yonder oones to me gan she seye:
 „Now, goode swete! love me wel, I preye.“
 And yonder so gladly gan she me beholde,
 That to the deth myn herte is to hir holde.

575 And at that corner, in the yonder house,
 Herde I myn alderlevest lady deere
 So wommanly with vois melodyous
 Synge so wel, so goodely and so clere,
 That in my soule yit me thynketh, Ich here
 580 The blisful sown; and in that yonder place
 My lady first me tooke unto hire grace!

Than thought he thus: O blisful lord, Cupide!
 When I the processe have in memorye,
 How thow me hast weryed on every syde,
 585 Men myght a book mak of it lyk a story!
 What nede is thee to seke on me victorye,
 Syn I am thyn and holly at thi wille?
 What joye hastow thyn owene folk to spille?

Wel hastow, lord, ywroke on me thyn ire,
 590 Thow, myghty god and dredeful for to greve,
 Now mercy, god, thow woost wel, I desire
 Thy grace moost of alle lustes leeve
 And lyve and dye I wol in thi beleve;
 For which I naxe in guerdon but a boone,
 595 That thow Criseyde ayein me sende soone!

Destreyne hire herte as faste to retourne,
 As thow doost myn to longen hire to see,
 Than woot I wel, that she nyl naught sojourne!
 Now, blisful lorde, so cruwel thow ne be
 600 Unto the blode of Troye, I preye the,
 As Iuno was unto the blode Thebane,
 For which the folk of Thebes caught hire bane.

And efter this he to the yates wente,
 Ther as Criseyde oute rode a ful goode pas,

605 And up and doun ther made he many a wente
 And to himself ful oft he seyde: „Allas!
 Fro hennes rod my blisse and my solas,
 As wolde blisful god now for his joye,
 I myght hire seen ayein com into Troye!

610 And to the yonder hille I gan hire gyde!
 Allas! and ther I took of hire my leewe,
 And yonde I saugh hire to hire fader ryde,
 For sorwe of which myn herte shal tocleve,
 And hider hom I com, when it was eve,
 615 And here I dwelle, out cast from alle joye,
 And shal, til I may seen her eft in Troye!

And of hym self ymagyned he ofte,
 To be defet and pale and waxen lesse,
 Than he was wont, and that men seyde sotte:
 620 „What may it be? who kan the sothe gesse,
 Why Troylus hath alle this hevynesse?
 And al this nas but his melencolye,
 That he hadde of hym self swich fantasye.

Another tyme ymagynen he wolde,
 625 That every wyght, that wente by the weye,
 Hadde of him routhe and that they seyne sholde:
 „I am right sory, Troilus wol deye!“
 And thus he drof a day yit forth or tweye,
 As ye han herde, swich lyf right gan he lede,
 630 As he, that stood bitwixen hope and drede.

For which hym liked in his songes shewe
 Thenceson of his wo, as he best myghte,
 And made a song of wordes but a fewe,
 Somwhat his woful herte for to lighte;
 635 And, when he was from every mannes sighte,
 With softe vois he of his lady deere,
 That absent was, gan synge, as ye may here:

„O sterre, of which I lost have alle the lighte,
 With herte soore wel oughte I to bewaylle,
 640 That evere derk in tormente, nyght by nyght,
 Towarde my deth with wynde in steere I saylle,
 For whiche the tenthe nyght, if that I faile
 The gidyng of thi bemes bright an houre,
 My schip and me Caribdes wol devour!“

645 This songe when he thus songen hadde soone,
 He fel ayein into his sikes olde
 And every nyght, as was his wone to doone,
 He stood the bryghte mone to beholde

And al his sorwe he to the moone tolde
 650 And seyde: „Iwis, when thou ert horned newe,
 I shal be glad, if alle the world be trewe!

I saugh thyne hornes old ek by the morwe,
 Whan hennes rode my righte lady deere,
 That cause is of my torment and my sorwe;
 655 For which, o bryghte Lucina, the cleere,
 For love of god, renne fast aboute thy spere,
 For, when thyne hornes newe gynnen sprynge,
 Than shal she come, that may my blisse brynge!“

The day is moore and longer evere nyght,
 660 Than they ben wonte to be, hym thoughte tho;
 And that the sonne wente his course unright
 By longer weye, than it was wonte to go,
 And seyde: „Iwis, me dredeth everemo,
 The sonnes sonne, Pheton, be on lyve
 665 And that his fader carte amys he dryve!“

Upon the walles fast ek wold he walke
 And on the Grekes oost he wolde se
 And to hymself right thus he wolde talke:
 „Lo, yonder is myn owene lady free,
 670 Or elles yonder, ther the tentes bee,
 And thennes cometh this eyr, that is so soote,
 That in my soule I feele, it doth me boote!

And hardyly this wynde, that moore and moore
 Thus stoundemele enereseth in my face,
 675 Is of my ladys depe sykes sore,
 I preve it thus, for in noon nother place
 Of al this town, save oonly in this space,
 Feele I no wynde, that souneth so lyke peyne,
 It seith: Allas, whi twynned be we tweyne!“

26. John Lidgates geschichte von Theben.

Druck von 1561 — Um 1430.

Here beginneth the Prologue of the Storie of Thebes.

fol. 356^a. When bright Phebus passed was the ram,
 Midde of April, and into bulle cam,
 And Saturne olde with his frostie face
 In virgine taken had his place,

- 5 Malencolike and slough of mocion,
 And was also in thopposicion
 Of Lucina, the moone, moiste and pale,
 That many shoure fro heauen made auaille,
 When Aurora was in the morowe redde
 10 And Iupiter in the crabbes hedde
 Hath take his paleis and his mansion,
 The lustie tyme and ioly freshe season,
 When that Flora, the noble mightie quene,
 The soile hath clad in newe tender grene
 15 With her floures, craftely meint,
 Braunche and bough with red and white depeint,
 Fletyng the baume on hilles and on vales,
 The tyme, in soth, when Canterburie tales
 Complet and tolde at many sondrie stage
 20 Of estates in the pilgrimage:
 Eueriche man, like to his degree,
 Some of disorte, some of moralitee,
 Some of knighthode, loue and gentillnesse,
 And some also of parfite holinesse
 25 And some also, in soth, of ribaudrie,
 To make laughter in the companie,
 Eche admitted, for none would other greue,
 Like as the coke, the miller and the reue,
 Aquite hem self, shortly to conlude,
 30 Boistouslie in her termes rude,
 When thei hadden well dronken of the bolle,
 And eke also with his pilled nolle
 The pardoner, beerdles all his chin,
 Glasie eyes and face of cherubin,
 35 Tellyng a tale to anger with the frere,
 As openly the storie can you lere
 Worde by worde with euery circumstance,
 Echone iwrite and put in remembrance
 By hym, that was, if I shall not faine,
 40 Floure of poetes throughout all Bretaine,
 Whiche sothly had moste of excellence
 In rhetorike and in eloquence.
 Rede his mak yng, who liste the trouthe finde,
 41 Whiche neuer shall appallen in my minde,
 sp. 2. But al waie freshe been in myne memorie,
 To whom be yone prise, honour and glorie
 Of well seyng first in our language,
 Chief registrer in this pilgrimage
 All, that was tolde, foryetyng nought at all,
 50 Feined tales nor thing historiall
 With many prouerbes, diuers and vncouth,
 By rehearsaile of his sugred mounthe,
 Of eche thyng, kepyng in substaunce
 The sentence hole without variaunce,

- 55 Voidyng the chaffe, sothly for to saine,
 Enluminyng the true piked greine
 By craftie writyng of his sawes swete,
 Fro the tyme, that thei did mete.
 First the pilgrimes, sothly, euerichone
 60 At Tabarde assembled one by one
 And fro Sothwerke, sothly for to seye,
 To Canterburie ridyng on her weye,
 Tellyng a tale, as I rehearse can,
 Lich as the hoste assigned euery man,
 65 None so hardie his biddyng disobeye.
 And this while, that the pilgrimes leie
 At Canterburie, well lodged one and all,
 I not, in sothe, what I maie it call
 Hap or fortune in conclusion,
 70 That me befill to entre into the toun,
 The holy sainet plainly to visite,
 After my sickenesse vowes to acquite,
 In a cope of blaekke and not of grene,
 On a palfray slender, long and lene,
 75 With rustie bridell, made not for the sale,
 My man toforne with a voide male,
 That of fortune tooke myne inne anone,
 Where the pilgrimes wer lodged euerichone.
 The same tyme her gouernour, the hoste,
 80 Stondyng in halle, full of winde and boste,
 Lich to a man, wonders sterne and fers,
 Which spake to me and saied anon: „dan Pers,
 Dan Dominike, dan Godfray or Clement,
 Ye be welcome newly into Kent,
 85 Though your bridle haue nother boos ne bel,
 Besechyng you, that ye will tell,
 First of your name and what countre,
 Without more shortly, that ye be,
 That loke so pale, all deuoide of blood,
 90 Upon your hedde a wonder thredbare hood,
 Well arraied for to ride late.“
 I answered, myne name was Lidgate,
 Monke of Burie, nie fiftie yere of age,
 Come to this tounne to doe my pilgrimage,
 95 As I haue hight, I haue thereof no shame!“
 „Dan Ihon, quod he, well brouke ye your name,
 Though ye be sole, bith right glad and light.
 Praiyng you to supe with vs this night
 99 And ye shall haue made at your deuis
 356^b. A greate pudding or a rounde bagis,
 A franche moile, a tanse or a froise,
 To been a monke, slender is your coise;
 Ye haue been sicke, I dare myne hed assure,
 Or lette fede in a faint pasture!

- 105 Left vp your hedde, be glad, take no sorowe,
 And ye should home ride with vs to morowe,
 I saie, when ye rested haue your fill;
 After soper slepe will doen none ill,
 Wrap well your hedde, clothes round aboute,
 110 Strong nottie ale will make you to route,
 Take a pilowe, that ye lye not lowe.
 If nede be, spare not to blowe:
 To holde winde, be myne oppinion,
 Will engendre colles passion
 115 And make men to greuen on her roppes,
 When thei haue filled her mawes and her crops.
 But toward night eate some fenell rede,
 Annis, comin or coriander sede,
 And, like as I power haue and might,
 120 I charge you, rise not at midnight,
 Though it so be, the moone shine clere;
 I will myself be your orlogere
 To morowe early, when I se my tyme,
 For we will forthe parcell afore prime,
 125 Accompanie, parde, shall doe you good.
 What, looke vp, monke! for, by cockes blood,
 Thou shalt be merie, who so that say „naie.“
 For to morowe anon, as it is daie
 And that it ginne in the east dawe,
 130 Thou shalt be bounde to a newe lawe
 At goyng out of Canterburie toun
 And lien aside thy profession,
 Thou shalt not chese nor thy self withdrawe,
 If any mirth be founde in thy mawe,
 135 Like the custome of this companie!
 For none so proude, that dare me denie,
 Knight nor knaue, chanon, priest ne none,
 To tell a tale plainly, as thei konne,
 When I assigne and se tyme oportune.
 140 And for that we our purpose wol contune,
 We will home ward the same custome vse
 And thou shalt not pleinely thee excuse,
 Be now well ware, studie well to night,
 But for all this, be of harte light:
 145 Thy witte shall be the sharper and the bet!“
 And we anon were to soper set
 And serued well vnto our pleasance,
 And sone after by good gouernance
 Unto bedde goeth euery maner wight.
 150 And toward morowe, as sone as it was light,
 Euery pilgrime, bothe bet and wors,
 As bad our hoste, tooke anon his hors,
 When the sonne rose in the east full clere,
 154 Fully in purpose to come to diner

- sp. ². Unto Ospring and breake there our faste.
 And when we wern fro Canterburie paste,
 Nought the space of a bowe draught,
 Our hoste in haste hath my bridell raught
 And to me saied, as it were in game:
 160 „Come forth, dan Ihou, by your christen name!
 And let vs make some maner mirth or play,
 Shete your portes a twentie deuill waie,
 Is no disporte so to patere and saie,
 It woll make your lippes wonder draie!
 165 Tell some tale and make thereof a iape,
 For by my rounceie thou shalt it not escape,
 But preache not of none holinesse.
 Ginne some tale of mirthe or of gladnesse
 And nodde not with thine heuie becke.
 170 Tell vs some thing, that draweth to effecte
 Onely of ioye, make no lenger let!“
 And when I sawe, it would be no bet,
 I obeied vnto his biddynge,
 So as the lawe me bounde in all thing;
 175 And, as I coud, with a pale chere
 My tale I gan anone, as ye shall here.

Finitur prologus de Thebes.

27. Arthurs tod.

E. Engl. Text Soc. No. 8 — hs. um 1440.

- Than the royalle roy of þe rownde table
 Rydes one a riche stedes, arrayes his beryns,
 4075 Buskes his awawmwarde, als hym beste likes:
 Syr Ewayne and syr Errake and othire gret lordes.
 Demenys the medilwarde menskefully thare aftyre
 With Merrake and Menyduke, myghty of strengthes,
 Idirous and Alymere, þire avenaunt childrene,
 4080 Ayers with Arthure with sevene score of knyghtes,
 He rewlis þe rerewarde redyly thare aftyre,
 The rekeneste redy mene of þe rownde table.
 And thus he fittis his folke and freschely askryes
 And syene comforthes his mene with knyghtlyche wordes:
 4085 „I beseke zow, sirs, for sake of oure lorde,
 That ze doo wele to daye and dredis no wapene!
 Fichttes fersely nowe and fendis zoure selvene,
 Fellis downe zone feye folke, the felde salle be owrs!
 They are Sarazenes, zone sorte, unsownde motte they worthe.
 4090 Sett one theme sadlye, for sake of oure lorde!

- 3if us be destaynede to dy to daye one this erthe,
 We salle be hewede unto bevene, or we be halfe colde!
 Loke, ge lett, for no lede, lordly to wirche,
 Layes gone laddes lowe, be the layke ende!
 4095 Take no tente unto me ne tale of me rekke,
 Bes besy one my baners with zoure brighte wapyns,
 That they be strenghely stuffede with steryne knyghtes
 And holdene lordly one losfe ledys to schewe,
 3if any renke theme arase, reschowe theme sone!
 4100 Wirkes now my wirchipe, to daye my werre endys!
 3e wotte my wele and my wo, wirkkys, as zow likys.
 Crist comly with crowne comforthe zow alle;
 For þe kyndeste creatours, that ever kynges ledde,
 I gyffe zow alle my blyssyng with a blithe wille
 4105 And alle Bretowns bolde, blythe mote ge worthe!~
 They pype upe at pryme tyme approches theme nere,
 Pris mene and priste proves their strengthes.
 Bremly the brethemen bragges in troumppes,
 In cornettes comlyly, whene knyghttes assembles,
 4110 And thane jolyly enjoynys þeis jentylle knyghttes.
 A jolyere journe ajuggede was never,
 Whene Bretones boldly embraces their scheldes
 And cristyne encroyssede theme and castis in fewtire.
 Than syr Arthure oste his enmye askryes
 4115 And in they schokke their scheldes, schontes no lengare,
 Schotte to þe schiltrones and schowttes fulle heghe,
 Thorowe scheldis, fulle schene, schalkes they touche.
 Redily thas rydde mene of the rownde table,
 With ryalle raunke stele rittys their mayles,
 4120 Bryneys browddene they briste and burneste helmys,
 Hewes haythene mene downe, hales in sondre,
 Fyghtande with fyne stele, þe feye blod rynnys,
 Of þe frekkeste of frounte unfers ere belevede.
 Ethyns of Argayle and Irische kynges
 4125 Enverounes oure awawmwarde with venynmos beryns,
 Peghttes and paynymes with perilous wapyns,
 With speres dissipetously dissipoylles our knyghttes
 And hewede downe the hendeste with hertly dynttys,
 Thorow the holle batayle they holdene their wayes.
 4130 þus fersly they fyghte appone sere halves,
 That of þe holde Bretones myche blode spillis.
 Thare durste non rescowe theme for reches in erthe,
 þe steryne ware þare so stedde and stuffede wit othire;
 He durste noghte stire a steppe, bot stodde for hyme selwene,
 4135 Tille thre stalis ware stroyede be strenghe of hyme one.
 „Idrous, quod Arthure, ayre the byhoves,
 I see syr Ewayne oversette with Sarazenes kene,
 Redy the for rescows, arraye thee sone,
 Hye þe with hardy mene in helpe of thy fadire,
 4140 Sett in one the syde and socoure gone lordes,

- Bot they be socourrede and sownde, unsawghte be I never!
 Idrous hyme ansuers earnestly pare attyre:
 „He es my fadire in faith, forsake salle I never!
 He has me fosterde and fedde and my faire bretherene!
 4145 Bot I forsake this gate, so me gode helpe,
 And sothely alle sybredyne bot thyselfe one,
 I breke never his biddynge for beryne on lyfe,
 Bot ever bouxome as heste blethely to wyrke:
 He commande me kyndly with knyghtly wordes,
 4150 That I schulde lelely one þe lenge and one noo lede elles.
 I salle hys commandement holde, gif Criste wil me thole!
 He es eldare than I, and ende salle we bothene,
 He salle ferkke before and I salle come aftyre,
 4155 Jifþe hyme be destaynede to dy to daye one þis erthe,
 Criste comly with crowne take kepe to hys saule!“
 Than remys the riche kynge with rewthe at his herte,
 Hewys hys handys on heghte and to þe hevene lokes,
 „Qwythene had dryghttyn destaynede at his dere wille,
 þat he hade demyd me to daye to dy for gow alle,
 4160 That had I lever, than be lorde alle my lyfe tyme
 Off alle, þat Alexandere aughte, qwhilles he in erthe lengede.“
 Sir Ewayne and syr Errake, þes excellent beryns,
 Enters in one þe oste and egerly strykes,
 The ethenys of Orkkenaye and Irisebe kynges,
 4165 pay gobone of þe gretteste with growndone swerdes,
 Hewes one þas hulkes with þeire harde wapyns,
 Layed downe þas ledes with lothely dynttys
 Schuldurs and scheldys pay schrede to þe hawneches
 And medilles thourghe mayles pay merkene in sondire.
 4170 Siehe honoure never aughte none erthely kyng
 At theire endyng daye, bot Arthure hyme selvene!
 So þe droughte of þe daye, dryede theire hertes,
 That bothe drynkles they dye, dole was þe more!
 Now mellys oure medille warde and mengene togedire,
 4175 Sire Mordrede, þe Malebranche, with his myche pople,
 He had hide hyme behynde within thas holte eynys
 With halle bataile one heth, harme es þe more!
 He hade sene þe conteke al elene to þe ende,
 How oure chevalrye chevyde be chaunces of armes,
 4180 He wiste, oure folke was forfoughtene, þat þare was feye levede,
 To encowntere þe kynge he castes hyme sone:
 Bot the ehurles chekyne, hade chaungyde his armes,
 He had sothely forsakene þe sawturore engrelede
 And laughte upe thre lyons, alle of whitte silvyre,
 4185 Passande in purple of perrie fulle ryche.
 For þe kynge sulde noghte knawe þe cawtelous wriche,
 Be cause of his cowardys he keste of his atyre.
 Bot the comliche kyng knewe hym fulle swythe,
 Karpis to syr Cadors þes kyndly wordez:
 4190 „I see the traytoure come, zondyr trynande fulle zerne,

- 5one ladde with þe lyones es like to hyme selfene!
 Hym salle torfere betyde, may I touche ones,
 For alle his tresone and trayne, alles I am trew lorde.
 To day Clarente and Caliburne salle kythe theme to gedirs,
 4195 Whilke es kenere of kerse or hardare of eghge;
 Fraiste salle we fyne stele appone fyne wedis:
 Itt was my derlynge, dayntevous and fullæ dere holdene,
 Kepede fore encorownmentes of kynges enoyntede
 One dayes, when I dubbyde dukkes and erlles.
 4200 It was burliehe borne be þe bryghte hiltes,
 I durste never dere it in dedis of armes,
 Bot ever kepide clene be cause of myselvene.
 For I see Clarent unclede, þat crowne es of swerdes,
 My wardrop of Walyngfordhe, I wate, es distroyede.
 4205 Scho hade þe kepyngge hirselfe of þat kydde wapyne,
 Off cofres enclosede, þat to þe crowne lengede,
 With rynges and relikkes and þe regale of Fraunce,
 That was fowndene one syr Frolle, whene he was feye levyde.
 4210 Than syr Marrike in malyneoly metys hyme sone,
 With a mellyd mace myghtyly hym strykes,
 The bordoure of his bacenett he bristes in sondire,
 þat þe schire rede blode over his brene rynnys.
 The beryne blenkes for bale and alle his ble chaunges,
 4215 Bot zitt he byddys as a bore and brymly he strykes.
 He braydes owte a brande, bryghte als ever ony sylver,
 þat was syr Arthure awene and Utere, his fadirs,
 In þe wardrop of Walyngfordhe was wonte to be kepede.
 þare with þe derfe dogge syche dynttes he rechede.
 4220 þe toper withdrewe onedreghe and durste do none oper,
 For syr Marrake was mane, merrede in elde,
 And syr Mordrede was myghty and his moste strenghes,
 Come none within the compas, knyghte ne none oper,
 Within þe swyng of swerde, þat ne he þe swete levyd.
 4225 þat persayfes oure prynce and presses to faste,
 Strykes into þe stowre by strenghe of hys handis,
 Metis with syr Mordrede, he melis unfaire:
 „Turne, traytoure untrew, þe tydys no bettyre,
 Be gret gode! thow salle dy with dynt of my handys!
 4230 The schalle rescowe no renke ne reches in erthe!“
 The kyng with Calaburne knyghtly hym strykes,
 The cantelle of þe clere schelde he kerfes in sondyre,
 In to þe schuldyre of þe schalke a schaftmonde large,
 þat þe schire rede blode schewede one þe maylys.
 4235 He schodirde and schrenkys and schontes bott lyttile,
 Bott schokkes in scharpely in his schene wedys.
 The felonne with þe fyne swerde freschely he strykes,
 The felettes of the ferrere syde he flassches in sondyre,
 Thorowe jopowne and jesserawnte of gentille mailles
 4240 The freke fihede in þe flesche an halfe fotte large,

- That derfe dynt was his dede and dole was þe more,
 That ever þat doughtty sulde dy, bot at dryghttyns wyllē.
 ȝitt with Calyburne, his swerde, fulle knyghttly he strykes,
 Kastes in his clere schelde and coveres hym fulle faire,
- 4245 Swappes of þe swerde haude, als he by glenttis,
 Ane inche fro þe elbowe he ochede it in sondyre,
 þat he swounnes one þe swrathe and one swym fallis,
 Thorowe brater of browne stele and the bryghte mayles,
 That the hilde and þe hande appone þe hethe ligges.
- 4250 Thane frescheliche þe freke the fente upe rererys,
 Brochis hym in with the bronde to þe bryghte hiltys
 And he brawles one the bronde and bownes to dye:
 „In faye, says þe feye kyng, sore me forthynkkes,
 That ever siche a false theefe so faire an end haves!“
- 4255 Qwene they had fenyste pis feghte, thane was þe felde wommene
 And the false folke in þe felde feye are bylevede;
 Tille a foreste they fledde and felle in the grevys
 And fers foghtande folke folowes theme aftyre,
 Howntes and hewes downe the heythene tykes,
- 4260 Mourtherys in the mowntaynes syr Mordrede knyghtes.
 Thare chapyde never no childe, cheftayne ne oþer,
 Bot choppes theme downe in the chace, it chargys bot littyllē.
 Bot whene syr Arthure anone syr Ewayne he fyndys
 And Errake, þe avenaunt, and oþer grett lordes,
- 4265 He kawghte up syr Cawdor with care at his herte,
 Sir Clegis, syr Cleremonde, þes clere menez of armes,
 Sir Lothe and syr Lyonelle, syr Lawncelott and Lowes,
 Marrake and Meneduke, þat myghty ware ever,
 With langoure in the launde thare he layes theme togedire,
- 4270 Lokede one theyre lighames and with a lowde stevene
 Alles lede, þat liste noghte lyfe and loste had his myrthis.
 Than he stotays for made and alle his strenghe faylez,
 Lokes upe to þe lyfte and alle his lyre chaunges,
 Downne he sweys fulle swythe and in a swoone fallys.
- 4275 Upe he coveris on kneys and kryes fulle oftene:
 „Kyng, comly with crowne, in care am I levyde:
 Alle my lordehiþe lawe in lande es layde undyre,
 That me has gyfene gwerdones be grace of hym selvene,
 Mayntenide my manhede be myghte of theire handes,
- 4280 Made me manly one molde and mayster in erthe;
 In a tenefulle tyme this torfere was rereryde,
 That for a traytoure has tynte alle my trewe lordys.
 Here rystys the riche blode of the rownde table,
 Rebukked with a rebawde and rewthe es the more!
- 4285 I may helples one hethe house be myne one,
 Alles a wafulle wedowe, þat wanttes hir beryne.
 I may werye and wepe and wrynge myne handys,
 For my wytt and my wyrehiþe awaye es for ever,
 Of alle lorcheips I take leve to myne ende.
- 4290 Here es þe Bretones blode broughte owt of lyfe

- And nowe in þis journee alle my joy endys!⁴
 Thane relyes þe renkes of alle þe rownde table,
 To þe ryalle roy thay ride þam alle.
 Than assembles fulle sone sevene score knyghtes
 4295 In sighte to þaire soverayne, þat was unsownde levede.
 Than knelis the crownde kyng and kryes one lowde:
 „I thanke þe, gode, of thy grace with a gud wylle,
 That gaf us vertue and witt to vencows þis beryns
 And us has grauntede þe gree of theis gret lordes.
 4300 He sent us never no schame ne schencheipe in erthe,
 Bot ever zit þe overhande of alle oper kynges:
 We hafe no laysere now þese lordys to seke,
 For zone laythely ladde me lamede so sore!
 Graythe us to Glaschenbery, us gaynes none oper,
 4305 Thare we may ryste us with roo and raunsake oure wondys
 Of þis dere day werke! þe dryghttene be lovede,
 That us has destaynede and demyd to dye in oure awene!⁴
 Thane they holde at his heste hally at ones
 And graythes to Glasschenberye þe gate at þe gayneste,
 4310 Entres þe ile of Aveloyne and Arthure, he lyghttes,
 Merkes to a manere there, for myghte he no forthire.
 A surgyne of Salerne enserches his wondes;
 The kyng sees be asaye, þat sownde bese he never,
 And sone to his sekire mene he said theis wordes:
 4315 „Doo calle me a confessour with Criste in his armes,
 I wille be howselde in haste, whate happe so betyddys.
 Constantyne, my cosyne, he salle the corowne bere,
 Alles becommys hym of kynde, zife Criste wille him thole!
 Beryne, fore my benysone, thowe berye zone lordys,
 4320 That in baytaille with brondez are broghte owte of lyfe.
 And sythene merke manly to Mordrede childrene,
 That they bee sleyghely slayne and slongene in watyrs.
 Latt no wykkyde wede waxe ne wrythe one this erthe:
 I warne fore thy wirehipe, wirke alles I bydde.
 4325 I foregyffe alle greffe for Cristez lufe of hevене,
 Zife Waynor hafe wele wroghte, wele hir betyddel!⁴
 He saide *In manus* with mayne one molde, where he ligges,
 And thus passes his speryt and spekes he no more.
 The baronage of Bretayne thane, beehopes and othire,
 4330 Graythes theme to Glaschenbery with gloppynmande hertes
 To bery thare the bolde kyng and brynge to the erthe
 With alle wirehipe and welthe, þat any wy scholde.
 Throly belles thay ryng and *Requiem* syngys.
 Dosse messes and matyns with mournande notes.
 4335 Relygeous, reveste in their riche copes,
 Pontyficalles and prelates in precyouse wedys,
 Dukes and dusszeperis in their dule cotes,
 Cowntasses, knelande and claspande their handes,
 Ladys, languessande and lowrande to schewe;
 4340 Alle was buskede in blake, birdes and othire,

That schewede at the sepulture with sylande teris;
 Whas never so sorrowfull a syghte scene in there tyme.

28. Lancelot vom see.

E. Engl. Text Soc. No. 6. — Um 1500.

- The very knyghtis passing to there rest,
 Of Melyholt the ladeis knyghtis ilkone
 Went home and to hir presens ar thei gon.
 At qwhome ful sone than gan scho to inquere
 1170 And al the maner of the ostis till spere,
 How that it went and in what maner wyß,
 Who haith most worschip and who is most to pryß.
 „Madem, quod thei, o knyght was in the feild,
 Of red was al his armour and his sheld,
 1175 Whois manhed can al otheris to exceed,
 May nan report in armys half his deid;
 Ne wor his worschip, shortly to conclud,
 Our folk of help had ben al destitud.
 He haith the thonk, the vorschip in hyme lysis,
 1180 That we the feld defendit in sich wyß.“
 The lady thane one to hir self haith thoht:
 „Whether is gone my presonar ore noht?
 The suthfastneß, that shal y wit onon!“
 When euery wight vnto ther rest war gon,
 1185 She clepith one hir ewsynes ful nere,
 Wich was to hir most speciall and dere,
 And saith to hir: „Qwheyar if yone bee
 Our presoner, my consell is, we see!“
 With that the maden in hir hand hath ton
 1190 O torche and to the stabille ar thei gon
 And fond his sted lying at the ground,
 Wich wery was, ywet with mony wounde.
 The maden saith: „Ypone this horß is sen,
 He in the place, quhar strokis was, hath benne
 1195 And ghit the horß, it is nocht, wich that hee
 Furth with hyme hade, the lady said, per dee!
 He vsyt haith mo horß than one or two;
 I red one to his armys at we go.“
 Tharwith one to his armys ar thei went,
 1200 Thei fond his helm, thei fond his hawbrek rent,
 Thei fond, his scheld was fruschit al to nocht:
 At schort, his armour in sich wyß vas vroecht
 In euery place, that no thing was left haill
 Nore neuer eft accordith to bataill.

- 1205 Than saith the lady to hir cusyneß:
 „What sal we say, what of this mater geß?“
 „Madem, I say, thei have nocht ben abwsyt,
 He, that them bur, schortly he has them vsyt.
 That may ge say, suppos the best, that lewis,
 1210 Or most of worschip in til armys prewis
 Or ghit baith ben in ony tyme beforne,
 Had them in feld in his mast curag bornne.“
 „Now, quod the lady, will we paß and see
 The knyecht hyme self and ther the suth may we
 1215 Knew of this thing.“ Incontynent them boith
 Thir ladeis vnto his chambre goith.
 The knyecht, al very, fallyng was on slep,
 This maden passith in and takith kep.
 Sehe sauch his brest with al his schowderis bare,
 1220 That bludy war and woundit her and thare;
 His face was al tohurt and al toschent,
 His newis swelling war and al torent.
 Sehe smylt a lyt and to hir lady said:
 „It semyth weill this knyecht has ben assaid“
 1225 The lady sauch and rewit in hir thought
 The knyechtis worschip, wieh that he baith vroght;
 In hire remembrance loues fyre dart
 With hot desyre hir smat one to the hart.
 And then a quhill withouten wordis mo
 1230 In to hir mynd thinking to and fro
 She studeit so and at the last abraid
 Out of hir thoecht and sudandly thus said:
 „Withdraw, quod she, one syd a lyt the lyght,
 Or that I paß, that I may kyß the knyght.“
 1235 „Madem, quod sehe, what is it at ge menne?
 Of hie worschip our mekill have ge seune
 So sone to be supprisit with o thought.
 What is it at ghe think? preswm ge noght,
 That, if yon knyecht wil walkin and persaisf,
 1240 He shal tharof no thing bot ewill consaisf?
 In his entent ruput yow therby
 The ablare to al lychtneß and foly
 And blam the more al vtheris in his mynd,
 If your gret wit in sich desire he fynde.“
 1245 „Nay, quod the lady, no thing may I do,
 For sich o knyecht may be defam me to.“
 „Madem, I wot, that for to loue yone knyecht
 Considir his fame, his worschip and his mycht
 And to begyne, as worschip wil dewyß,
 1250 Syne he ayaine mycht lowe yow one such wyß
 And hold yow for his lady and his loue,
 It war to yow no maner of reprwe.
 But quhat, if he appetit be and thret
 His hart to lowe and ellis whar yset?

- 1255 And wel y wot, madem, if it be so,
 His hart hyme sal not suffir to loue two.
 For noble hart wil have no dowbilneß,
 If it be so, ghe tyne yowr low, I geß;
 Than is your self, than is your loue refusit,
 1260 Your fam is hurt, your gladneß is conclusit.
 My consell is, therefore, you to absten,
 Whill that to yow the werray rycht be senne
 Of his entent, the wich ful son ghe may
 Have knowlag, if yow lykith to assay!⁴
 1265 So mokil to hir lady haith she vroght,
 That at that tyme she haith returnyt hir thoct
 And to hir chambre went withouten more,
 Whar loue of new assaith hir ful sore.
 So well long thei speking of the knyght
 1270 Hir cusynace hath don al at she mycht
 For to expel that thing out of hir thoct:
 It wil not be, hir labour is for nocht!
-

V. LYRISCHE DICHTUNGEN.

29. Chaucer zugeschriebne sprüche.

Druck von R. Morris. — Letztes viertel des 14. jh.

I.

- What shul these clothes, thus manyfolde,
Loo, this hooete somers day?
After greet hete cometh colde,
No man caste his pilch away.
5 Of al this worlde the large compace,
It wil not in myn armes tweyne;
Whoo so mochel wol embrace,
Litel thereof he shal distreyne!

II.

- The worlde so wide, thaire so remuable,
10 The sely man so litel of stature;
The grove and grounde and clothinge so mutable,
The fire so hooete and subtil of nature,
The water never in oon — what creature,
That made is of these foure, thus flyttynge,
15 May stedfast be, as here in his lyvinge?

III.

- The more I goo, the ferther I am behinde,
The ferther behinde, the ner my wayes ende;
The more I seche, the worse can I fynde,
The lighter leve, the lother for to wende,
20 The bet Y serve, the more al out of mynde:
Is thys fortune, not I, or infortune,
Though I go lowse, tyed am I with a lunc.
-

30. Rondels, Chaucer zugeschrieben.

Druck von R. Morris. — Ende des 14. jh.

I.

- Youre two eyen will sle me sodenly,
I may the beaute of them not sustene,
So wendeth it thorow out my herte kene.

- And but your words will helen hastely
 5 My hertis wound, while that it is grene,
 Youre two eyn will sle me sodenly.
 Upon my trouth I sey yow feithfully,
 That ye ben of my liffe and deth the quene,
 For with my deth the trouth shal be isene:
 10 Your two *etc.*

II.

- So hath youre beauty fro your herte chased
 Pitee, that me navaieth no to pleyne,
 For daunger halt your mercy in his cheyne,
 Giltless my deth thus have ye purchased,
 15 I sey yow soth, me nedeth not to fayne;
 So hath your Beaute fro your herte chased *etc.*
 Alas, that nature hath in yow compassed
 So grete Beaute, that no man may atteyne
 To mercy, though he stewe for the peyne.
 20 So hath youre Beaute *etc.*

31. Virelai, vielleicht von Chaucer.

Druck von R. Morris. — Ende des 14. jh.

- Alone walkyng,
 In thought pleynyng
 And sore syghyng,
 Al desolate,
 5 Me remembryng
 Of my lyvyng,
 My deth wyshyng
 Bothe erly and late.
- 10 Infortunate
 Is soo my fate,
 That (wote ye whate?)
 Oute of mesure
 My lyfe I hate:
 15 Thus desperate,
 In suche pore estate
 Do I endure.
 Of other cure
 Am I nat sure;
 20 Thus to endure
 Ys hard certayn.
 Suche ys my ure,
 I yow ensure,
 What creature
 May have more payn?

- 25 My trouth so pleyn
 Ys take in veyn,
 And gret disdeyn
 In remembraunce.
 Yet I full feyne
 30 Wolde me compleyne,
 Me to absteyne
 From thys penaunce.
 But in substaunce
 Noo allegeaunce
 35 Of my grevaunce
 Can I nat fynde.
 Ryght so my chaunce
 With displeaunce
 Doth me avaunce
 40 And thus an ende.
-

32. Das goldne zeitalter, Chaucer zugeschrieben.

Druck von R. Morris. — Letztes viertel des 14. jh.

- A blisful lyfe, a peseable and a swete,
 Leddyn the pepelis in the former age;
 Thei held them paied with the frutes, that they ete,
 Wich that the felde gaf them by usage,
 5 Thei ne were forpamprid with owtrage,
 Vnknownen was the qwerne and eke the melle;
 Thei etyn mast, hawys and suche pownage
 And dronken watyr of the colde welle.
- Yit was the ground not woundyd with the plowgh,
 10 But corne upsprange, onsowe of mannys hand,
 The which thei knoddyd and ete not half inow:
 No man yit knew the forous of hys land,
 No man yit fier owt of the flynt fand;
 Vncarvyn and vngrobbyd lay the vyne;
 15 No man in the mortar yit spices grand
 To clarre ne to sause of galantine.
- No madder, wellyd or woode no lister
 Ne knew, the flese was of hys former hewe;
 Ne flesche ne wyst offence off egge or spere,
 20 Ne coyne ne knew man, whiche was fals or trewe;
 No shypppe yit karfe the wawys, grene and blew,
 Ne marchand yit ne fet owtlandische ware,
 No batayllys trumpys for the warre folk ne knew,
 Ne towrys hight and wallys, rownd and square.

- 25 What shuld it haf awaylyd to warrey?
 Ther lay no profite, ther was no richesse,
 But cursyd was the tyme. I dar well say,
 That men dyd first hyr swety besinesse
 To grobbe up metall, lurkyng in derknesse,
 30 And in the ryuers first gemmys sowghte;
 Alas! than sprang up all owre cursidnesse
 Of couetyse, that first owre sorow browghte!
- Theys tirantes put hem gladly not in prese,
 No place of wildnesse ne no busshys for to wynne.
 35 There povert is, as sayth Dyogenes,
 There as vitall eke is, so skars and thynne,
 That nowt but mast or applys is therin;
 But ther as bagges ben and fatte vitayle,
 There wylle they gone and spare for no synne,
 40 With all hyr ost the cite for to asayle.

- Yit were no palys chambris ne no hallys;
 In cavyis and wodes, soft and swete,
 Sleptyn thys blessyd folk withowte wallys
 On grasse or levys in parfite joy and quiete.
 45 No downe of fedrys ne no blechyd schete
 Was kyde to hem, but in surte they slepte;
 Hyr herte were alle oone without gallys,
 Everyche of hem to odyr hys fayth kepte.
- Vnforgyd was the hauberke and the plate;
 50 The lambisshe pepyl, voyd of alle vice,
 Hadden noo fantasye to debate,
 But eche of hem wold oder well cheriche.
 No pride, none envy, none avarice,
 No lord, no taylage by no tyrannye;
 55 Humblesse and pease, good fayth the emprise.

- Yit was not Jupiter, the likerous,
 That first was fadyr of delicacye,
 Come in thys world, ne Nembroth desirous
 To raygne hadde not made hys towrys hyghe.
 60 Alas, alas! now may men wepe and crye,
 For in owre days is not but covetyse,
 Doublesesse, treson and envye,
 Poysonne, manslawtyr, mordre in sondri wyse.

Finit etas prima Chaucer.

33. Rätselgedicht.

Sloane hs. 2593 — 15. Jahrhundert.

- fol. 11^a. I haue a zong suster fer be zondyr þe se,
 Many be þe drowryis, þat che sente me.
 Che sente me þe cherye withoutyn ony ston,
 And so che dede dowe withoutyn ony bon,
 5 Sche sente me þe brere withoutyn ony rynde,
 Sche bad me loue my lemman withoute longgyng.
 How xuld ony cherye be withoute ston?
 And how xuld ony dowe benne withoute bon?
 How xuld ony brere ben withoute rynde?
 10 How xuld y loue myn lemman without longyng?
 fol. 11^b. Quen þis cherye was a flour, þan hadde it non ston,
 Quen þe dowe was an ey, þanne hadde it non bon,
 Quen þe brere was on bred, þan hadde it non rynd,
 Quen þe maydyn hagt þat che loueth, che is without longyng!
-

34. Gedichte Karls von Orleans.

Harleian hs. 682. — Erste hälfte des 15. Jahrhunderts.

I.

- fol. 109^b. Alas, fortune, alas, myn hevynes,
 As cast yow, hit shalle holde me euermore,
 Thorough whiche y haue greves a thousand score
 Withouten thought, that sowneth to gladnes.
 5 Vnto my deth þis dewre y day bi day,
 Most ferrist ay from ioy or recomfort,
 Syn ther is welthe, þat me rekevir may,
 The mortalle crampe, this felly, me resort.
 Alas fortune, as shape me sum redres
 10 To hele me of þis karfulle grevous sore,
 That y may ben, as y haue ben tofore,
 Or doo me sone to sterve in my distres!
 Alas, fortune, alas!
 Hope to me saith, that y am past the worst,
 15 And praieth me to ben of right good chere,
 But evirmore y fynde to me acurst
 The false and crewelle fulle daungere,
 Which doth me haue, alas, so gret dewresse!
 But helpe, fortune, þat y be not forlore,
 20 And set me of my grevous som a schore
 Or y am ded, god take y to witnes,
 Alas, fortune, alas!
-

II.

- fol. 110^a. Avaunce thee, hope, as myn affyaunce,
 Comfort my hert now in his grevous woo;
 For ellis, allas, he may not bere it no,
 This outrageous payne and gret penaunce!
 5 Sum tyme y had ine thoughtis many oon
 To iape me with, but now trewly
 They are me fled and fro me goon
 To purchase me an howre, in which to dey.
 Therefore, gef so thou nave puysshaunce
 10 Of alle my grevis forto ese me so,
 Then spedith the hit forto light me, lo,
 As sumwhat at the lest of my grevaunce.
 Avaunce thee, hope!
 Parde, thou hast him made promys,
 15 That at his nede thou shuldist him sokore
 And forto take him from alle hevynes,
 But alle to longe thou dost him to langore.
 O haue him yet sumwhat in remembraunce
 And helpe him onys at large to skape and goo
 20 The prison of daunger, his cursid foo,
 Or he must die in payne and displesaunce!
 Avaunce thee, hope!
-

III.

- fol. 126^b. Aftir wyntir the veer with foilyls grene,
 Aftir the sterry nyght the morow gray,
 Lueyna, chaungyng in her hornys shene,
 The enpese made of many gret affray,
 5 The sondry chaunge of thingis se y may,
 But ye, swet hert, so voyde are of pite,
 That for no thyng y kan yow write or say:
 The chaunge of yowre mystrust kan y not se!
 Bothe fowle and best with word entamyd bene,
 10 The spirit also with speche enforsid say
 The trouthe of thing, þat man wol litill wene,
 With speche the heven to perse, this is no nay;
 But what promys or oth y make, ma fay,
 As in no wise kan y entristid be,
 15 So to vntrewe ye thynke me, welaway,
 The chaunge of yowre mystrust kan y not see!
 But, though that ye me throwe þus in ruyne,
 It in me shalle be founde to that y day,
 Mi trouth as fressshely newe forto be sene,
 20 As y it had begonne yestirday.
 But, and it myght like yow to putt away

- Yowre daunger and mystrust, þat grevith me,
 I shulde be bound to yow for onys and ay,
 That cause me to mystrust ye shal not se.
 25 Though that my wordis be not ovirgay,
 They ben yseid with as trew fantase,
 As thei say, whiche make more fresshe aray;
 fol. 127^a. The chaunge of yowre mistrust if y myght se!
-

35. Das parlament der liebe.

E. Engl. Text Soc. No. 15. — 15. jahrhundert.

What so euyr I syng or sey,
 My wyll is good too preyse here well!

- Now gee, that wull of loue lere,
 I counsell yow, þat ge cum nere,
 To tell yow now is myne entent,
 Houth loue made late his parleament
 5 And sent for ladyes of euery londe,
 Both mayde and wyfe, þat had housbonde,
 Wythe gentyll wymmen of lower degre
 And marchauntz wyfes grete plente,
 Wythe maidenenes eke, þat where theym vndre,
 10 Of wyche there were a rygthe grete numbere.
 And all tho men, þat louers were,
 They had there charge for too be there;
 And when they were assembled all
 (Yf I the werre sothe sey schall,)
 15 Within a castell, feyre ande stronge,
 And as y lokyd them amonge,
 I sawe a rygth grete cumpany
 Of gentill wummen, that were there by,
 The whyche, as the custum was,
 20 Songe a balad stede of the masse
 For goode spede of thes folkys all,
 þat where assemblede in the hall.
 And, yf ge lyst, ley too yowre ere,
 Ryght thys they songe, as gee schall heyre:
 25 „O god of loue! wyche lorde, hart and souereyne,
 Send downe thy grace amonge thys louerys all,
 Soo þat þey may too thy mercy atteyne.
 At thys parlament most in asspeciall,
 As þon art oure iuge, so be egall
 30 Too euery wygth, þat louyth feythefully,
 And after hys dyssert grante hym mercy!“
 And whan this songe was songe and done,

- Then went these ladyes eueryschone
 Vntoo a schambyr, where they scholde
 35 Take theire places, yong and olde,
 Like as þat they where of astate
 For tescheue all maner debate.
 There sawe I first the goddesse of loue
 In here see sitte righth ferre aboue,
 40 And many othyr, þat ther where.
 Yitt for too tell, whom y sawe thiere,
 It passit now righth ferre my wytte;
 But among all I sawe one sitte,
 Whiche was the feyryst creature,
 45 þat euer was furnyde by nature;
 And here beaute now too dyscryvyue
 There can noo mannes vyttis alywe.
 Yet, as ferre as y can or may
 Oof here beaute sumwhat too say,
 50 I will applye my wittes all;
 For here I am and euyr schall
 Too speke of schape and semelynesse,
 Off stature and of goodlynesse,
 Here sydes longe with myddyll smale,
 55 Here face well coulour and not pale.
 With white and rode ryth well mesuryd,
 And thertoo schee was well emyred
 And stode in euery mannes grace,
 This goodly yong and fresche of face;
 60 And too speke of condicion,
 Coude noo man fynde, in noo region,
 One of soo grete gentillnesse,
 Of curtaise and lowlynesse,
 Of chere, of port and dalyaunce,
 65 And mastres eke of all pleasaunce,
 All soo wel'e of secretenesse.
 The werray merroure of stedfastnesse.
 Of onest merth sche cowde rith mosehe,
 Too daunce and synge and othre suche;
 70 Soo well assuryd in here hert,
 That none il worde from here scholde stert.
 And thus on here y set my mynde
 And left all othere thyng byhynde,
 As touchyng too these louers all,
 75 Whysehe on here causes fast kan call.
 And, for too tell theire all cumplayntes,
 In sothe too me the matire queynte is;
 For as too hem i toke none hede,
 But, in myne nowne causes to prosede,
 80 I drowe me by my sylf allone
 And into a corner gau too gone,
 And there I satte me downe a while

- A litle bill for too compile
 Vntoo thys lady, wych was soo faire
 85 And in here doying soo debonaire;
 And, if ye list too hyre and rede,
 Theffect of whych was thus in dede:
 „O souereyn prince of all gentillnesse,
 Too whom I haue and euyr more schall bee
 90 Trewe seruant with all maner humblenesse,
 What payne I haue or what aduersyte,
 Yet gee schall euyr fynde suche feyth on me,
 þat I schall doo that may be your plesaunce,
 If god of his grace list me so avaunce!
 95 And yow, I pray, as lowly as I can,
 Too take my seruice, if hyt myth yow please
 And if gee list too rewarde thus yowre man,
 Than mygth hee say, he were in hertis easee,
 For, by my trouth, y wulde not yow displease
 100 For all the goode, þat euer I hadde or schall,
 By my goode wille, what euer me befall.
 And if I haue seide my thyng amyse,
 Too pardon me I yow besech and pray,
 For as wishh as euer y cum too blisse,
 105 My will is goode, what euer y write or say.
 Go thow, litle songe, thow hast a blisful day,
 For sche, þat is the floure of wommanhede,
 At her oown leyser schall the syng and rede!

36. Die mitleidlose schöne.

E. Engl. Text Soc. No. 15. — Um 1460.

La dame.

- Curtesye is allied wonder nere
 With worship, which hym louethe best and tendirly,
 And he wil not be bounde for noo praiere
 680 Nor for no yifte, I sey you verily,
 But his good chiere departe ful largely,
 Where hym likithe, as his conceyte wil falle:
 Guerdon constreynte, a yifte doo thankfully,
 These tweyne may not accorde ne neuere shalle.

L'amant.

- 685 As for guerdoun, I seeche none in this caas,
 For that deserte to me is to highe,
 Wherefore I aske you pardoun and youre grace,
 Sithe me behoveth deth or youre mereye;
 To yif þe good, where it wantithe truly,

690 That were resoun and curtesye manere
 And to youre owene moche better were worthi,
 Thanne to straungiers to shewe hem louely ehere.

La dame.

What calle ye goode? fayn wold I, that I wiste:
 That plesith one, a nothir smertithe soore,
 695 But of his owen to large is he, that liste
 Yeve moche and lese al his good fame per fore.
 On shulde not make a graunte, litle nor more,
 But the requeste were right weel accordyng;
 Yf worship be not kepte and sette bifore,
 700 Alle, that is loste, is but a litle thyng.

L'amant.

In to this worlde was neuere fourmed none,
 Ner vnder heven o creature ybore,
 Ner neuere shal, sauf only your persone,
 To whom your worship touchithe half so soore;
 705 But me, which haue no seson, lesse ne moore,
 Of youthe ner age, but stille in youre seruise,
 I haue non yeen, no witt, no mouthe in store,
 That ne alle ar yevyn to the same office.

La dame.

A ful grete charge hath he, withoutyne faile,
 710 That his worship kepithe in sikernesse,
 But in dangier he settithe his travaile,
 That feffithe it with others busynesse.
 To hym, þat longethe honoure and noblesse,
 Vp on non othir shulde not be awayte,
 715 For of his owene, soo moche, hathe he the lesse,
 That of othir mueche folwithe the conceyte.

L'amant.

O marbil herte and yet more harde, parde,
 Whiche mercy may not perce for no laboure,
 More strong to bowe, thanne is a myghti tre.
 720 What vailleth you to shewe soo grete rigoure?
 Please it you more to see me dye this houre
 Before your yeen for youre disporte and playe,
 Thanne for to shewe som comforte or socoure,
 To respite dethe, that chaseth me alwaye?

La dame.

Of youre disease ye may haue allegeance
 And, as for myn, I lete it ouere shake;
 Also ye shal nat dye for my plesaunce
 Ner for your heele, I can no suerte make.
 I nyl not hate myn herte for othris sake:
 730 Weepe thei, laugh thei or syng, þis I warante,
 For þis matier soo weel to vndertake,
 That none of you shal make per of avaunte.

L'amant.

- I can noo skille of song, by god allone,
 I haue more cause to weepe in your presence;
 735 And wele I wote, a vauntour am I none,
 For certeynly I love better silence.
 On shuld not love by his hertis credence,
 But he were sure to keep it secretly,
 For a vantour is of noo reuerence,
 740 Whanne that his tonge is his most enemy.

La dame.

- Malbouche in courte hath grete comaundement,
 Eche man studieth to sey the worste he may,
 These fals lovers, in this tyme now present
 Thei serue to boste, to iangle as a iay.
 745 The moste secrete wil wele, that sum men say,
 How he mystrustid is on som partyes,
 Where fore to ladies what men speke or pray,
 It shal not be bilevid in noo wise.

L'amant.

- Of good and ille shal be and is alway,
 750 The worlde is suche, the dethe, it is not playne.
 Thei, pat be good, the preve shewithe euery day
 And othirwise grete velany certayne.
 It is reson, thoughe one his tonge distayne,
 With cursid speche to doo hym silf a shame,
 755 That suche refuse shulde wrongfully remayne
 Vpon the good, renommed in her fame.

La dame.

- Suche as ben noughte, whanne bei herde tidynges newe,
 That eche trespas shal lightly haue pardoune,
 Thei, that purposen to be good and trewe,
 760 Weel sette by noble disposicioun
 To contynue in good condicioun,
 Thei are the first, that fallen in damage
 And ful frely theym abandoune
 To litle feithe with faire and softe langage.

L'amant.

- Now knowe I wele of verry certeynte,
 Thoghe one doo trewly, yet shal he be shente.
 Sithe al manere of iustice and pyte
 Is banshid out of a ladies entente,
 I can not see, but al is at oo stente,
 770 The good and ille, be vice and eke be vertue,
 Suche as be good shal haue be punysshement
 For be trespas of them, pat ben vntrewe.

La dame.

- I haue noo power you to doo greuaunce
 Ner to punyssh non othir creature,
 775 But, to eschiewe the more encombraunce,
 To keepe vs fro you alle, I holde it sure.

Fals semblance hath a visage ful demure,
Lightly to catche the ladies in a waite.

Where fore we must, if that we wil endure,
780 Make right good watche: loo, þis is myn conceite!

L'amant.

Sithe that of grace oo goodly worde allone
May not be hadde, but alwey kepte in store,
I pele to god, for he may here my mone
Of the duresse, which greuythe me so sore.

785 And of pyte I pleyne me ferthere more,
Which he forgate in alle his ordynaunce,
Or elles my liff to haue endid bifore,
Which he soo soone put out of remembraunce.

La dame.

Myn hert ner I haue doon you noo forfeyte,
790 By which ye shulde compleyne in any kynde,
There hurteth you noo thyng but youre conceyte,
Be iuge youre self, for soo shal ye it fynde.
Ones for alwey lete þis synk in youre mynde,
That ye desire shal neuer reioysed be:
795 Ye noye me soore in wastyng al þis wynde,
For I haue seide ynoghe, as semethe me!

VI. DRAMATISCHE DICHTUNGEN.

37. Coventry-mysterien.

Cotton hs., Vespasian, D. VIII. — hs. aus dem 15. jh.

Abrahams opfer.

- Of Abraham is þe fyfte pagent fol. 2^a.
And of Ysaac, his sone so fre,
How þat he xulde with fere be brent
And slayn with sword, as ȝe xal se.
5 Abraham toke with good atent
His sone Ysaac and knelyd on kne:
His suerd was than ful redy bent,
And thouth, his chyldre þer offered xuld be
Vpon an hylle, ful ryff.
10 Than god toke tent to his good wyl
And sent an angel ryth sone hym tyl
And bad Abraham a shep to kyl
And sauȝd his chyldys lyff.

Introitus Abrahe etc.

fol. 25^b.

- Most myghty makere of sunne and of mone,
Kyng of kynges and lord ouer alle,
Allemyghty god in heuyn trone,
I þe honowre and euȝr more xal!
5 My lord, my god, to þe I kalle,
With herty wyll, lord, I þe pray,
In synfulle lyff lete me neuȝr falle,
But lete me leue euȝr to þi pay!
Abraham my name is kydde
10 And patryarke, of age ful olde,
And ȝit, be the grace of god, is bredde
In myn olde age a chyldre, fullre bolde.
Ysaac, lo! here his name is tolde,
My swete sone, þat stondyth me by;
15 Amonges alle chylderyn, that walkyn on wolde,
A louelyer chyldre is non trewly!

- I thanke god with hert, welle mylde,
 Of his gret merey and of his hey grace,
 And pryncepaly for my suete chylde,
 20 That xal to me do gret solace.
 Now, suete sone, fayre fare thi face, 26^a.
 Ful hertyly do I loue the,
 For trewe herty loue now in þis place,
 24 My swete childe, com, kysse now me!
Isaac. At zoure byddyng zour mowthe I kys,
 With lowly hert I zow pray,
 Zoure fadyrly loue lete me neuyr mysse,
 But blysse me, zour chylde, bothe nyght and day!
Abraham. Almyghty god, þat best may,
 30 His dere blyssyng he graunt þe!
 And my blyssyng thou haue alle way,
 In what place þat euyr þou be!
 Now, Isaac, my sone so suete,
 Almyghty god, loke, thou honoure,
 35 Wiche þat made bothe drye and wete,
 Shynyng sunne and scharpe schoure.
 Thu art my suete childe and paramoure,
 Ful wele in herte do I the loue,
 Loke, þat þin herte in heuyn toure
 40 Be sett to serue oure lord god aboue.
 In thi zonge lerne god to plesse,
 And god xal quyte þe weyl thi mede!
 Now, suete sone, of wordys these
 With alle thin hert thou take good hede!
 45 Now fare weyl, sone, god be thin spede,
 Euyn here at hom thou me abyde!
 I must go walkyn, for I haue nede,
 I come agen withinne a tyde.
Isaac. I pray to god, fadyr of myght, 26^b.
 50 þat he zow spede in alle zour waye,
 From shame and shenshipp day and nyht
 God mote zow kepe in zour iornay!
Abraham. Now fare weylle, sone, I þe pray,
 Euyr in þin hert, loke, god þou wynde,
 55 Hym to serue bothe nyght and day,
 I pray to god, send þe good mynde!
 Ther may no man loue bettyr his childe,
 þan Isaac is louyd of me,
 Almyghty god, mercyful and mylde,
 60 For my swete son I wurchyp þe!
 I thank þe, lord, with hert ful fre,
 For þis fayr frute þu hast me sent.
 Now, gracyous god, wher so he be,
 To saue my sone euyr more be bent!
 65 Dere lord, I pray to þe also
 Me to saue for þi seruuaunte,

- And sende me grace neuyr for to do
 Thyng, þat xulde be to þi displeasaunte,
 Bothe for me and for myn infaunte
- 70 I pray þe, lord god, vs to help,
 Thy gracyous goodnes þou us grawnt
 And saue þi serwaunt from helle qwelp!
- Angelus.* Abraham, how, Abraham!
- 74 Lyst and herke weylle onto me!
- Abraham.* Al redy, sere, here I am,
 Telle me zour wylle, what þat it be!
- Angelus.* Almyghty god þus doth bydde þe: 27^a.
 Ysaac, þi sone, anon þou take
 And loke, hym þou slee anon, lete se,
 80 And sacrafice to god hym make.
 Thy welbelouyd childe þou must now kille,
 To god þou offyr hym, as I say,
 Euyñ vpon zon hey hille,
 þat I þe shewe here in the way!
- 85 Tarye not be nyght nor day,
 But smertly þi gate þou goo,
 Vpon zon hille þou knele and pray
 To god and kille þe childe þer and seloo!
- Abraham.* Now goddys comaundement must nedys be done,
 90 Alle his wyl is wourthy to be wrought!
 But gitt, þe fadyr to sele þe sone,
 Grett care it causyth in my thought.
 In byttyr bale now am I brought,
 My swete childe with knyf to kille!
- 95 But zit my sorwe auaylyth ryght nowth,
 For nedys I must werke goddys wylle.
 With euyñ hert I walke and wende
 My childys deth now for to be,
 Now must þe fadyr his suete sone schende,
- 100 Alas! for ruthe, it is pete!
 My swete sone, come hedyr to me!
 How, Isaac, my sone dere,
 Com to þi fadyr, my childe so fre,
- 104 For we must wende togedyr in fere!
- Isaac.* Alle redy, fadyr, euyñ at zour wylle
 And at zour byddyng I am zow hy,
 With zow to walk ouyr dale and hille 27^b.
 At zoure calling I am redy!
 To þe fadyr euyr most comly
- 110 It ouyth þe childe euyr buxom to be;
 I wyl obey ful hertyly
 To alle thyng, þat ze bydde me!
- Abraham.* Now, son, in þi necke þis fagot þou take
 And þis fyre bere in þinne honde,
 115 For we must now sacrefyse go make
 Euyñ aftyr þe wylle of goddys soude!

- Take þis brennyng bronde,
 My swete childe, and lete vs go,
 Ther may no man, þat lenyth in londe,
 120 Haue more sorwe, than I haue wo!
- Isaac.* Fayre fadyr, ze go ryght styлле!
 I pray zow, fadyr, speke onto me!
- Abraham.* Mi gode childe, what is þi wyлле,
 124 Telle me thyn hert, I pray to the!
- Isaac.* Fadyr, fyre and wood here is plente,
 But I kan se no sacryfice,
 What ze xulde offre, fayn wold I se,
 þat it were don at þe best auyse!
- Abraham.* God xal þat ordeyn, þat sytt in heuynne!
 130 My swete sone, for this offryng,
 A derrere sacryfice may no man nempne,
 þan þis xal be, my dere derlyng!
- Isaac.* Lat be, good fadyr, zour sad wepyng,
 Zour heuy cher agreuyth me sore,
 135 Telle me, fadyr, zour grett mornyng
 And I xal seke sum help þerfore!
- Abraham.* Alas, dere sone! for nedys must me
 28^a.
 Euyr here þe kylle, as god hath sent,
 Thyn owyn fadyr þi deth must be!
- 140 Alas! þat euyr þis bowe was bent,
 With þis fyre bryght þou must be brent:
 An aungelle seyð to me ryght so.
 Alas, my chyld! þou xalt be shent,
 þi careful fadyr must be þi fo!
- Isaac.* Almyghty god, of his grett mereye
 Ful hertyly I thanke the sertayne;
 At goddys byddyng here for to dye
 I obeye, me here for to be selayne,
 I pray zow, fadyr, be glad and fayne
 150 Trewly to werke goddys wyлле!
- Take good comforte to zow agayn
 And haue no dowte zour childe to kylle,
 For godys byddyng, forsothe, it is,
 þat I of zow my deth schulde take!
- 155 Agens god ze don anys,
 His byddyng yf ze xuld forsake;
 Zowre owyn dampnacion xulde ze bake,
 If ze me kepe from þis reed,
 With zour swerd my deth ze make
- 160 And werk euyr more þe wyлле of god!
Abraham. The wyлле of god must nedys be done,
 To werke his wyлле I seyð neuyr nay,
 But zit, þe fadyr to sle þe sone,
- 164 My hert doth clynge and cleue as clay!
Isaac. Zitt werk goddys wyлле, fadyr, I zow pray!
 28^b.
 And sle me here anon forthe ryght

- And turne fro me your face away,
 Myne heed whan þat ge xul of smyght!
- Abraham.*
 170 Alas! dere childe, I may not chese!
 I must nedys my swete sone kylle,
 My dere derlyng now must me lese,
 Myn owyn sybb blood now xal I spylle.
 174 Ȝitt, þis dede or I fulfyllen,
 My swete sone, þi mouth I kys!
- Isaac.*
 Al redy, fadyr, euyn at your wylle,
 I do your byddyng, as reson is!
- Abraham.*
 Alas! dere sone, here is no grace,
 But nedis ded now must þou be,
 With þis kerchere I kure þi face
 180 In þe tyme, þat I sle the!
 Thy louely vesage wold I not se,
 Not for alle this werdlys good!
 With þis swerd, þat sore greuyht me,
 184 My childe I sle and spylle his blood!
- Angelus.*
 Abraham, Abraham, þou fadyr fre!
- Abraham.*
 I am here redy! what is your wylle?
- Angelus.*
 Extende þin hand in no degre,
 I bydde, þou hym not kylle!
 Here do I se hy ryght good skylle,
 190 Allemygthy god þat þou dost drede,
 For þou sparyst nat þi sone to spylle,
 God wylle aqwhyte þe welle þi mede!
- Abraham.*
 I thank, my god, in heuyn aboue,
 And hym honowre for þis grett grace,
 195 And, þat my lord me þus doth proue,
 I wylle hym wurchep in euery place!
 My childys lyff is my solace,
 I thank myn god euyr for his lyff!
 In sacrifice here, or I heus pace,
 200 I sle þis shepe with þis same knyff!
 Now þis shepe is deed and slayn
 With þis fyre it xal be brent;
 Of Isaac, my sone, I am ful fayn,
 þat my swete childe xal not be shent!
- 205 This place I name with good entent
 „The hille of godys vesityacion“
 For hedyr god hath to vs sent
 His comferte after grett trybulacion!
- Angelus.*
 Herke, Abraham, and take good heynd:
 210 By hym self god hath þus sworne,
 For þat þou woldyst a done þis dede,
 He wylle þe blysse bothe euyn and morne.
 For þi dere childe þou woldyst haue lorn
 At goddys byddyng, as I þe telle,
 215 God hath sent þe word beforn
 þi seed xal multiplye, wher so þou duelle,

- As sterres in heuyn byn many and fele,
 So xal þi seed encrese and growe!
 þou xalt ouyreome in welthe and wele
 220 Alle þi fomen, reknyd be rowe,
 As soun in þe se doth ebbe and flowe
 Hath cheselys many vnummerabylle. 29^b.
 So xal þi sede, þou mayst me trowe,
 Eneres and be euyr prophytabylle,
 225 For to my speche þou dedyst obaye!
 Thyn ennyes portes þu shalt possede
 And alle men on erthe, as I þe seye,
 Thei xal be blyssed in þi sede!
 Almyghty god þus þe wylle mede,
 230 For þat good wylle, þat þou ast done!
 Therefore thank god in word and dede,
 Bothe þou þiself and Ysaac, þi sone!
Abraham. A, my lord god, to wurchep on kne now I falle,
 I thank þe, lord, of þi mercy!
 235 Now, my swete childe, to god thou kalle
 And thank we þat lord now hertyly!
Isaac. With lowly hert to god I crye,
 I am his seruuant bothe day and nyght,
 I thank þe, lord, in heuyn so hyge,
 240 With hert, with thought, with mayn, with myght!
Abraham. Gramercy, lord and kyng of grace!
 Gramercy, lord ouer lordys alle!
 Now my joye returnyth his trace,
 244 I thank þe, lorde, in heuyn þin halle!
Isaac. Ouyr alle kynges crownyd kyng, I þe kalle;
 At þi byddyng to dye with knyff
 I was ful buxvm euyr as þi thralle,
 Lord, now I thank the, þou grauntyst me lyff!
Abraham. Now we haue wurchepyd oure blyssyd lorde 30^a.
 250 On grounde knelyng vpon oure kne!
 Now lete vs tweyn sone ben of on acorde
 And goo walke hom in to oure countre!
Isaac. Fadyr, as ge wylle, so xal it be!
 I am redy with zow to gon,
 255 I xal zow folwe with hert fulle fre,
 Alle, þat ge bydde me, sone xal be don!
Abraham. Now, god, alle thyng of nowth þat made,
 Euyr wurchepyd he be on watyr and londe!
 His grett honowre may neuyr more fade
 260 In felde nor town, se nor on sonde!
 As althyng, lord, þou hast in honde,
 So saue vs alle, wher so we be,
 Whethyr we syttyn, walk or stonde:
 Euyr on þin handwerke þou haue pyte!

Explicit.

38. Chester-spiele.

Brit. Mus., Addit. Mss. 10305. — hs. aus dem 16. jh.

Christi höllenfahrt.

fol. 120^b.

The Cookes Plaie.

Hic incipit pagina decima septima de decensu ad inferna et de his, que ibidem fiebant, secundum evangelium Nicodemi; et primo fiat lux in inferno materialis, aliqua subtilitate machinata, et postea dicat Adam:

Adam:

- O, lorde and soveraigne savyour,
 Our comforte and our counseleure,
 Of this lighte thou arte auctour,
 As I see well in sighte!
- 5 This is a signe, thou will succoure
 Thy folkes, that lyne in great langoure,
 And of the devil be conquerour,
 As thou hase eyer beheighte!
 Me thou madeste, lorde, of claye
- 10 And gave me parradise in to plaie,
 But through my synne, the south to saie,
 Deprived I was therfroo,
 And from that wayle put awaie
 And heare hath longed, south to saye,
- 15 In thesternes bouth nighte and daye
 And all my kinde also!
 Nowe by this lighte, that I nowe see,
 Joye is comon, lorde, through thee!
 And of thy people thou hase pittye
- 20 To put them out of paine,
 Sicker it maye none other be.
 But nowe thou hase mereye on me
 And my kinde through thy postye
- 24 Thou wylte restore againe!
 Yea suerlye, this same lighte
 Comes from godes sonne allmight,
 For so I prophesied arighte,
 While that I was livinge:
 Then I to all men belighte,
- 30 As I ghostlye sawe in sighte,
 Thes wordes, that I shall to my mighte
 Rehearse without tarryinge:

Esayus:

121^a.

- Populus, qui ambulabat in tenebris, vidit lucem magnam.*
 The people, I sayde that tyme expresse,
 That eylden about in thesternes,
- 35 Sei then a full greate lightnes,
 As you do nowe ieheone.
 Nowe is fullfilled my propheseye,
 That I, the prophet Esaye,
 Wrote in my boke, that will not lye,

- 40 Whoe so will loke ther one!
Simeon Justus: And I, Semion, south to saye,
 For, when Christe child was in good faye,
 In temple I hym toke
 And, as the holye ghoste that daie
 45 Taughte me, or I wente awaie,
 Thes wordes I sayde to godes paye,
 That men maie fynde in boke:
Nunc dimittis seruum tuum, domine, secundum verbum tuum in
pace.
 Ther I prayed withouten lesse,
 That god will let me be in peace.
 50 For he is Christe, that comen was,
 I hade bouth felde and seene,
 That he had ordeyned for mans heale,
 Joye to the people of Isarell!
 Nowe is it wone, that eke wayle,
 55 To vs withouten wene!
Johannes Baptista: Yea, lorde, I am that prophett John,
 That baptised thee in fhoude Jordan!
 And preached to everye nacion
 To warne of thy cominge.
 60 To bringe the people to saylvacion
 By mirrette of thy bitter passion.
 Through faith and pennance to have remission
 And with thee to have woninge:
Penetenciam agite, appropinquat enim regnum celorum et dicat:
 And with my finger I shewe express,
 65 Mereye concluded rightwisenes!
 Therfore thes wordes I doe rehearse
 With honour vnto thee:
 121^b. *Ecce agnus dei, ecce, qui tollit peccata mundi.*
Seith: And I, Seith, Adames sonne, am heare,
 That livinge wente withouten were
 70 To aske a parradiee a prayer
 At god, as I shall saye,
 That he woulde graunte an angell in hye
 To geve to me oyle of his mereye,
 To anoynte my father in his anoye,
 75 In sicknes when he laye.
 Then to me appeared Michell
 And bade me travayle never a deale
 And sayde, for reminge nor praiers fell,
 That graunte me not to seeke;
 80 Ner of that oyle mighte I have non,
 Made I never so moche mone,
 Tell five thousande yeairs were gone
 And fyve hundreth eke.
Omnibus flectentibus dicat:
David: A, highe god and kinge of blesse!

- 85 Worshipped be thy name, iwisse;
 I hope, that tyme nowe comen is
 Delivered to be of langure!
 Come, lorde, come to hell anon
 And take out thy folke everye eichone!
- 90 For the yeaies al be comon and gone,
 Since mankinde came firste here!
- Tunc Sathan sedens in cathedra dicat demonibus:*
 Hell houndes all, that bene heare,
 Make you bowne with boste and beare,
 For to this fellowshipe in feare
- 95 Theyr hyes a fearlye freacke:
 A noble morscell you have mon,
 Iesus, that is godes sonne,
 Comes he heither with vs to wonne,
 On hym nowe ye you wrecke;
- 100 A man he is, fullye in faye,
 For greatlye death he dread to daie
 And thes wordes I harde hym saye:
 „My soule is thirste to death.“
- 122^a. Suche, as I made haulte and blynde,
 105 He hase them healed to ther kinde,
 Therfore this holster, loke, that you bynde
 In balle of hell breath!
- Secundus Demon:* Sir Sathanas, what man is he,
 That shoulde thee prive of thy postie?
- 110 Howe dare he doe againste thee
 And dread his death to daye?
 Grater then thou hym seemes to be,
 For degraded of thy degree
 Thou muste be sone, well I see,
- 115 And prived of thy praye!
- Tercius Demon:* Who is he, so stiffe and stronge,
 That so maisterlike comes vs amonge,
 Our felowshipe as he would fonge,
 But their of he shall fayle.
- 120 Witte he vs with anye wronge,
 He shall singe a sorye songe,
 But on thee, Sathan, that it belonge
 And his will oughte avayle!
- Sathanas:* Againste this shrewe, that sittes here,
 125 I tempted the folke in fowle manere,
 Aseill and gall to his dyuere
 I made them for to dighte,
 And since to hange hym on rood tree!
 Nowe is he dead righte so through me
- 130 And to hell, as you shall se,
 He comes anon in heighte!
- Secundus Demon:* Sir Sathanas, is not this that syer,
 That raysted Lazarre out of the fier?

Sathanas: Yea, this is he, that would conspier

135 Anon to reve vs all!

Tercius Demon: Out, out, alas, alas!

122^b.

Heare I counger thee, Sathanas!

Thou suffer hym not come in this place

139 For oughte, that maye befall!

Secundus Demon: Yea, sekerlye and he come heare,

Passed is cleane our power;

For all this felowshipe in feare

Have whom aweie he woulde.

For at his comaundmente

145 Lazarre, that with vs was lente,

Mawgere our teeth he wente

And hym mighte we not houlde!

*Tunc venit Iesus et fiat clamor vel sonitus magnus materialis
et dicat Iesus: Attolite portas, principes, vestras et elevamini
porte eternalles et introibit rex glorie.*

Iesus: Open vp hell gates anone,

You princes of pyne, everye eichone,

150 That godes sonne maie in gone

And the kinge of blesse!

Secundus Demon: Goe hense, popilarde, out from this place

Or thou shalt haue a sorye grace;

For all thy boste and thy manace

155 Thes men thou shalt mysse!

Sathanas: Out alas! what is this?

Seinge I never so moche blesse

Towards hell come, iwisse,

Seithen I was warden here.

160 My maisterdome fares amisse.

For vender a stobarne fellowe ys,

Righte as hollye hell were his,

To reve me of my power!

Tercius Demon: Yea, Sathanas, thy soveraigntie

123^a.

165 Failes cleane, ther fore thou fleye!

For no longer in this see

Here shalte thou not sitte!

Goe fourth, feighte for thy degree.

Or elles our prince thou shall not be:

170 For nowe passes thy postye

And hense thou muste flytte!

Tunc surgens Sathanas de sede et dicat:

Sathanas: Out alas! I am shente,

My mighte fayles, veramente!

This prince, that is nowe presente,

175 Will powle from me my praie!

Adam by my intistmente

And all his blood through me were shente.

Nowe hense the shall al be hente

- 179 And I in hell for aye.
David Rex: I, kinge David, nowe well maye saye,
My propheseye fulfilled is in faye,
As nowe shewes in sighte verreye
And southlye here is seene.
I taughte men this here, in my life daie,
185 To worshipe god by all waie,
That hell gates he shall affraye
And wone, that his hath bene.
*Confiteuntur domino misericordie eius et mirabilia eius; filius
hominis contrivit portas aereas et victes ferreas confregit.
Tunc item dicat.*
- Iesus:* Open vp hell gates, yet I saye,
You princes of pine, that be presente,
190 And let the kinge of blisse this waie,
That he maie fulfill his intente!
Sathanas: Staye, what is he, that kinge of blesse? 123^b.
David Rex: That lorde, the whiche allmightie is!
In warre no power like to his,
195 Of all blesse is greateste kinge,
And to hym is non lyke, iwyssse,
As is southlye seene by this;
For men, that some tyme did amisse,
199 To his blesse he will vs bringe!
Hic extrahuntur patriarchi. Here God doth take out Adam.
- Iesus:* Peace to thee, Adam, my darlinge,
And eke to all thy ofspringe,
That rightious were in eirth livinge!
From me you shall not sever,
To blesse nowe I will you bringe,
205 Their you shal be without endinge!
Michell, leade thes men singinge
To blesse, that lasteth ever!
- Micheall:* Lorde, your will done shal be!
Come fourth, Adam, come with me!
210 My lorde vppon the roode tree
Your synnes hath forboughte,
Nowe shall you have likinge and lee
And be restored to your degree,
That Sathan with his suttillie
215 From blesse to balle had broughte!
*Tunc Michael adducet Adam et sanctos ad paradisum et in
obuiam veniunt Henoc et Helias et latro salvatus; et Sathan
dicat:*
- Sathanas:* Out, alas! nowe goes awaie
All my prisoneres and my prairie
And I my selfe maie not starte awaie,
I am so straitlye tyed!
220 Nowe comes Christe, sorowe I maie
For me and my meanye for aye,

Never, seith god made the firste daie,
Were we soe sore afreyde.

Heare muste Adam speake to Enocke and Ely.

Adam:
Sires, what manner of men be ye,
225 That bodelye meete vs, as I see,
That dead came not to hell, as well as wee,
Seinge all men dampned were?
When I treasspaseth, god heighte me,
That this place closed shoulde be
230 From eirthlye men to have enterye
And yet I fynde you here?

Enocke:
Sir, I am Enocke, the south to saye,
Put in this place to goods paye
And heare have lived ever since aye
235 At likinge all my fill.
And my felowe heare, in good faye,
Is Hely, the prophette, se you maie,
That ravished was in this araye,
239 As it was godes will!

Hely Prophette:
Yea, bodelye death, leewe thou me,
Yet neuer suffred we,
But heare ordayned we are to be,
Tell Antechriste come,
To feighte againste vs shall he
245 And sleay vs in this holycittie,
But, suerlye, in daies three
And an halfe we shall rise!

Adam:
And who is this, that comes here,
249 That lives with you in this manere?

Latro:
I am that theiffe, my father deare,
That honge one roode tree,
For I beleved without were,
That Christe mighte save vs bouth in feare!
To hym I made my praier,

124^b. 255 The which was graunted me,
When I se signes vereye,
That he was godes sonne, south to saye,
To hym devoutlye did I praye:
In his region when he came,
260 That he woulde thinke on me all waye
And he answered and sayde: „this daie
In paradise thou shalte with me plaie
Heitherwarde anon.“

265 Then he betaughte me this tockeninge,
This crosse, vpon my backe hanginge,
To Michell angell for to bringe,
That I mighte have enterye.

Adam:
Nowe goc we to blesse, bouth oulde and yonge,
And worshipe god allwillinge;
270 And theiderwarde, I rede, we singe

- With greate solempenitie!
Tunc eunt omnes et incipiat Michell „Te Deum laudamus“; dicat:
Mulier: Wo be to the tyme, that I came heare!
 I saye to thee nowe, Lucifer,
 With all thy felowshipe in feare,
 275 That presente be in place,
 Wofull am I with thee to dwell,
 Sir Sathanas, sergante of hell,
 Endles paines and sorowe cruell
 I suffer in this place!
 280 Some tyme I was a tavernere,
 A gentill gossipe and a tapstere,
 Of wyne and ale a trustie brewer,
 Which wo hath me wroughte!
 Of cannes I kepte no trewe measuer,
 285 My cuppes I sould at my pleasuer,
 Deceavinge manye a creature,
 Tho my ale were naughte!
 And, when I was a brewer longe,
 With hoopes I made my ale stronge,
 290 Ashes and erbes I blende amonge
 And marred so good mavlte!
 Therefore I maye my handes wringe,
 Shake my cannes and cuppes ringe,
 Sorowfull maie I sieke and singe,
 295 That ever I so dealed!
 125^a. Taverners, tapsters of this cittie,
 Shal be promoted heare by me
 For breakinge statutes of this cuntrey,
 Hurtinge the common welth,
 300 With all tiplinge tapsters, that are cuninge,
 Mysspendinge moche maulte, brewinge so theyne,
 Sellinge small cuppes moneye to wyn
 Againste all truth to deale!
 Therefore this place ordeyned is
 305 For suche ylle doeres, so moche amisse,
 Here shall the have ther joye and blesse,
 Exsaulted by the necke
 With my mayster, mightye Mahounde,
 For castinge maulte besyddes the combe,
 310 Moche watter takinge for to compounde
 And litill of the seeke;
 With all mashers minglers of wyne in the nighte,
 Brewinge so blindinge againste daye lighte;
 Suche newe made clarytte is cause full righte
 315 Of sicknes and deseace!
 This I betake you, more and lesse,
 To my sweete mayster, sir Sathanas,
 To dwell with hym in his place,
 When it shall you please!

- Sathanas:* Welkome, deare darlinge, to vs all three,
 Though Iesus be gone with our meanye,
 Yet shall thou abyde heare still with me
 In paine withoute ende!
- Secundus Demon:* Welkome, dere ladye, I shall thee wedd,
 325 For manye a heavye and droncken head,
 Cavse of thy ale, were broughte to bed,
 Farre worse then anye beaste!
- Tercius Demon:* Welkome, deare daughter, to endles balle,
 Vsinge cardes, dice and cupes smalle
 330 With manye false outhes to sell thy ale,
 Nowe thou shall have a feaste!
-

VII. GEISTLICHE PROSA UND HEILIGENLEBEN.

39. Bibelübersetzung von Niclas von Hereford, nebst der überarbeitung von John Purvey.

Druck von J. Forshall und F. Madden. — Um 1380 und anfang des 15. jh.

Ecclesiastes.

Cap. I.

The wrdis of Ecclesiastes, sone of Dauid, king of Jerusalem.
Vanite of vanites, seide Ecclesiastes; vanite of vanytes and alle
thingus vanyte. What hath a man more ouer of al his trauaile,
that he trauaileth vnder the sunne? Jeneracioun goth and ienera-
5 cioun cometh; the erthe, forsothe, in to withoute ende stant. The
sunne risith vp and goth down and to his place turneth ageen;
and there ageen risende goth aboute bi the south and turneth ageen
to the north. Enuyrounende alle thingus the spirit in cumpas
passeth and in to his cerceles turneth ageen. Alle flodis entren
10 in to the se and the se redoundith not; to the place, whennes the
flodis wenten out, thei turnen ageen, that eft thei flowen out.
Alle thingus harde; and a man mai not them tellen out pleyntli
with wrd; the ege is not fild with sigte ne fulfild is the ere with
heering. What is, that was? it, that is to come? What is, that
15 is mad, it, that is to be maad? No thing vnder the sunne newe,
ne any man mai seyn: Lo! this is fresh newe; now, forsothe, it
wente befor in worldis, the whiche weren befor vs. Ther is
not mynde of the rathere thingus, but and of tho thingis, forsothe,
that ben aftir to come, shal not ben recording anent hem, that be to
20 come in the laste time. I, Ecclesiastes, was king of Irael in Jeru-
salem; and I purposide in myn inwit to seehe and enserechen
wisli of alle thingus, that ben mad vnder sunne. This werste
ocupacioun gaf god to the sonus of men, that thei shulden ben
ocupied in it. I sag alle thingus, that ben mad vnder the sunne,
25 and, lo! alle thingus vanite and tormenting of spirit! Peruertid
men of hard ben amendid; and withoute ende is the noumbre of
foolis. I spae in myn herte, seiende: Lo! gret I am mad, and
I wente befor alle in wisdom, that weren befor me in Jerusalem;
and my mynde beheeld manye thingus wisli, and I lernede. And
30 I gaf myn herte, that I knewe prudence and doctrine and errouris
and folie. And I knewg, that in these thingis also was trauaile

Cap. I.

The wordis of Ecclesiastes, sone of Daudid, the kyng of
 Jerusalem. The vanyte of vanytees, seide Ecclesiastes; the vanyte
 of vanytees and allè thingis ben vanite. What hath a man more
 of alle his trauel, bi which he traucilith vndur the sunne? Gene-
 5 racioun passith awei and generacioun cometh; but the erthe stou-
 dith withouten ende. The sunne risith and goith down and
 turneth agen to his place; and there it risith agen and cumpassith
 bi the south and turneth agen to the north. The spirit, cumpassyng
 alle thingis, goith in cumpas and turneth agen in to hise cerelis. Alle
 10 floodis entren in to the see, and the see fletith not ouer the markis,
 set of God; the floodis turnen agen to the place, fro whennus tho
 comen forth, that tho flowe eft. Alle thingis ben hard; a man
 may not declare tho thingis bi word; the ize is not fillid bi sigt
 nether the eere is fillid bi hering. What is that thing, that was?
 15 that, that schal come? What is that thing, that is maad? that,
 that schal be maad? No thing vudir the sunne is newe, nether
 ony man may seie: Lo! this thing is newe; for now it gede bifore
 in worldis, that weren bifore vs. Mynde of the formere thingis
 is not, but sotheli nether thenkyng of tho thingis, that schulen come
 20 afterward, schal be at hem, that schulen come in the last tyme.
 I, Ecclesiastes, was king of Israel in Jerusalem; and Y purposide
 in my soule to seke and enserehe wiseli of alle thingis, that ben
 maad vndur the sunne. God gaf this werste ocupacioun to the
 sones of men, that thei schulden be occupied therynne. I sig alle
 25 thingis, that ben maad vndur the sunne; and lo! alle thingis
 ben vanyte and turment of spirit. Weiward men ben amen-
 did of hard; and the noubre of foolis is greet withouten
 ende. I spak in myn herte and Y seide: Lo! Y am made greet
 and Y passide in wisdom alle men, that weren bifore me in Jeru-
 30 salem; and my soule sig many thingis wiseli and Y lernede. And
 Y gaf myn herte, that Y schulde knowe prudence and doctryn and

and tormenting of spirit; for thi that in myche wisdom is myche indynacioun, and that addith kunnyng, addeth and trauaile.

Cap. II.

- I seide in myn herte: I shal go and flowe delices and I shal take the frutis in goodis; and I sag also, that that was vanyte. And laghing I heeld error and to ioge I seide: Wherto in veyn thou art biglid? I thoghte in myn herte to withdrawe fro wyn
 5 my flesh and myn inwit to bern ouer to wisdom, and that I shulde eschewe folie, to the tyme that I shulde seen, what were profitable to the sonus of men; the whiche thing don nede is to ther lif in the noumber of dages vnder the sunne. I magnifiede my werkis, I bilde to me houses and plauntide vynes; I made gar-
 10 dynes and appilgardynes, and I plauntide them with the trees of alle kinde; and I made out to me cysternes of watris, that I shulde waten the wode of the buriounyng tres. I weldide seruauus and handwymmen, and myche meyne I hadde; droues also and grete flockis of sheep ouer alle men, that weren befor
 15 me in Jerusalem. I hepede to me siluer and gold and substaunces of kingus and of prouynces; I made to me singeris and singresses and the delices of sonus of men, cuppis and pottis in seruise to wyne to ben held; and I passede in richesesses alle, that befor me weren in Jerusalem. Wisdom also abod stille
 20 with me, and alle thingus, that desireden myn egen, I denyede not to them, ne I forfendide myn herte, but that of alle voluptuouse he shulde take frut and al delicen hym self in these thingus, that I hadde greithid; and this I alouwide my part, for I shulde vsen my trauaile. And whan me I hadde turned to
 25 alle the werkis, that myn hondis hadden don, and to the trauailes, in whiche in veyn I hadde swat, I sag in alle thingus vanyte and tormenting of inwit and no thing to dwelle stille vnder the sunne. I passede, and to ben beholden wisdom and erroures and folie; what is, forsothe, a man, that he mowe folewen the king, his
 30 makere? And I sag, that so myche wisdom wente befor folie, hou myche ligt is in difference fro derenesses. Of the wise man the egen in his hed, the fool goth in derenesses; and I lernede, that o dyng was of euere either. And I seide in myn herte: If oon, and of the fool and my dyng, shal be, what to me profiteth,
 35 that more bisynesse I gaf to wisdom? And spoken with my mynde, I toe heed, that that also was vanyte. Forsothe, ther shal not be the mynde of the wise man lie maner, as of the fool, in to withoute ende, and the times to come with forgeting alle thingus shul couere togidere; the tagt man dieth also and the vntagt.
 40 And therefore it nozede me of my lif, seende, alle euelis to ben vnder the sunne and alle thingus vanytes and tormenting of spirit. Eft I wlatede alle my bisynesse, that vnder the sunne most studiosli I trauailede, to han an er after me, whom I

errours and foli! And Y knew, that in these thingis also was trauel and turment of spirit; for in myche wisdom is myche indignacioun, and he, that encreessith kunnyng, encreessith also trauel.

Cap. II.

- Therfor Y seide in myn herte: Y schal go and Y schal flowe in delieis and Y schal vse goodis; and Y sig also, that this was vanyte. And leizyng Y arretide errour and Y seide to ioie: What art thou disseyued in veyn? I thougte in myn herte to
 5 withdrawe my fleisch fro wyn, that Y schulde lede ouer my soule to wisdom and that Y schulde eschewe foli, til Y schulde se, what were profitable to the sones of men, in which dede the noubre of daies of her lijf vndur the summe is nedeful. Y magnefiede my werkis, Y bildide housis to me and Y plauntide vynes;
 10 Y made gerdis and oreherdis and Y settide tho with the trees of al kynde; and Y made cisternes of wattris for to watre the wode of trees growyng. I hadde in possessioun seruauentis and handmaidis; and Y hadde myche meynce, and droues of grete beestis and grete flockis of sheep ouer alle men, that weren bifore me
 15 in Jerusalem. Y gaderide togidere to me siluer and gold and the castels of kingis and of prouyncis; Y made to me syngeris and syngeressis and delieis of the sones of men, and cuppis and vessels in seruyce to helde out wyne; and Y passide in richessis alle men, that weren bifore me in Jerusalem. Also wisdom dwellide
 20 stabli with me, and alle thingis, whiche myn igen desiriden, Y denyede not to hem; nether Y refreynde myn herte, that ne it vside al lust and delitide it silf in these thingis, whiche I hadde maad redi; and Y demyde this my part, if Y vside my trauel. And whanne Y hadde turned me to alle werkis, whiche myn
 25 hondys hadden maad, and to the trauels, in whiche Y hadde swet in veyn, Y sig in alle thingis vanyte and turment of the soule, and that no thing vndir summe dwellith stabli. I passide to biholde wisdom, errours and foli; Y seide: What is a man, that he may sue the king, his maker? And Y sig, that wisdom gede
 30 so mych bifore foli, as nuche as licht is dynerse fro derknessis. The igen of a wijs man ben in his heed, a fool goith in derknessis; and Y lernede, that o perisching was of euer either. And Y seide in myn herte: If o deth schal be bothe of the fool and of me, what profitith it to me, that Y gaf more bisynesse to wisdom?
 35 And Y spak with my soule and perseuuede, that this also was vanyte. For mynde of a wijs man schal not be in lijk maner, as nether of a fool, withouten ende, and tymes to comyng schulden hile alle thingis togidere with forgetyng; a lerned man dieth in lijk maner and an vnlearned man. And therfor it anoiede me of
 40 my lijf, seyng, that alle thingis vndur summe ben yuele and that alle thingis ben vanyte and turment of the spirit. Eft Y eurside al my bisynesse, bi which Y trauelide moost studiosli vndur summe, and Y schal haue an eir after me, whom Y knowe not,

knowe not, whether wis or fool he be to ben; and shal lord-
 45 shipen in my trauailes, in the whiche I haue myche swat and
 ben bisy; and alle thing is so veyn. Wherefore I cesede and myn
 herte forsoc more to trauailen vnder the sunne. For whan an other
 shal trauailen in wisdam and doctrine and besynesse, and to an
 idil man the purchasid thingus lefeth; and that thanne vanyte
 50 and gret euel. What, forsothe, shal profite to a man of al his
 trauaile and of the tormenting of spirit, that vnder the sunne he
 is tormentid? Alle the dages of hym of sorewes and myseyse
 ben ful, and bi the nygt in mynde he resteth not; and whether
 is not that vanyte? Whether is it not betere to eten and drinke
 55 and to shewe to his lif the goodis of his trauailes? and that is
 of the hond of God. Who shal so deuouren and delicis flowen
 as I? To a good man in his sigte God gaf wisdam and kunnyng
 and vnderstanding; to the synnere, forsothe, he gaf tormenting
 and wast bisynesse, that he adde and gedere togidere and take
 60 to hym, that shal plesen to God; but and this vanite and wast
 besynesse of mynde.

Cap. III.

Alle thingus han time and in ther spaces passen alle thingus
 vnder the sunne. Time of hauyng birthe and time of diyng;
 time of plaunting and time of pulling vp that is plauntid. Time
 of sleying and time of heling; time of destroying and time of
 5 bilding. Time of weping and time of laghing; time of weiling
 and time of leping. Time of sprenging abrod stones and time of
 gadering togidere; time of clipping and time to ben maad aferr
 fro clippingus. Time of purchasing and time of leeing; time of
 keping and time of casting awei. Time of kutting and time of
 10 souwing togidere; time of holding pes and time of speking. Time
 of loouing and time of hate; time of bataile and time of pes.
 What hath a man more of his trauaile? I sag the affliccioun,
 that God gaf to the sonus of men, that thei be tormentid in it.
 Alle thingus he made goode in ther time and the world he toe
 15 to the disputisoun of them, that a man finde not the were, that
 God wroghte fro the bigynnyng to the ende. And I kuez, that
 ther was not betere, but to gladen and to do good in ther lif.
 Eche man, forsothe, that etith and drinketh and seeth good of
 his trauaile; that the gifte of God is. I lernede, that alle werkis,
 20 that God made, dwellen stille in to withoute ende; wee moun
 not to them any thing adden or taken awei, that God made,
 that he be drad. That is maad, it dwellith stille; that ben to
 come, now weren; and God restoreth that, that gide awei. I sag
 vnder sunne in the place of dom vnpytousnesse and in the place
 25 of rigtwisnesse wickidnesse. And I seide in myn herte: The rigt-
 wise and the vnpytouse the Lord shal demen and tyme of alle
 thing thanne shal be. I seide in myn herte of the sonus of men,
 that God shulde prouen hem and shewen to ben lie to bestis.

whether he schal be wijs ether a fool; and he schal be lord in
 45 my trauels, for whiche Y swatte greetli and was bisi; and is
 only thing so veyn? Wherfor Y ceesside and myn herte forsook
 for to trauele ferthre vnder sunne. For whi whanne another
 man trauelith in wisdom and teehyng and bisynesse, he leeueth
 50 thingis getun to an idel man; and therfor this is vanyte and
 greet yuel. For whi what schal it profite to a man of al his
 trauel and turment of spirit, bi which he was turmentid vnder
 sunne? Alle hise daies ben ful of sorewis and meschefts, and bi
 nygt he restith not in soule; and whether this is not vanyte?
 55 Whether it is not betere to ete and drynke and to sehewe to
 hise soule goodis of hise trauels? and this thing is of the hond
 of God. Who schal deuoure so and schal flowe in delicis, as Y
 dide? God gaf wisdom and kunnyng and gladnesse to a good
 man in his sigt; but he gaf turment and superflu bisynesse to a
 synnere, that he encrease and gadere togidere and gyue to hym
 60 that plesith God; but also this is vanyte and veyn bisynesse
 of soule.

Cap. III.

Alle thingis han tyme and alle thingis vnder sunne passen
 bi her spaces. Tyme of birthe and time of dyng; tyme to plaunte
 and tyme to drawe vp that, that is plauntid. Tyme to sle and
 tyme to make hool; tyme to distrie and tyme to bilde. Tyme
 5 to wepe and tyme to leige; tyme to biweile and tyme to
 daunse. Tyme to scatere stoonys and tyme to gadere togidere;
 tyme to colle and tyme to be fer fro collyngis. Tyme to wyne
 and tyme to leese; tyme to kepe and tyme to caste awei. Tyme
 to kitte and tyme to sewe togidere; tyme to be stille and tyme
 10 to speke. Tyme of loue and tyme of hatrede; tyme of batel
 and tyme of pees. What hath a man more of his trauel? I sig
 the turment, which God gaf to the sones of men, that thei be
 occupied therynne. God made alle thingis good in her tyme and
 gaf the world to disputyng of hem, that a man fynde not the
 15 werk, which God hath wrought, fro the bigynnyng til in to the ende.
 And Y knew, that no thing was betere to a man, no but to be
 glad and to do good werkis in his lijf. For whi ech man, that
 etith and drinkith and seeth good of his trauel; this is the gifte
 of God. I haue lerned, that alle werkis, whiche God made, lasten
 20 stidfastli til in to withouten ende; we moun not adde any thing
 to tho nether take awei fro tho thingis, whiche God made, that
 he be dred. That thing, that is maad, dwellith perfitli; tho thingis,
 that schulen come, weren bifore; and God restorith that, that is
 goon. I sig vnder sunne vnfeithfulnesse in the place of doom;
 25 and wickidnesse in the place of rigtfulnesse. And Y seide in
 myn herte: The Lord schal deme a iust man and an vnfeith-
 ful man; and the tyme of ech thing schal be thanne. I seide in
 myn herte of the sones of men, that God schulde preue hem

- Therefore oon is the diyng of men and of bestis, and euene the
 30 condicioun of euere either; as a man dieth, so and tho dien; lie
 maner brethen alle thingus, and no thing hath a man more than
 a beste. Alle thingus vnderlin to vanyte and alle thingus gon
 to o place; of erthe thei ben maad and in to erthe togidere thei
 35 turnen ageen. Who knez, if the spirit of the sonus of Adam
 stege vp aboue and if the spirit of bestis go down bynethe? And
 I parceyuede no thing to ben betere, than a man to gladen in
 his were, and that to ben the part of hym; who, forsothe, hym
 shal leden to, that affir hym he knowe thingis to come?

Cap. IV.

- I turnede me to othere thingus and I saz challenges, that
 vnder the sunne ben don, and the teres of innocens and no man
 coumfortende; ne to moun withstonde the violence of them, be-
 nomen the helpe of alle. And I preisede more the deade than
 5 the liuende; and I demede hym welsunere than either, that zit
 is not born ne saz the euelis, that ben don vnder the sunne. Eft
 I beheeld alle the trauailis of men and the besynesses I tooc
 heed to ben opened to the enaye of neghebore; and in that thanne
 vanyte and wast besynesse is. The fool foldeth togidere his
 10 hondis and eteth his flesh, seiende: Betere is a litil handful
 with reste than ful either hond with trauaile and tormenting of
 inwit. Beholdende I founde and an other vanyte vnder the sunne;
 oon is, and the secunde hath not, nouthur sone ne brother; and ner
 the latere to trauaillen he ceseth not and ner the latere his egen
 15 ben not fild with riches; ne he thenketh ageen, seiende: To
 whom trauaile I and begile my soule of goodis? In that also
 ys vanyte and werst tormenting. Betere is, that two ben togidere
 than oon; forsothe, thei han anauntage of ther felashipe. If oon
 shul fallen, of the tother he shal ben holden vp; wo to the alone:
 20 for, whan he shal fallen, he hath not a man, rerende hym vp. If
 two shul slepe, thei shul ben murshid togidere; oon, what maner
 shal he be maad hot? If any man haue the ouere hond agen
 oon, two withstonden to hym; a threhold corde hard is tobroken.
 Betere is a child, pore and wis, than a king, old and fool, that
 25 cannot seen befor in to affir. That and fro prisoun and cheynes
 ootherwhile sum man goth out to a reume; and an other, born
 into a reume, with myseise is wastid. I saz alle liuende men,
 that gon vnder the sunne, with the zunge, ful waxynge the secunde,
 that shal rise for hym. Withoute ende is the noubre of puple
 30 of alle, that weren befor hym, and that affir ben to comen, shul
 not gladen in hym; but and this vanyte and tormenting of
 spirit. Kep thou thi foot, goende in to the hous of God, and

- and schewe, that thei ben lijk vnresonable beestis. Therfor oon is
 30 the perisching of man and of beestis, and euene condicioun is of euer
 eithir; as a man dieth, so and tho beestis dien; alle beestis brethen
 in lijk maner, and a man hath no thing more than a beeste.
 Alle thingis ben suget to vanyte and alle thingis goen to o place;
 35 tho ben maad of erthe and tho turnen agen togidere in to erthe.
 Who knowith, if the spirit of the sones of Adam stieth vp ward
 and if the spirit of beestis goith downward? And Y perseyuede,
 that no thing is betere, than that a man be glad in his werk,
 and that this be his part; for who schal brynge hym, that he
 knowe thingis, that schulen come after hym?

Cap. IV.

- I turnede me to othere thingis and Y siz fals chalengis,
 that ben don vndur the sunne, and the teeris of innocentis, and no
 man coumfortour; and that thei, forsakun of the help of alle men,
 moun not agenstonde the violence of hem. And Y preiside more
 5 deed men than lyuyng men; and Y demyde hym, that was not
 boruu zit and siz not the yuels, that ben don vndur the sunne,
 to be blisfulere than euer eithir. Eft Y bihelde alle the trauelis
 of men and bisynesses; and Y perseyuede, that tho ben opyn to
 the enuye of neigbore; and therfor in this is vanyte and super-
 10 flu bisynesse. A fool foldith togidere his bondis and etith hise
 fleischis and seith: Betere is an handful with reste than euer
 either hondful with trauel and turment of soule. I bihelde and
 foond also another vanytee vndir the sunne; oon is, and he hath
 not a secoude; not a sone, not a brother; and netheles he ceesith
 15 not for to trauele nether hise igen ben fillid with richessis; nether
 he bithenkith and seith: To whom trauele Y and disseyue my
 soule in goodis? In this also is vanyte and the worste turment.
 Therfor it is betere, that tweyne be togidere than oon; for thei
 han profite of her felouschipe. If oon fallith down, he schal be
 20 vndurset of the tothere; wo to hym, that is aloone; for whanne
 he fallith, he hath noon, reisyng him. And if tweyne slepen,
 thei schulen be nurschid togidere; hou schal oon be maad hoot?
 And if ony man hath maistri agens oon, tweyne agen stonden
 hym; a threfolde corde is brokun of hard. A pore man and wijs
 25 is betere, than an eld kyng and fool, that kan not bifore se in to
 tyme to comynge. For sum tyme a man goith out bothe fro prysoun
 and chaynes to a rewme; and anothis, boruu in to a rewme, is
 wastid bi nedynesse. I siz alle men lyuyng, that goen vndur
 the sunne, with the secoude gong wexyng man, that schal rise
 30 for hym. The noubre of puple of alle, that weren bifore hym,
 is greet withouten mesure, and thei, that schulen come aftirward,
 schulen not be glad in hym; but also this is vanyte and turment

neghe, that thou heere; forsothe, myche betere is obeisaunce than victorie sacrifices of foolis, that wite not, what thei don of euel.

Cap. V.

- And speke thou not folili any thing, ne thin herte be swift to bringe forth a wrd beforn God; God, forsothe, in heuene and thou vp on erthe, and therfore fewe be thi wrdis. Sweuenus folewen manye besynesses and in manye wrdis shal ben founde
- 5 folie. If any thing thou haue vouwid to God, ne tarie thou to gelde; forsothe, displesith to hym vnfeithful and fool behest; but, what euere thou auouwist, zeeld; and myche betere it is to not auouwen than aftir the vow the bihestis to not gelde. Ne giue thou thi mouth, that thou make thi flesh to synnen; ne sey thou
- 10 biforn the aungil: „There is not purueying“, lest parauenture the Lord, wroth vp on thi wrdis, scatere alle the werkis of thin hondis. Wher many sweuenes ben, many vanytes and wrdis vnnoumbreable; thou, forsothe, dred God. If thou shalt seen wronge chalengis of nedi men and violent domes, and rigtwisnesse to be
- 15 turned vp so down in prouynce, wndre thou not vp on this nede; for than the heeg an other is hegere, and vp on these othere also ben hegere stondende; and fethernore the king of al erthe comaundith to the seruende. The auerouse shall not ben fulfild with monee; and that looueth riches, frut shal not take of
- 20 them; and this thanne vanyte. Wher ben many riches, and manye, that eten hem; and what profiteth to the weldere, but that he seeth the riches with his egen? Swete is slep to the werchere, whether litil or myche he ete; fulnesse, forsothe, of the riche man suffrith hym not to slepen. Ther is and an other infirmyte
- 25 werst, that I sag vndir the sunne; riches, kept in to euel of his

of the spirit. Thou, that entrust in to the hous of God, kepe thi
 foot and neize thou for to here; for whi myche betere is obe-
 35 dience than the sacrifices of foolis, that witen not, what yuel thei
 don. Speke thou not ony thing folily, nether thin herte be swift
 to brynge forth a word bifore God; for God is in heuene and
 thou art on erthe, therfor thi wordis be fewe. Dremes suen many
 40 bisynnessis and foli schal be foundun in many wordis. If thou
 hast avowid ony thing to God, tarie thou not to zelde; for an
 vnfeithful and fomed biheest displesith hym; but zelde thou,
 what euer thing thou hast avowid; and it is myche betere to
 make not a vowe than aftir a vowe to zelde not biheestis. Țyue
 45 thou not thi mouth, that thou make thi fleisch to do synne; nether
 seie thou bifor an aungel: „No puryaunce is“, lest peraventure
 the Lord be wrooth on thi wordis and distruye alle the werkis
 of thin hondis. Where ben many dremes, ben ful many vanytees
 and wordis without noumbre; but drede thou God. If thou seest
 50 false chalengis of nedi men and violent domes, and that rigtful-
 nesse is distried in the prouynce, wondre thou not on this doyng
 for another is higere than an hig man, and also other men ben
 more hige aboue these men; and ferthermore the kyng of al erthe
 comaundith to the seruaunt.

Cap. V.

An auerouse man schal not be fillid of monei; and he, that
 loueth richessis, schal not take fruytis of tho; and therfor this is
 vanyte. Where ben many richessis, also many men ben, that eten
 tho; and what profitith it to the haldere, no but that he seeth
 5 richessis with hise igen? Slepe is swete to hym, that worehith,
 whether he etith litil ether myche; but the fulnesse of a ryche
 man suffrith not hym to slepe. Also anothir sijknesse is ful yuel,
 which Y sig vndur the sunne; richessis ben kept in to the yuel
 of her lord. For thei perischen in the worste turment; he gen-
 10 dride a sone, that schal be in souereyn nedynesse. As he zede
 nakid out of his modris wombe, so he schal turne agen; and he
 schal take awei with hym no thing of his trauel. Outirli it is
 a wretchid sijknesse; as he cam, so he schal turne agen. What
 therfor profitith it to hym, that he trauelide in to the wynde?
 15 In alle the daies of his lijf he eet in derknessis and in many
 businessis and in nedynesse and sorewe. Therfor this semyde
 good to me, that a man ete and drynke and vse gladnesse of
 his trauel, in which he trauelide vndir the sunne, in the noumbre
 of daies of his lijf, which God gaf to hym; and this is his part.
 20 And to eeb man, to whom God gaf richessis and catel, and gaf
 power to hym to ete of tho and to vse his part and to be glad
 of his trauel; this is the gifte of God. For he schal not bitheuke
 miche on the daies of his lijf; for God occupieth his herte with
 delieis.

lord. Forsothe, thei pershen in the werste tormenting; he gat a sone, that in heigest nedynesse shal be. As he wente out nakid of the wombe of his moder, so he shal turne ageen; and no thing he shal take with hym of his trauaile. Wreeccheful, forsothe, infirmyte; what maner he cam, so he shal turne ageen. What thanne profiteth to hym, that he trauailede in to wind? Alle the dages of his lif he eet in derenesses and in many besynesses and myseise and sorewe. And so this to me is seen good, that a man ete and drinke and vse gladnesse of his trauaile, that he trauailede vnder the sunne, in noumbre of the dages of his lif, the whiche God gaf to hym; and this is his part. And to eche man, to whom God gaf riches and substaunce, and power he gaf to hym, that he ete of hem and take the frut of his part and glade of his trauaile; this is the gifte of God. Forsothe, not a seeth he shal recorde of the dages of his lif, ther thurz that God ocupie in delieys his herte.

Cap. VI.

Ther is and an other euell, that I sag vnder the sunne; and, forsothe, ofte auentis men. A man, to whom God gaf riches and substaunce and wrshepe; and no thing lacketh to his soule of alle thingis, that he desireth; and God gyueth not power to hym, that he ete of it, but a straunge man shal deuouren it. This is vanyte and gret wreecchidnesse. If any man geete an hundred free childer and liue many geris and many dages of his age hadde, and the soule of hym vse nott the goodis of his substaunce and lacke sepulture; of that I pronounce, that betere than he be maad a deadborn. In veyn, forsothe, he cam and wente to derenesses; and bi forzeting shal he don awei the name of hym. He sag not the sunne ne knez the distaunce of good and euell; also if two thousand geer he shulde liue and hadde not ful vsid the goodis; whether not to o place gon alle? Al the trauaile of man in the mouth of hym, but the soule of hym shal not be fulfild with goodis. What more hath a wis man than a fool? and what a pore, but that he go thider, wher is lif? Betere is to seen that thou coueist, than to desire that thou wost not; but and this is vanyte and presumpcioun of spirit. Who is to come, now is clepid the name of hym, and is knowen, that he be a man and mai not agen a strengere than hymself striuen with in dom. Wrdis ben manye and myche in disputing vanyte hauende.

Cap. VI.

Also another vuel is, which Y sig vndur the sunne; and, certis, it is oft vsid anentis men. A man is, to whom God gaf richessis and catel and onour; and no thing failith to his soule of alle thingis, which he desirith; and God gzyueth not power to
 5 hym, that he ete therof, but a straunge man shal denoure it. This is vanyte and a greet wretchidnesse. If a man gendrieth an hundrid fre sones and lyueth many geris and hath many daies of age, and his soule vsith not the goodis of his catel and wantith biriying; Y pronounee of this man, that a deedborun
 10 child is betere than he. For he cometh in veyn and goith to derknessis; and his name schal be don awei bi forgetyng. He sig not the sunne nether knew dyuersyte of good and of vuel; also thoug he lyueth twei thousynde zeeris and vsith not goodis; whether alle thingis hasten not to o place? Al the trauel of a
 15 man is in his mouth, but the soule of hym schal not be fillid with goodis. What hath a wijs man more than a fool? and what hath a pore man, no but that he go thidur, where is lijf? It is betere to se that, that thou coueitist, than to desire that, that thou knowist not; but also this is vanyte and presumpcioun of
 20 spirit. The name of hym, that schal come, is clepid now, and it is knowun, that he is a man and he mai not stryue in doom agens a strongere than hym silt. Wordis ben ful manye and han myche vanyte in dispytinge. What nede is it to a man to seke grettere thingis than hym silt; sithen he knowith not, what
 25 schal bifalle to hym in his lijf, in the noumbre of daies of his pilgrimage and in the tyme, that passith as schadowe? ether who may schewe to hym, what thing vndur sunne schal come aftir hym?

Cap. VII.

What nede is to a man more thingus than hymself to sechen;
 when he vnknowith, what it bringe to hym in his lif, bi noumbre
 of dages of his pilgrimage and bi time, that as shadewe passede?
 or who to hym shal moun shewen, what after hym be to come
 5 vnder the sunne? Betere is a good name than precious oyne-
 mentes; and the dai of deth than the dai of birthe. Betere is
 to go to the hous of weiling than to the hous of a feste; in it,
 forsothe, the ende of alle men is warned, and liuende he thenketh,
 what he to come. Betere is wrathe than laghing; for bi sorewe
 10 of the chere the wil of the trespassere is amendid. The herte of
 wise men, where is sorewe; and the herte of foolis, where is
 gladnesse. Betere is to be chastisid of a wis man, than bi
 flatering of foolis to be desceyued; for as the sonn of brennende
 thornes vnder a pot, so the laghing of a fool. But and this vanye.
 15 Chaleng disturbeth the wise man and shal leesen the strengthe
 of his herte. Betere is, forsothe, the ende of orisoun than the be-
 gynnynge. Betere is a pacient man than the enhauncende hym-
 self. Be thou not swift to wrathen; for wrathe in the bosum of
 a fool restith. Ne seye thou: What wenest thou of cause is,
 20 that the rathere tymes betere weren, than now ben? folie, forsothe,
 is such a maner asking. Profitablere, forsothe, is wisdom with
 riches and more profitith to men, seende the sunne. Forsothe,
 as wisdom defendith, so monee; this, forsothe, more bath lernynge
 and wisdom, that lif thei zeelden to ther weldere. Behold the
 25 werkes of God, that no man mai amende, whom he despiside.
 In the goode dai vse goodes and the euele dai be war biforn;
 as, forsothe, this, so and it God made, that a man finde not agen
 hym rigtwis pleyntes. These thingus also I sawe in the dages
 of my birthe: the rigtwis pershede in his rigtwisnesse and the
 30 vnpytous myche time liueth and in his malice. Wile thou not
 ben myche rigtwis ne more sauouren, than is nede, lest thou be-
 come stoneid. Ne myche vnpytousli do thou and wile thou not
 ben a fool, lest thou die in the time, not thin. Good is thee to
 sustenen the rigtwis; but and fro hym ne withdrawe thou thin
 35 hond; for, who dredeth God, no thing neggentli leueth. Wis-
 dam coumfortede the wise ouer ten princes of the cite. Ther is
 not, forsothe, a rigtwis man in the erthe, that do good and not
 synne. But and to alle wrdis, that ben seid, ne leue thou thin
 herte, lest parauenture thou here a sernaunt curseude to thee;
 40 thi conscience, forsothe, wot, for and thou ofte sithes cursedist to
 othere. Alle thingis I sagede in wisdom; I seide: Wis I shal be
 maad, and it ferthere wente awey fro me, myche more than it
 was; and heeþ depnesse, who shal finde it? I compassede alle
 thingus in myn inwit, that I shulde witen and beholde
 45 sechen wisdom and resoun and that I shulde knowe the vnpytous-
 nes of the fool and the errour of vnprudent men. And I fond
 womman, bitterere than deth, the whiche is the grene of hunteres,
 and a net the herte of hir, bondis ben the bondis of hir; who

Cap. VII.

A good name is betere than precieuse oynementis; and the dai of deth is betere, than the dai of birthe. It is betere to go to the hous of morenyng than to the hous of a feeste; for in that hous of morenyng the ende of alle men is monestid, and a man
 5 lyuynge thenkith, what is to comynge. Yre is betere than leizyng; for the soule of a trespassour is amendid bi the heynesse of cheer. The herte of wise men is, where sorewe is; and the herte of foolis is, where gladnesse is. It is betere to be reprieved of a wijs man, than to be disseyued bi the flaterynge of foolis; for as
 10 the sown of thornes, brennyng vndur a pot, so is the leizyng of a fool. But also this is vanyte. Fals chalenge disturblith a wijs man and it schal leese the strengthe of his herte. Forsothe, the ende of preyer is betere than the bigynnyng. A pacient man is betere than a proud man. Be thou not swift to be wrooth; for ire restith in the bosom of a fool. Seie thou not: What gessist
 15 thou is of cause, that the formere tymes weren betere, than ben now? for whi siehe axynge is fonnid. Forsothe, wisdom with richessis is more profitable and profitith more to men, seynge the sunne. For as wisdom defendith, so money defendith; but lernynge and wisdom hath this more, that tho gyuen lijf to her weldere. Biholde thou the werkis of God, that no man may amende hym, whom God hath dispisid. In a good day vse thou goodis and bifore eschewe thou an yuel day; for God made so this dai as
 20 that dai, that a man fynde not iust playnyngis agens hym. Also Y sig these thingis in the daies of my natvuyte; a iust man perischith in his rigthfulnesse and a wickid man lyueth myche tyme in his malice. Nyle thou be iust myche nether vnderstonde thou more, than is nedeful, lest thou be astonied. Do thou not wickidli myche and nyle thou be a fool, lest thou die in a
 30 tyme, not thin. It is good, that thou susteyne a iust man; but also withdrawe thou not thin hond from hym; for he, that dredith God, is not negligent of any thing. Wisdom hath counfortid a wise man ouer ten pryncis of a citee. Forsothe, no iust man is in erthe, that doith good and synneth not. But also gyue thou
 35 not thin herte to alle wordis, that ben seid, lest perauenture thou here thi seruauant cursynge thee; for thi conscience woot, that also thou hast cursid ofte othere men. I asayed alle thingis in wisdom; Y seide: I schal be maad wijs, and it gede awei ferthere fro me, myche more than it was; and the depthe is hig,
 40 who schal fynde it? I compasside alle thingis in my soule to kenne and biholde and seke wisdom and resoun and to knowe the wickidnesse of a fool and the errour of vnprudent men. And Y foond a womman, bitterere than deth, which is the snare of hunteris, and hir herte is a net and hir hondis ben boondis;
 45 he, that plesith God, schal ascape hir, but he, that is a synnere, schal be takun of hir. Lo! Y foond this, seide Ecclesiastes, oon and other, that Y schulde fynde resoun, which my soule sekith git; and Y foond not. I foond o man of a thousynde; Y foond

- 50 plesith to God, shal ascapen hir, who, forsothe, is a synnere,
 shal be cagt of hir. Lo! this I fond, seide Ecclesiastes, oon and
 other, that I shulde finde resoun, that git sechith my soule; and
 I fond not. A man of a thousand oon I fond, a womman of
 alle I fond not. Onli this I fond, that God made man rigt; and
 55 he hymself mengde with questiouns withoute ende. Who such
 oon as the wise is? and who knez the solucioun of the wrd?

Cap. VIII.

- The wisdam of a man liztneth in the chere of hym; and
 the most myzti the face of hym shal chaungen. I the mouth of
 the king kepe and hestes and the othis of God. Ne heze thou
 to gon awei fro the face of hym ne abide thou stille in euel
 5 were. For al, that he wille, he shal do; and the sermoun of hym
 is ful of power, ne any man mai sey to hym: Whi dost thou
 thus? Who kepeth the hest, shal not ben expert any thing of
 euel; time and answering the herte of the wise man vnderstant.
 To alle nede time is and couenableness; and myche tormentyng
 10 of a man, that vnknowith the passide thingus, and the to comen
 bi no messenger he may wite. It is not in a mannys power to
 defende the spirit, ne he hath power in the dai of deth, ne it is
 suffrid to resten bataile agencomende; ne vnpitousnesse shal saue
 the vnpitouse. Alle these thingus I beheeld and gaf myn herte
 15 in alle werkis, that ben mad vnder sunne. Otherwhile a man
 lordshipeth to a man in to his euel. I sag vnpitous men biried,
 that alsoo, whan git thei liueden, in holi place weren; and thei
 weren preised in the cite, as of rigtwis werkis; but and this is
 vanyte. Forsothe, for ther is not brogt forth anoon agen euele
 20 men sentence, withoute any drede the sones of men werchen
 eucles. And ner the latere the synnere of that, that an hundred
 sithes he doth euel and bi pacience is sustened, I knez, that ther
 was good to men, dredende God, that reuerentli dreden the face
 of hym. Be ther not good to the vnpitouse ne be ther aferr longid
 25 the dages of hym; but as shadewe passe they, that dreden not
 the face of the Lord. Ther is and an other vanyte, that is don
 vp on erthe. Ther ben rigtwis men, to the whiche eucles comen
 forth, as werkes thei diden of vnpitous men; and ther ben vnpitous
 men, that ben so sikir, as thoz thei hadden the deedis of
 30 rigtwis men; but and this most veyn I deme. I preisede therefore
 gladnesse, that ther was not to man good vnder sunne, but that
 he ete and drinke and ioze; and that onli with hym he take
 of his trauaile, in the dages of his lif, that God gaf to hym vnder
 the sunne. And I leide to myn herte, that I wite wisdam and
 35 vnderstande distincioun, that goth on erthe. Ther is a man, that
 dages and nigthus slep taketh not to his egen. And I vnderstod,
 that of alle the werkis of God no resoun of them mai a man
 finde, that ben mad vnder the sunne; and hou myche more he
 trauailede to sechen, so myche lasse he shal finde; also if the

this oonli, that God made a man rigtful; and he medlide hym
 50 silf with questionns without noumbre. Who is siehe as a wijs
 man? and who knowith the expownyng of a word? The wisdom
 of a man schyneth in his cheer; and the mygtieste schal chaunge
 his face.

Cap. VIII.

I kepe the mouth of the kyng and the comaundementis
 and sweryngis of God. Haste thou not to go awei fro his face
 and dwelle thou not in yuel werk. For he schal do al thing,
 that he wole; and his word is ful of power, and no man mai
 5 seie to hym: Whi doist thou so? He, that kepith the comaunde-
 ment of God in this lijf, schal not feele ony thing of yuel; the
 herte of a wijs man vndurstonidith tyme and answer. Tyme and
 cesoun is to ech werk; and myche turment is of a man, for he
 knowith not thingis passid, and he mai not knowe, bi ony mes-
 10 sanger, thingis to comynge. It is not in the power of man to
 forbede the spirit, nethir he hath power in the dai of deth nethir
 he is suffrid to haue reste, whanne the batel neizeth; nethir
 wickidnesse schal saue a wickid man. I bihelde alle thes thingis
 and Y gaf myn herte in alle werkis, that ben don vndur the
 15 sunne. Sum tyme a man is lord of a man to his yuel. Y sig
 wickid men biryed, which, whanne thei lyueden zit, weren in
 hooli place; and thei weren preisid in the citee as men of iust
 werkis; but also this is vanyte. Forsothe, for the sentence is not
 brougt forth soone agens yuele men, the sones of men doon yuels
 20 withouten ony drede. Netheles of that, that a synnere doith
 yuel an hundrid sithis and is suffrid bi pacience, Y knew, that
 good schal be to men dredynge God, that reuerensen his face.
 Good be not to the wickid man nethir hise daies be maad longe;
 but passe thei as schadewe, that dreden not the face of the Lord.
 25 Also another vanyte is, which is don on erthe. Iust men ben, to
 whiche yuels comen, as if thei diden the werkis of wickid men;
 and wickid men ben, that ben so sikur, as if thei han the dedis
 of iust men; but Y deme also this moost veyn. Therfor Y prey-
 sid gladnesse, that no good was to a man vndur the sunne, no
 30 but to ete and drynke and to be ioiful; and that he schulde
 bere awei with hym silf oneli this of his trauel, in the daies of
 his lijf, whiche God gaf to hym vndur the sunne. And Y settide
 myn herte to knowe wisdom and to vndurstonde the departing,
 which is turned in erthe. A man is, that bi daies and nigtis
 35 takith not sleep with igen. And Y vndurstood, that of alle the
 werkis of God, a man may fynde no resoun of tho thingis, that
 ben don vndur the sunne; and, in as myche as he traucillith more
 to seke, bi so myche he schal fynde lesse; ghe, troug a wijs man
 seith, that he knowith, he schal not mow fynde.

- 40 wise man shal sei hymself to han knowen, he shal not moun
finde. Alle these thingus I tretede in myn herte, that I vndir-
stonde curyously.

Cap. IX.

- Ther ben rigtwise and wise men, and the werkis of hem in
the hond of God; and ner the latere a man wot not, whether
looue or hate he be wrthi. But alle thingus, in to time to come,
ben kept vncerteyn; for thi that alle thingus euenli comen to the
5 rigtwis and to the vnpytous, to the goode and to the euile, to the
clene and to the vncleane, to the offrende ostis and victorie sacri-
fises and to the despisende sacrifices; as a good man, so and a
synnere; as a forsworn, so and he, that soth swerth. This is the
werste among alle thingis, that vnder the sunne ben don, for the
10 same thingus to alle men fallen; wherefore and the hertes of the
sonus of men ben fulfild with malice and with dispising in ther
lif; and aftir these to helle thei shul ben brogt down. No man
is, that euermor liue and that of this thing haue trost; betere is
a quye dogge thanne a leoun dead. Lyuende men, forsothe, witen
15 themself to be to dien; deade, forsothe, no thing knewen more
ne han ouer meede; for to forgeting taken is the mynde of hem.
Looue also and hate and enuyes togidere persheden; and thei
han not part in this world and in the werk, that vnder the sunne
is don. Go thanne and ett in gladnesse thi bred and drinc with ioge
20 thi win; for to God plesen thi werkis. Alle times be thi clothis
white and oile fro thin hed faile not. Parfitli vse lif with the
wif, that thou loouest, alle the dages of thi lif of thin vnstable-
nesse, that ben gyue to thee vnder sunne, al the time of thi
vanyte; this is, forsothe, part in lif and in thi trauaile, that thou
25 trauailist vnder sunne. What euere thing mai thin hond don,
besili were; for nouthur were ne resoun ne wisdom ne kunnyng
is ament helle, whider thou gost. I turnede me to an other thing
and I sag vnder sunne neither cours to ben of swifte men ne
bataile of stronge men ne bred of wise men ne riches of tagt
30 men ne grace off craftis men; but time and chauns in alle thin-
gus. A man wot not his ende; but as fisshis ben take with the
hoc and as briddes ben cagt with the grenc, so ben taken men
in euil time, whan to them sodeynli it cometh ouer. This also
vnder sunne I sag wisdom and prouede the moste. A litil cite
35 and fewe men in it; ther cam agen it a gret king and besegede
it and made out strengthis bi envyyroun, and ful mad is the sege.
And ther is founden in it a pore man and a wis; he delyuerede
the cite bi his wisdom, and no man thereafter recorded of that
pore man. And I seide, betere to ben wisdom than strength;
40 what maner thanne the wisdom of the pore man is despisid and
the wrdis of hym ben not herd? The wrdis of wise men ben herd
in silence, more than the cri of a prince among foolis. Betere is

Cap. IX.

I tretide alle these thingis in myn herte to vndirstonde diligentli. Just men and wise men ben, and her werkis ben in the hond of God; and netheles a man noot, whether he is worthi of loue or of hatrede. But alle thingis ben kept vncerteyn in to
 5 tyme to conynge; for alle thingis bifallen euenli to a iust man and to a wickid man, to a good man and to an yuel man, to a cleene man and to an vnclene man, to a man, offrynge offryngis and sacrifices, and to a man, dispisyng sacrifices; as a good man, so and a synnere; as a forsworun man, so and he, that
 10 greetli swerith treuthe. This thing is the worste among alle thingis, that ben don vndur the sunne, that the same thingis bifallen to alle men; wherfor and the hertis of the sones of men ben fillid with malice and dispisyng in her lijf; and afir these thingis thei schulen be led down to hellis. No man is, that lyueth
 15 euere and that hath trist of this thing; betere is a quik dogge than a deed lioun. For thei, that lyuen, witen, that thei schulen die; but deed men knowen no thing more nether han meede ferthere; for her mynde is gouun to forgetyng. Also the loue and hatrede and enuye perischiden togidere; and thei han no part in
 20 this world and in the werk, that is don vndur the sunne. Therfor go thou, iust man, and ete thi breed in gladnesse and drynke thi wyne with ioie; for thi werkis plesen God. In ech time thi clothis be white and oile faile not fro thin heed. Vse thou lijf with the wijf, which thou louest, in alle the daies of lijf of thin vustablenesse, that ben gouun to thee vndur sunne, in al the tyme
 25 of thi vanyte; for this is thi part in thi lijf and trauel, bi which thou trauelist vndur the sunne. Worche thou bisili, what euer thing thin hond mai do; for nether werk nether resoun nethir kunnyng nether wisdom schulen be at hellis, whidir thou haastist.
 30 I turnede me to another thing and Y sig vndur sunne, that rennyng is not of swift men nethir batel is of stronge men nether breed is of wise men nether richessis ben of techeris ne grace is of crafti men; but tyme and hap is in alle thingis. A man knowith not his ende; but as fischis ben takun with an
 35 hook and as briddis ben takun with a snare, so men ben takun in yuel tyme, whanne it cometh sudeynli on hem. Also Y sig this wisdom vndur the sunne and Y preuede it the mooste. A litil citee and a fewe men ther yunne; a greet kyng cam agens it and cumpasside it with palis, and he bildide strengthis bi cum-
 40 pas; and bisegyng was maad perfit. And a pore man and a wijs was foundun ther yunne; and he delyuerede the citee bi his wisdom, and no man bithougte affirward on that pore man. And

wisdam than armes for bataile; and who in oon shal synnen,
many goodis shal leese.

Cap. X.

Flegis diende leesen the swotnesse of the oynement. More
precious is wisdam and litil glorie at tyme than folie. The herte
of the wise man in the righthalf of hym; and the herte of the
fool in the lifthalf of hym. But and in the weie a fool goende,
5 whan he be an vnwis man, alle foolis cymeth. If the spirit of
the hauende power stege vp vp on thee, thi place ne lefe thou;
for kuring maketh to cese most synnes. Ther is euell, that I sag
vnder the sunne, as bi error goende out fro the face of the prince;
a fool, set in heeg dignete, and riche men to seete benethe. I sag
10 seruauntis in hors and princes goende as seruauns vp on erthe.
Who delueth a dieh, fallith in to it; and who scattereth the hegg,
shal biten hym the shadewe eddere. Who berth ouer stones,
shal be tormentid in hem; and who hewith trees, shal be woundid
of hem. If ageen smyten were the iren, and that not as bifore,
15 but were bluntid, with myche trauaile shall be whettid out; and
aftir the besynesse shal folewe wisdam. If the eddere bijte in
silence, no thing lasse than he hath, that priueli bachiteth. The
wrdis of the wise mouth grace; and the lippis of the vnwise
shuln stumblen hym down. The bigynnyng of the wrdis of hym
20 folie and the last thing of the mouth of hym werst error. A fool
multeplieth wrdes; a man vnknowith, what beforn hym was, and
what after is to come, who to hym shal moun shewe? The labour
of foolys shal tormenten hem, that kunnen not in to the cite gon.
Wo to thee, thou lond, whos king is a child and whos princes
25 erli eten. Blisful the lond, whos king is noble and whos princes
eten in ther time to fillen and not to leecherie. In slouthis shal
be mekid the ioynnyng of sparres; and in infirmyte of hondis the
hous shal droppe thurz. In laghing thei make bred and wyn,
that thei ete drinkende; and to monee obeschen alle thingus. In
30 thi thenking ne bacbite thou to the king and in the priuyte of
thi bed ne curse thou to the riche man; for and the foulis of
heuene shulen bern thi vois, and that hath federes, shal telle out
sentence.

Cap. XI.

Send thi bred vp on men, passende wattris; for after manye
times thou shalt finden it. 3if partis seuene and also eigte;
for thou knowist not, what he to comen of euellis vp on erthe.

- Y seide, that wisdom is betere than strengthe; hou therfor is the wisdom of a pore man dispisid and hise wordis ben not herd?
- 45 The wordis of wise men ben herd in silence more than the cry of a prince among foolis.

Cap. X.

- Betere is wisdom than armuris of batel; and he, that synneth in o thing, schal leese many goodis. Flies, that dien, leesen the swetnesse of oynement. Litil foli at a tyme is precieusere than wisdom and glorie. The herte of a wijs man is in his rigt side;
- 5 and the herte of a fool is in his left side. But also a fool, goynge in the weie, whanne he is vnwijs, gessith alle men foolis. If the spirit of hym, that hath power, stieth on thee, forsake thou not thi place; for heeling schal make gretteste synnes to ceeße. An yuel is, which Y sig vndur the sunne, and goith out as bi error
- 10 fro the face of the prince; a fool, set in hig dignyte, and riche men sitte bynethe. I sig seruauantis on horsis and princes as seruauantis goynge on the erthe. He, that diggith a dicke, schal falle in to it; and an eddre schal bite hym, that distrieth an hegge. He, that berith ouer stoonys, schal be turmentid in tho;
- 15 and he, that kittith trees, schal be woundid of tho. If yrun is foldid agen, and this is not as bifore, but is maad blunt, it schal be maad scharp with myche trauel; and wisdom schal sue affir bisynesse. If a serpent bitith, it bitith in silence; he, that bacbitith priueli, hath no thing lesse than it. The wordis of the mouth
- 20 of a wijs man is grace; and the lippis of an vnwijs man schulen caste hym down. The bigynnyng of hise wordis is foli and the laste thing of his mouth is the worste error. A fool multiplieth wordis; a man noot, what was bifore hym, and who mai schewe to hym that, that schal come affir hym? The trauel of foolis
- 25 shal turment hem, that kunnen not go in to the citee. Lond, wo to thee, whos kyng is a childe and whose princes eten cerli. Blessid is the lond, whos kyng is noble and whose princis eten in her tyme to susteyne the kynde and not to waste. The bignesse of housis schal be maad low in slouthis; and the hous schal
- 30 droppe in the feblenesse of hondis. In leizyng thei disposen breed and wyn, that thei drynkyng ete largeli; and alle thingis obeien to monei. In thi thought bacbite thou not the kyng and in the priuete of thi bed curse thou not a riche man; for the briddis of heene schulen bere thi vois, and he, that hath pennys, schal
- 35 telle the sentence.

Cap. XI.

Sende thi breed on watris, passynge forth; for affir many tymes thou schalt fynde it. Ȝyue thou partis seene and also eigte; for thou woost not, what yuel schal come on erthe. If

If the cloudis weren fulfild, weder vp on erthe thei shul heelden
 5 out; if the tree shul falle to the south or to the north, in what
 euere place it shul falle, there it shal be. Who waiteth wind,
 sowith not; and who biholdith cloudis, neuermore shal repe.
 What maner wise thou knowest not, what be the weie of the
 10 spirit and bi what resoun bones ben ioyned in the wombe of
 the womman with childe, so thou wost not the werkes of God,
 that is forgere of alle thingus. Erli sowe thi seed and at eue
 ne cese thin hond; for thou wost neuer, whiche more growe, this
 or that; and, if either togidere, the betere shal be. Sweete the
 tree, and delitable is to egen to seen the sunne. If manye geres
 15 a man lyuede and in alle these thingus were glad, he owith to
 han mynde of the derke tyme and of many dages; the whiche,
 whan thei shul come, of vanyte shul ben vndernomen the passed
 tymes. Thanne glade thou, zunge man, in thi waxende age and
 in good be thin herte in the dages of thi zouthle, and go in the
 20 weies of thin herte and in the sizte of thin egen; and wite thou,
 that for alle these thingus God shal bringe thee in to dom. Do
 awei wrathe for thin herte and put awei malice fro thi flesh;
 forsothe, waxende age and voluptuouse ben veyn.

Cap. XII.

Haue mynde of thi creatour in the dazis of thi zouthle, and
 er time come of tormenting and neghen the geres, of the whiche
 thou seye: Thei plesen not to me. Er the sunne waxe dere and
 ligt and sterres and moone; and the cloudis turnen ageen after
 5 reyn. Whan shul be moued the keperes of the hous and the
 most strong men wagen; and idil shuln ben the wynmen, grin-
 dende in a litil noumbre, and seende bi holes shul waxe dere,
 and closen the dores in the strete, in the meknesse of the vois of
 hir grindende; and thei shul rise at the vois of the brid, and alle
 10 the dogtris of the song shul become dounb. Hege thingus also
 shul dreden and quaken in the weie; the almaunder shal flouren
 and the locust shal be mad fat and the erbe caperis shal be
 scatered; for a man shal gon in to the hous of his euerlasting-
 nesse and men weilende shul gon aboute in the strete. Er be
 15 tobroke the silueren corde and ageen come the goldene flet,
 and the stene be tobrosid vp on the welle and tobroke be the
 wheel vp on the cisterne; and pouder turne ageen in to his erthe,
 whenes he was, and the spirit go ageen to God, that gaf it.
 Vanyte of vanytes, seide Ecclesiastes, vanyte of vanytes and alle
 20 thingus vanyte. And whan Ecclesiastes was most wis, he tagte
 the puple and tolde out, what he hadde do, and enserehende
 made manye parablis; he sogte profitable wrdis and wrot most
 rigt sermonnes and ful of treuthe. The wrdis of wise men as
 prickes and as nailes, in to heizte pigt, that bi the counseiles of
 25 maistris ben giuen of oon shepperde. More than these, sone myn,

cloudis ben filled, tho schulen schede out reyn on the erthe; if a
 5 tre fallith down to the south ether to the north, in what euer
 place it fallith down, there it schal be. He, that aspieth the wynd,
 sowith not; and he, that biholdith the cloudis, schal neuere repe.
 As thou knowist not, which is the weye of the spirit and bi what
 resoun boonys ben ioyued togidere in the wombe of a womman
 10 with childe, so thou knowist not the werkis of God, which is
 makere of alle thingis. Eerli sowe thi secd and thin hond ceesse
 not in the euentid; for thou woost not, what schal come forth
 more, this ethir that; and, if euer eithir cometh forth togidere, it
 schal be the betere. The ligt is sweet, and delitable to the igen
 15 to se the sunne. If a man lyueth many zeeis and is glad in
 alle these, he owith to haue mynde of derk tyme and of many
 daies; and whanne tho schulen come, thingis passid schulen be
 repreued of vanyte. Therfor, thou zonge man, be glad in thi
 zongthe and thin herte be in good in the daies of thi zongthe,
 20 and go thou in the weies of thin herte and in the biholdyng of
 thin igen; and wite thou, that for alle these thingis God shal
 brynge thee in to doom. Do thou awei ire fro thin herte and
 remoue thou malice fro thi fleisch; for whi zongthe and lust ben
 veyue thingis.

Cap. XII.

Haue thou mynde on thi creatour in the daies of thi zongthe,
 bfore that the tyme of thi turment come and the zeris of thi
 deth neige, of whiche thou schalt seie: Tho plesen not me. Haue
 thou mynde on thi creatour, bfor that the sunne be derk and
 5 the ligt and sterrys and the mone; and cloude turne agen after
 reyn. Whanne the keperis of the hous schulen be mouyd and
 strongeste men schulen tremble; and grynderis schulen be idel,
 whanne the noumbre schal be maad lesse, and seeris bi the hoolis
 schulen waxe derk; and schulen close the doris in the street, in
 10 the lownesse of vois of a gryndere; and thei schulen rise at the
 vois of a brid, and alle the dougtris of song schulen waxe deaf.
 And hig thingis schulen drede and schulen be aferd in the weie;
 an alemaundetree schal floure, a locuste schal be maad fat and
 capparis schal be distried; for a man schal go in to the hous
 15 of his euerlastyngnesse and weileris schulen go aboute in the
 street. Haue thou mynde on thi creatour, byfore that a siluerne
 roop be brokun and a goldun lace renne agen, and a watirpot
 be al tobrukun on the welle and a wheele be brokun togidere
 on the cisterne; and dust turne agen in to his erthe, wherof it
 20 was, and the spirit turne agen to God, that gaf it. The vanyte of
 vanytees, seide Ecclesiastes, the vanyte of vanytees and alle thingis
 ben vanyte. And whanne Ecclesiastes was moost wijs, he tauhte the
 puple and he telde out the thingis, whiche he dide, and he
 sougte out wisdom and made many parablis; he sougte profitable
 25 wordis and he wroot moost rigtful wordis and ful of treuthe.

ne seehe thou; of making manye bokis is noon ende, and ofte be-
 thenking is tormenting of the flesh. Eende of speking alle heere
 wee togidere. Dred God and his hestis kep; that is, eeche man.
 Alle thingus, that ben mad, he shal bringe in to dom; for eeche
 30 errid thing, whether good or euil it be.

40. John Wycliffes bibelübersetzung.

Druck von Forshall u. Madden. — Um 1350.

Here bygynneth the gospel of Mark.

Cap. I.

The bigynnyng of the gospel of Jhesu Crist, the sone of
 God. As it is writun in Ysaie, the prophete: „Lo! I sende myn
 angel bfore thi face, that schal make thi weye redy bfore thee.“
 The voice of oon, cryinge in desert: „Make ge redy the weye of
 5 the lord, make ge his pathis rigtful.“ Jhon was in desert bap-
 tisyng and preching the baptym of penaunce in to remiscion
 of synnes. And alle men of Jerusalem wenten out to him and
 al the cuntre of Judee; and weren baptisid of him in the flood
 of Jordan, knowleching her synnes. And John was clothid with
 10 heeris of camelis and a girdil of skyn abowte his leendis; and
 he eet locustus and hony of the wode, and prechide, seyinge:
 „A strengere than I schal come aftir me, of whom I knelinge am
 not worthi for to vndo, or vnbynde, the thwong of his schoon.
 I haue baptisid zou in water; forsothe, he shal baptise zou in
 15 the holy goost.“ And it is don in thoo dayes, Jhesus came fro
 Nazareth of Galilee and was baptisid of Joon in Jordan. And
 anon he, styngge vp of the water, sayg heuenes openyd and the
 holy goost, cummyng down as a culere and dwellyng in hym.
 And a voys is maad fro heuenes: „Thou art my sone loued, in
 20 thee I haue plesid.“ And anon the spirit puttide hym in to desert.
 And he was in desert fourty dayes and fourty nigtis and was
 temptid of Sathanas, and was with beestis and angelis myny-
 striden to hym. Forsothe, after that Joon was taken, Jhesus came
 in to Galilee, preching the gospel of the kyngdam of God and
 25 seyinge: „For tyme is fulfillid and the kyngdam of God shal
 come nix; forthinke gee, or do gee penaunce, and bileue gee to
 the gospel.“ And he, passyng bisidis the see of Galilee, say
 Symont and Andrew, his brother, sendyng nettis in to the see;

The wordis of wise men ben as prickis and as nailis, fastned deepe, whiche ben gouun of o scheepherde bi the counsels of maistris. My sone, seke thou no more than these; noon ende is to make many bookis, and ofte thenkyng is turment of fleisch.
 30 Alle we here togydere the ende of spekyng. Drede thou God and kepe hise heestis; that is to seie: ech man. God schal brynge alle thingis in to dom, that ben don; for ech thing, don bi errour, whether it be good ether yuel.

sothely, thei weren fishers. And Jhesus seide to hem: „Come zee
 30 after me; I shal make zou to be maad fishers of men.“ And anoon, the nettis forsaken, thei sueden hym. And he, gon forth thennes a litil, say James of Zebede and Joon, his brother, and hem in the boot, makynge nettis. And anoon he clepide hem; and Zebede, her fadir, left in the boot with hirid seruauntis,
 35 thei sueden hym. And thei wenten forth in to Cafarnaum, and anoon in the sabotis he, gon yn into the synagoge, taugte hem. And thei wondreden on his techynge; sothely, he was techynge hem, as hauynge power and not as scribis. And in the synagoge of hem was a man in an vnclene spirit and
 40 he criede, seyinge: „What to vs and to thee, thou Jhesu of Nazareth? haste thou cummen bifore the tyme for to destroie vs? Y woot, that thou art the holy of God.“ And Jhesus thretenyde to hym, seyinge: „Wexe downb and go out of the man.“ And the vnclene goost, debrekynge hym and cryng with
 45 grete vois, wente away fro hym. And alle men wondriden, so that thei sougten togidre amonge hem, seyinge: „What is this thinge? what is this newe techyng? for in power he comaundith to vnclene spiritis, and thei obeyen to hym.“ And the tale, or tything, of hym wente forth anoon in to al the cuntree of Galilee.
 50 And anoon thei, goynge out of the synagoge, camen in to the hous of Symont and Andrew with James and Joon. Sothely, and the modir of Symontis wif sik in feueris restide, or lay; and anoon thei seien to hym of hir. And he, cummyng to, reride hir vp, the hond of hir taken, and anoon the feure left hire and she mynystride to hem. Forsothe, the euenynge maad, whenne the
 55 sone wente down, thei brougten to hym alle, hauynge yuel and hauynge deuelis. And al the cite was gaderid at the gate. And he helide many, that weren traueilide with dyuers soris, and he castide out many deuelis and he suffride hem nat for to speke,
 60 for thei knewen hym. And in the morewyng ful erly he rysynge, gon out, wente in to desert place and preiede there. And Symont suede hym and thei, that weren with hym. And whanne thei

- hadden founden hym, thei seiden to hym: „For alle men seeken thee.“ And he seith to hem: „Go we in to the nexte townes
 65 and citees, that and there I preche, for to this thing I came.“ And he was prechyng in the synagogis of hem and in alle Galilee and castyng out fendis. And a leprous man cam to hym, bisechyng hym, and, the knee folden, seide: „Țif thou wilt, thou maist clense me.“ Forsothe, Jhesus, hauyng mercy
 70 on hym, streight out his hond and, touchyng hym, seith to hym: „I wole, be thou maad clene.“ And whanne he hadde seide, anon the lepre partide away fro hym and he is clensid. And he thretenyde to hym and anon he putte hym out and seith to hym: „Se thou, seie to no man; but go, shewe thee to the
 75 princis of prestis and offere for thi clensyng the thingis, that Moyses hadde in to witnessyng to hem.“ And he, gon out, biganne to preche and diffame, or puplishe, the word, so that now he migte nat opynly go in to the citee, but he without forth in deserte placis; and thei camen togidre to hym on alle
 80 sydis.

Cap. II.

- And eft he entride in to Capharnaum after eigte days. And it is herd, that he was in an hous, and many camen togidre, so that it tok nat nether at the gate. And he spae to hem a word. And there camen to hym men, bryngyng a man, sike in palesie,
 5 the whiche was borun of foure. And whanne thei migte nat offere hym to hym for the cumpanye of peple, thei maden the roof nakid, wher he was; and makyng opyn, thei senten down the bedd, in whiche the sike man in palasie lay. Sothely, whanne Jhesus say the feith of hem, he seith vnto the sike man in
 10 palasie: „Sone, thi synnes ben forgouen to thee.“ Forsothe, there weren summe of the scribis, sittynge and thenkyng in her hertis: „What spekith he thus? He blasfemeth; who may forgeue synnes, no but God alone?“ The whiche thing anon knowen by the holy goost, for thei thoughten so withinne hem self, Jhesus seith
 15 to hem: „What thenken ȓee these thingis in ȓoure hertis? What is lighere for to seie to the sike man in palasie, Synnes ben forgouen to thee, or for to seie, Ryse, take thi bed and walke? Sothely, that ȓee wite, that mannes sone hath powere in erthe to forgeue synnes, he seith to the sike man in palasie: „I seie
 20 to thee, ryse vp, take thi bed and go in to thin hous.“ And anon he roos vp and, the bed taken vp, he wente bifore alle men, so that alle men wondriden and honouriden God, seyinge: „For we sayen neuer so.“ And he wente out eftsone to the see, and al the cumpanye of peple cam to hym; and he taugte hem.
 25 And whenne he passide, he say Leui Alfey, sittynge at the tolbothe, and he seith to hym: „Sue thou me.“ And he rysyng suede hym. And it is don, whenne he sat at the mete in his hous, many puplicanys and synful men saten togidre at the mete

with Jhesu and his disciplis; sothely, there weren manye, that
 30 foleweden hym. And scribis and Pharisees seeyinge, for he eet
 with puplicanys and synful men, seiden to his disciplis: „Whi
 zoure maister etith and drinkith with puplicanys and synners?“
 This thing herd, Jhesus seith to hem: „Hoole men han no nede
 to a leche, but thei, that han yuele; forsothe, I cam not for to
 35 elepe iuste men but synners.“ And disciplis of Joon and the
 Pharisees weren fastynge; and thei camen and seien to hym:
 „Whi disciplis of Joon and of Pharisees fasten, but thi disciplis
 fasten nat?“ And Jhesus seith to hem: „Whether the sonnys of
 weddyngis mown faste, as long as the spouse is with hem? Hou
 40 longe tyme thei han the spouse with hem, thei mowe nat faste.
 Forsothe, dayes shulen come, whenne the spouse shal be taken
 away from hem, and thanne thei shulen faste in thoo days. No
 man seweth a pacehe of rude, or newe, clothe to an old clothe,
 ellis he takith away the newe supplement, or pacehe, and a more
 45 brekyng is maad. And no man sendith newe wyn in to oolde
 botelis, or wynevesselis, ellis the wyn shal berste the wynvesselis,
 and the wyn shal be held out and the wynevesselis shulen
 perishe. But newe wyn shal be sent in to newe wynvesselis.“
 And it is don eftsoone, whanne the lord walkide in the sabothis
 50 by the cornes, and his disciplis bigunnyn to passe forth and
 plucke cris. Sothly, the Pharysees seiden: „Loo! what don thi
 disciplis in sabotis, that is nat leueful.“ And he seith to hem:
 „Radde gee neuere, what Dauyth dide, whanne he hadde neede
 and he hungride, and thei, that weren with hym? Hou he wente
 55 into the hous of God, vndir Abiathar, prince of prestis, and eete
 loouys of proposicioun, the whiche it was nat leeful to ete, no
 but to prestis alone, and he gaue to hem, that weren with hym.“
 And he seide to hem: „The sabote is maad for man and nat a
 man for the sabote; and so mannys sone is lord also of the
 60 saboth.“

Cap. III.

And he entride eftsoone in to the synagoge, and ther was
 a man, hauynge a drye hond. And thei aspieden hym, gif he
 helide in sabotis, for to accuse hym. And he seith to the man,
 hauynge a drye honde: „Ryse in to the myddil.“ And he seith
 5 to hem: „Is it leueful to do wel in the sabotis or yuele? for
 to make a soule saaf whether to lese?“ And thei weren stille.
 And he, biholdynge hem aboute with wrathe, hauynge sorwe vpon
 the blyndnesse of her herte, seith to the man: „Holde forth thin
 honde.“ And he helde forth, and the honde is restorid to hym.
 10 Sothely, Pharisees, goynge out anoon, maden a counseil with
 Herodyans ageins hym, hou thei shulden lese hym. Forsothe,
 Jhesus with his disciplis wente to the see; and myche cumpanye
 from Galilee and Judee suede hym, and fro Jerusaleem and fro
 Ydume and bigendis Jordan, and thei, that aboute Tyre and

- 15 Sydon, a grete multitude, heerynge the thingis, that he dide, camen to hym. And Jhesus seith to his disciplis, that the litil boot shulde serue hym, for the cumpanye of peple, lest thei oppresiden hym; sothely, he helide many, so that thei felden fast to hym, that thei shulden touche hym. Forsothe, hou many euere
- 20 badden soris, or woundis, and vnelene spiritis, whenne thei seien hym, felden down to hym and crieden, seyinge: „Thou art the sone of God.“ And gretely he manasside hem, that thei shulden nat make hym opyn, or knowen. And he, stynginge in to an hil, clepide to hym, whom he wolde; and thei camen to hym. And
- 25 he made, that there weren twelue with hym, and that he shulde sende hem for to preeche. And he gaue to hem power of heelynge sicknessis and of castynge out fendis. And to Symount he putte name Petre, and James of Zebede and Joon, the brother of James, and he putte to hem names Boonerges, that is, the sones of thondrynge; and Andrew and Philip and Bartholomewe and Mathew
- 30 and Thomas and James Alfey and Thadee and Symount Cananee and Judas Searioth, that bitraide hym. And thei comen to an hous; and the cumpanye of peple came togidre eftsooue, so that thei migte not nether ete breed. And whanne his kynnesmen
- 35 badden herdde, thei wenten out for to holde hym; sothely, thei seiden, for he is turnyd in to wodenesse. And the scribis, that camen down fro Jerusalem, seiden: „For he hath Belsebub, and for in the prince of deuels he castith out fendis.“ And, hem gadrid togidre, he seide to hem in parablis: „Hou may Sathanas
- 40 caste out Sathanas? And if a rewme be departide in itself, the ilke rewme may not stonde. And if an hous be disparpoilid on it self, thilke hous may not stonde. And if Sathanas hath risen ageins hym self, he is disparpoilid and he shal not mowe stonde, but hath an ende. No man, gon in to a stronge mannes hous,
- 45 may take away his vessels, no but he bynde firste the stronge man, and thanne he shal diuersly rauyshe his hous. Trewly I seie to zou, for alle synnes and blasphemyes, by whiche thei han blasfemed, shulen be forgouen to the sones of men. Sothely, he, that shal blasfeme ageins the holy gost, shal not haue remissioun
- 50 in to withouten cend, but he shal be gilty of euerlastynge trespas.“ For thei seiden: „He hath an unclene spirit.“ And his modir and bretheren comen, and thei, stondynge withoute forth, senten to hym, clepyng hym. And a cumpany sat aboute hym; and thei seien to hym: „Lo! thi modir. and thi bretheren withouten
- 55 forth seken thee.“ And he, answeyng to hem, seith: „Who is my modir and my bretheren?“ And biholdynge hem aboute, that saten in the cumpas of hym, he seith: „Lo! my modir and my bretheren. Forsoth, who that doth the will of God, he is my brother and my sister and modir.“

Cap. IV.

And eft Jhesus bigan for to teche at the see; and myche cumpany of peple is gedrid to hym, so that he, stynginge in to a

boot, sat in the see, and al the cumpany of peple was aboute
the see on the lond. And he taught hem in parablis many thin-
5 gis. And he seide to hem in his techyng: „Heere zee. Loo! a
man sowynge goth out for to sowe. And the while he sowith,
an other seed felde aboute the wey, and briddis of heuene, or of
the eire, camen and eeten it. Forsothe, an other felde down on
10 stony placis, wher it had nat myche erthe; and anon it sprong
vp, for it hadde nat depnesse of erthe. And whenne the sunne
rose vp, it welwide for heete and it dried vp, for it hadde not
roote. And an other felde down into thornes, and thornes stieden
vp and strangliden it, and it zæue not fruyt. And an other
15 felde down in to good lond and zæue fruyt, styngie vp and
wexinge; and oon brougte thrityfold and oon sixtyfold and
oon an hundridfold.“ And he seide: „He, that hath eris of heeryng,
heere.“ And whenne he was singuler, or by hym silf, the twelue,
that weren with hym, axiden hym for to expowne the parable.
20 And he seide to hem: „To zou it is zouen for to knowe the
mysterie, or pruite, of the kyngdam of God. Sothely, to hem,
that ben withoute forth, alle thingis ben maad in parablis, that
thei seyng se and se nat, and thei heerynge heere and vnder-
stonde not; that sum tyme thei be conuertid and synnes be for-
zouen to hem.“ And he seith to hem: „Witen not zee this parable?
25 and howe zee shulden knowe alle parablis? He, that sowith,
sowith a word. These, sothly, ben that aboute the weye, where
the word is sowun; and whenne thei han herd, anon cometh
Sathanas and takith away the word, that is sowun in her hertis.
30 And also these ben, that ben sown on a stoon, the whiche, whanne
thei han herd the word, anon taken it with ioye and thei han
nat roote in hem silf, but thei ben temporal, that is, lasten
a lityl tyme; afterward, tribulacioun sprongen vp and perse-
cucioun for the word, anon thei ben sclaundrid. And there
35 ben other, that ben sowun in thornis; these it ben, that heeren
the word, and myseiste of the world and disseit of richessis and
other charge of coucitise, entrynge ynne, strangulen the word, and
it is maad withouten fruyt. And these it ben, that ben sowun
on good lond, the whiche heren the word and taken and maken
40 fruyt, oon thrityfold, oon sixtyfold and oon an hundrid.“ And
he seide to hem: „Wher a lanterne come, that it be put vnder a
bushel? wher not, that it be put vpon a candilstike? Forsothe,
ther is no thing hid, that shal not be maad opyn; nether ony
thing is preuy, the whiche shal not come in to apert. If ony
45 man haue eris of heryng, heere he.“ And he seide to hem:
„See zee, what zee heeren. In what mesure zee meten, it shal
be meten to zou and be kast to zou. Sothely, it shal be zouen
to hym, that hath, and it shal be taken away from hym, that hath
not, also that, that he hath.“ And he seide: „So the kingdom of God
50 is, as if a man easte seed in to the erthe, and it slepe and ryse
vp in nigt and day and bryng forth seed and wexe faste, the
while he wote not. Forsothe, the erthe by his owne worchyng
makith fruyt, first an erbe, or grene corn, afterward an cere, afterward

- ful fruyt in the ere. And whanne of it silf it hath brougt forth fruyt, anoon he sendith a sikil, or hook, for rype corn cometh.“ And
- 55 he seide: „To what thing shulden we likene the kyngdom of God? or to what parable shulen we comparisoun it? As a corn of seneueye, the which, whann it is sowen in the erthe, is lesse than alle seedis, that ben in erthe; and whanne it is bredd, or quykened, it stygeth vp in to a tree and is maad more than alle
- 60 wortis, or erbis; and it shal make grete braunchis, so that briddis of heuene mowe dwelle vndir the shadewe ther of.“ And in many siehe parablis he spac to hem a word, as thei migten heere; sothely, he spac not to hem withouten parable. Forsothe, he expounyde to his disciplis alle thingis on sidis hond, or by hem self.
- 65 And he seith to hem in that day, whenne euenyng was maad: „Passe we ageinward.“ And thei, lecuynge the cumpanye of peple, taken hym, so that he was in the boot; and other bootis weren with hym. And a greet storme of wynd is maad and sente wawis in to the boot, so that the boot was ful. And he
- 70 was in the hyndir part of the boot, slepynge on a pilewe. And thei reysen hym and seien to hym: „Maistre, perteneth it nat to thee, that we perishen?“ And he, rysynge vp, manasside to the wynd and seide to the see: „Be stille, wexe dounb.“ And the wynd ceeside and greet pesiblenesse is maad. And he seith to
- 75 hem: „What dreden gee? Nat zit han gee feith?“ And thei dreden with greete dreed and seiden to eche other: „Who, gessist thou, is this? for the wynd and the see obeyshen to hym.“

Cap. V.

- And thei camen ouer the wawe of the see into the cuntree of Genazareth. And anoon a man in vnelene spirit ran out of a biryel to hym, goynge out of the boot. The whiche man hadde
- an hous in graues, or biriels, and nether with chaynis now migte
- 5 eny man hynde hym. For oft tymes he, bounden in stockis and chaynes, hadde broken the chaynes and hadde brokun the stockis to smale gobetis, and no man migte daunte, or make tame, hym. And euer more, nigt and day, in biriels and hillis he was cryinge and betynge hym silf with stoones. Sothely, he, seynge Jhesus
- 10 afer, ran and worshipide hym. And he, cryinge with greet voice, seide: „What to me and to thee, thou Jhesu, the sone of God bieste? I conioure thee bi God, that thou tourmente not me.“ Forsothe, Jhesus seide to hym: „Thou vnelene spirit, go out fro the man.“ And Jhesus axide hym: „What name is to thee?“ And
- 15 he seith to hym: „A legioun is name to me; for we ben manye.“ And he preide hym myche, that he shulde nat put hym out of the cuntreie. Forsothe, there was there aboute the hill a flock of hoggis, lesewynge in feldis. And the spiritis preiden Jhesu, seynge: „Sende vs into hoggis, that we entre in to hem.“ And
- 20 anoon Jhesus grauntide to hem. And the vnelene spiritis entriden in to the hoggis, and with greet bire, or haste, the floe was cast

doun in to the see, to tweyne thousynde, and thei ben strangelid in the see. Sothely, thei, that fedden hem, fledden and tolden in to the citee and in to the feeldis; and thei wenten out for to see, what was don. And thei camen to Jhesu and thei seen hym, that was traueilid of the fend, sittynge clothid and of hoole mynde; and thei dreden. And thei tolden to hem, that sayen, hou it was don to hym, that hadde a fend, and of the hoggis. And thei bygunnen for to preie hym, that he shulde go away fro her coostis. And when he stiede in to a boot, he, that was traueilid of the deuel, bygan to preve hym, that he shulde be with hym. Sothly, Jhesus reseeyued hym nat, but seith to hym: „Go thou in to thin hous to thine and telle to hem, hou many thingis the lord hath don to thee and hadde mercy of thee.“

And he wente forth and bigan for to preche in Decapoly, that is, a cuntree of ten citees, hou manye thingis Jhesus hadde don to hym; and alle men wondriden. And whanne Jhesus hadde stiede in to the boot eftsoone ouer the see, myche cumpanye of peple cam togidre to hym and was aboute the see. And oon of the princis of synagogis, by name Jayrus, cam and, seyinge hym, fel doun at his feet and preiede hym myche, seyinge: „Forwhi my dougter is in the laste thingis; come thou, putte thin hond on hire, that she be saaf and lyue.“ And he wente forth with hym, and myche cumpanye of peple sude hym and oppresside hym. And a womman, that was in the flux of blood twelue gere and hadde suffride many thingis of ful many lechis and spendid alle hir thingis and no thing prophitide, but more hadde worse; whanne she hadde herd of Jhesu, she cam in the cumpanye byhynde and touchide his cloth. Sothly, she seide, „For if I shal touche or his cloth, I shal be saaf.“ And anon the welle of blood is dried vp, and she felide in body, that she was helid of the wound, or sikenesse. And anon Jhesus, knowynge in hym silf the vertu, that was gon out of hym, he, turned to the cumpenye, seith: „Who touchede my clothis?“ And his disciplis seiden to hym: „Thou seest the cumpenye, pressinge thee, and seist thou: Who touchide me?“ And Jhesus lokide aboute for to see hir, that hadde don this thing. Forsothe, the womman, dredinge and quakyng, wityng, that it was don in hir, cam and fel doun bfore him and seide to hym al treuth. Forsothe, Jhesus seide to hir: „Doughtir, thi feith hath maad thee saf; go in pees and be saf fro thi sykenes.“ 3it him spekyng, messengeris camen to the prince of a synagoge, seyinge: „For thi doughtir is deed; what traueilist thou the maistir ferthere?“ Forsothe, the word herd, that was seide, Jhesus seith to the prince of the synagoge: „Nyle thou drede, oonly hyleue thou.“ And he reseeyuede not ony man to sue him, no but Petre and James and John, the brother of James. And thei camen in to the hous of the prince of the synagoge. And he sig noyse and men, wepinge and weilinge moche. And he, gon yn, seith to hem: „What ben zee troublid and wepyn? The wenche is not deed, but slepith.“ And thei scorneden him. Forsothe, alle kast out, he takith the fadir and

- modir of the wenche and hem, that weren with him, and thei entren yn, where the wenche lay. And he, holdinge the hond of the wenche, seith to hir: „Tabita cumy,“ that is interpretid, or expownid: „Wenche, to thee I seie, rise thou.“ And anon the
 75 wenche roos and walkide; sothly, she was of twelue geer. And thei weren abaiseht with greet stoneyinge. And he comaundide to hem greetly, that no man schulde wite it. And he comaundide to giue to hir for to ete.

41. Chaucers Canterbury-geschichten.

Druck von R. Morris. — Um 1393.

The Persones Tale.

Jer. 6^o. *State super vias, et videte et interrogate de semitis antiquis quae sit via bona, et ambulate in ea, et inuenietis refrigerium animabus vestris, etc.*

- Owre swete lord God of heven, that no man wil perische, but wol, that we comen alle to the knowleche of him and to the blisful lif, that is perdurable, ammonestith us by the prophet Jere-
 mye, that saith in this wise: Stondeth upon the weyes and seeth
 5 and axeth of olde pathes, that is to sayn, of old sentence, which is the goode way, and walketh in that weie, and ye schul fynde refresshyng for youre soules, etc. Many ben the wayes espirituels, that leden folk to oure lord Jhesu Christ and to the regne of glorie; of whiche weyes ther is a ful noble way and ful covenable,
 10 which may not faile to man ne to womman, that thorough synne hath mysyon fro the righte way of Jerusalem celestial; and this wey is cleped penitence. Of which men schulden gladly herken and enquere with al here herte, to wyte, what is penitence and whens it is cleped penitence and in what maner, and in how
 15 many maneres been the acciones or workynges of penaunce and how many spieces ben of penitences and whiche thinges apperteynen and byhoven to penitence and whiche thinges destourben penitence.

- Seint Ambrose saith, that penitence is the pleynnyng of man
 20 for the gult, that he hath doon, and no more to do ony thing, for which him oughte to pleigne. And som doctour saith: penitence is the waymentyng of man, that sorweth for his synne and peyneth himself for he hath mysdoon. Penitence, with certeyn circumstaunces, is verray repentaunce of man, that holt himself
 25 in sorwe and in woo for his giltyes; and for he schal be verray penitent, he schal first bywaile the synnes, that he hath do, and

stedfastly purposen in his hert to haven schrifte of mouth and to doon satisfaccioun, and never to do thing, for which him oughte more to bywayleor to complayne, and to continue in goode werkes; or elles his repentaunce may nought avayle. For, as saith seint Isidre, he is a japere and a gabbere and no verray repentaunt. that eftsoone doth thing, for which him oughte to repente. Wepyng, and nought for to stynte to doon synne, may nought avayle. But natheles, men schal hope, that at every tyme, that man fallith, be it never so ofte, that he may arise thorough penitence, if he have grace; but, certeyn, it is a gret doute. For as saith seint Gregory, unnethe arist he out of his synne, that is charged with the charge of yvel usage. And therefore repentaunt folk, that stinte for to synne and forete synne, er that synne forete hem, holy chirche holt hem siker of her savacioun. And he, that synneth and verrailly repentith him in his last ende, holy chirehe yit hopeth his savacioun, by the grete mercy of oure lord Jhesu Crist, for his repentaunce; but take ye the siker way!

And now, sith that I have declared yow, what thing is penitence, now schul ye understonde, that ther ben thre acciouns of penitence. The first is that, if a man be baptized after that he hath synned. Seint Augustyn saith, but if he be penitent for his olde synful lif, he may not bygynne the newe clene lif. For certes, if he be baptized withoute penitence of his olde gilt, he receyveth the mark of baptisme, but nought the grace ne the remissioun of his synnes, til he have repentaunce verray. Another defaute is this, that men doon deedly synne after that thay have receyved baptisme. The thridde defaute is, that men fallen into venial synne after here baptisme fro day to day. Therof saith seint Austyn, that penitence of goode men and of humble folk is the penitens of every day.

The spices of penitence ben thre. That oon of hem is solempe, another is comune and the thridde is pryve. Thilke penaunce that is solempe, is in tuo maners; as is to be put out of holy chirehe in lente, for slaughtre of childre and such maner thing. Another is, whan a man hath synned openly, of which synne the fame is openly spoken in the contre; and thanne holy chirehe by juggement streyneth him to doon open penaunce. Comune penaunce is, that prestes enjoynen men comunly in certeyn caas, as for to goon, peradventure, naked in pilgrimage or barfot. Pryve penaunce is thilk, that men doon alday for prive synnes, of whiche we schryve us prively and receyven prive penaunce.

Now schalt thou understonde, what bihoveth and is necessarie to verray parfyt penitence; and this stondith in thre thinges, contricioun of hert, confessioun of mouth and satisfaccioun. For whiche saith seint Johan Crisostom: penitence distreyneth a man to accepte benignely every peyne, that him is enjoyned with contricioun of herte and schrift of mouth, with satisfaccioun and in working of alle maner humblete. And this is fruytful penitence agayn tho thre thinges, in which we wraththe oure lord Jhesu

Crist; this is to sayn, by delit in thinking, by rechelesnes in speking and by wicked synful werkynge. Again these thre wickid gultes is penitence, that may be likned unto a tre.

- 80 The roote of this tre is contricioun, that hydith him in the hert of him, that is verray repentaunt, right as the roote of a tree hidith him in the eorthe. Of the roote of contricioun springeth a stalk, that bereth braunches and leeves of confessioun and fruyt of satisfaccioun. For whiche Crist saith in his gospel: doth digne
85 fruyt of penitence, for by this fruyt may men knowe this tree and nought by the roote, that is hyd in the hert of a man, ne by the braunches ne the levys of confessioun. And therefore oure lord Jhesu Christ saith thus: by the fruyt of hem schul ye knowe hem. Of this roote eek springeth a seed of grace, the which seed is mooder
90 of sikurnes, and this seed is egre and hoot. The grace of this seed springeth of God, thorough remembraunce of the day of doom and of the peynes of helle. Of this matier saith Salomon, that in the drede of God man foreteth his synne. The hete of this seed is the love of God and the desiring of the joye perdurable.
95 This hete draweth the hert of man to God and doth him hate his synne. For sothe, ther is nothing, that serveth so wel to a child, as the mylk of his norice, ve nothing is to him more abhominable than the milk, whan it is melled with othere mete. Right so the synful man, that loveth his synne, him semeth, it
100 is to him most swete of eny thing; but fro that tyme that he loveth sadly oure lord Jhesu Crist and desireth the lif perdurable, ther nys to him nothing more abhominable. For, sothly, the lawe of God is the love of God. For which Davyd saith: I have loved thy lawe and hated wikkednesse and hate; he, that loveth God,
105 keepeth his lawe and his word. This tree saugh the prophete Daniel in spirit, upon the avysioun of Nabugodonosor, whan he counseiled him to do penaunce. Penaunce is tre of lif to hem, that it receyven; and he, that holdeth him in verray penitence, is blessed, after the sentence of Salomon.

- 110 In this penitence or contricioun men schal understonde foure thinges, that is to sayn, what is contricioun and whiche ben the causes, that moeven men to contricioun, and how he schulde be contrit and what contricioun availeth to the soule. Thanne it is thus, that contricioun is the verray sorwe, that a man receyveth in his herte
115 for his synnes, with sad purpos to schryve him and to doo penaunce and never more to don synne. And this sorwe schal be in this maner, as saith seint Bernard; it schal ben hevy and grevous and ful sharp and poynaunt in herte; first, for man hath agilted his lord and his creatour; and more scharp and poynaunt,
120 for he hath agiltid his fader celestial; and yit more scharp and poynaunt, for he hath wratthed and agilt him, that bought him with his precious blood and hath delyvered us fro the bondes of synne and fro the cruelte of the devel and fro the peynes of helle.

- The causes, that oughten to moeve a man to contricioun ben
125 vj. First, a man schal remembre him of his synnes. But loke, that thilke remembraunce be to no delyt of him by no way, but

gret schame and sorwe for his gilt. For Job saith, that synful men doon werkes, worthy of confessioun. And therfor saith Ezechiel: I wol remembre me alle the yeres of my lyf in bitternesse of myn herte. And God saith in thapocalips: Remembre yow from whens that ye ben falle, for biforn that tyme that ye synned, ye were the children of God and lyme of the regne of God; but for youre synne ye be woxe thral and foul and membres of the feend, hate of aungels, sclaunder of holy chirche and foode of the false serpent, perpetual matier of the fuyr of helle, and yet more foule and abhominable, for ye trespassen so ofte tyme, as doth the bound, that torneth to ete his spewyng; and yet ye ben fouler for youre longe continuynge in synne and youre synful usage, for whiche ye ben roten in youre synne, as a beest in his donge. Suche maner of thoughtes make a man have schame of his synne and no delit; and God saith by the prophete Ezechiel: ye schul remembre yow of youre weyes, and thay schal displese yow. Sothly, synnes ben the wayes, that leden folk to helle.

The secounde cause, that oughte make a man to have disdeyn of his synne, is this, that, as seith seint Petre, who so doth synne, is thral of synne, and synne put a man in gret thraldom. And therefore saith the prophete Ezechiel: I wente sorwful in disdeyn of myself. Certes, wel oughte a man have disdeyn of synne and withdrawe him fro that thraldom and vilonye. And, lo, what saith Seneca in this matiere? He saith thus: though I wiste, that neythre God ne man schulde never knowe it, yit wold I have disdeyn for to do synne. And the same Seneca also saith: I am born to gretter thinges than to be thral to my body, or than for to make of my body a thral. Ne a fouler thral may no man ne womman make of his body than yive his body to synne. And were it the foulest cherl or the foulest womman, that lyveth, and lest of value, yet is he chaunged thanne by synne and more foul and more in servitude. Ever for the heigher degre, that man fallith, the more he is thral and more unto God and to the werlde vile and abhominable. O goode God! wel oughte a man have gret disdayn of such a thing, that thorough synne, ther he was free, now is he maked bonde. And therefore saith seint Austyn: if thou hast disdayn of thy servaunt, if he agilte or synne, have thou than disdeine, that thou thiself schuldist doon synne. Tak reward of thy value, that thou be nought to foul in thiself. Allas! wel oughte men have disdeyn to be servautes and thralles to synne, and sore ben aschamed of himself, that God of his endeles goodnes hath set hem in heigh estate or yeven hem witte, strength of body, hele, beaute or prosperite and bought hem fro the deth with his herte blood, that thay so unkindely ayeinst his gentilesce quyten him so vileynsly, to slaughter of her oughne soules. O goode God! ye women, that ben of so gret beaute, remembreth yow of the proverbe of Salamon, that saith, he likeneth a fair womman, that is a fool of hir body, to a ryng of gold, that were in the groyn of a sowe; for right as a sowe wroteth in everich ordure, so wrootith sche hir beaute in stynkyng ordure of synne.

The thridde cause, that oughte moeve a man to contricioun, is drede of the day of doome and of the horrible peynes of helle.

180 For as seint Jerom saith: at every tyme that I remembre me of the day of doom, I quake; for whan I ete or drinke, or what so that I doo, ever semeth me, that the trompe sowneth in myn cere: Riseth ye up, that ben deede, and cometh to the juggement. O goode God! mochil ought a man to drede such a juggement, ther

185 as we schul be alle, as saith seint Poul, biforn the sete of our lord Jhesu Crist; wher as he schal make a general congregacioun, wher as no man may ben absent; for, certes, ther avayleth non essoyne ne excusacioun; and nought oonly, that oure defaute schal be juged, but eek that alle oure werkes schul be openly knowen.

190 And, as seint Bernard saith, ther schal no pleynyng avayle ne no sleight; we schuln yive rekenyng of every ydel word. Ther schulle we have a juge, that may nought be disceyved ne corrupt; and why? for certes, alle oure thoughtes ben discovered as to him, ne for prayer ne for meede he nyl not be corrupt. And therfore saith Salamon: the wrath of God ne wol nought spare no wight

195 for praier ne for yifte. And therefore at the day of doom ther is noon hope to eschape. Wherefore, as seint Anselm seith, ful greet anguisch schuln the synful folk have at that tyme; there schal be the sterne and the wroth juge sitte above, and under him the horrible

200 put of helle, open to destroye him, that wolde not byknowe his synnes, which synnes openly ben schewed biforn God and biforn every creature; and on the lift syde mo divelis, than herte may thynke, for to hary and to drawe the synful soules to the pyne of helle; and withinne the hertes of folk schal be the bytyng

205 consencie and withoute forth schal be the world, al brennyng. Whider schal thanne the wrecche synful man flee to hyden him? Certes, he may not hyde him, he moot come forth and schewe him. For certes, as seith seynt Jerom, the erthe schal caste him out of him, and the see also, and the aer also, that schal be ful

210 of thunderelappes and lightnynges. Now sothly, whoso wel remembrith him of these tydynge, I gesse, his synne schal not torne him to delit, but to gret sorw for drede of the peyne of helle. And therfore saith Job to God: Suffre, lord, that I may a while biwayle and wepe, or I go withoute retournynge to the

215 derke lond, covered with derknes of deth, to the lond of mysese and of derknesse, wher as is the schadow of deth, wher as is noon order ne ordinaunce, but grislich drede, that ever schal laste. Loo, her may ye see, that Job prayde respit a while to wepe and biwayle his trespass; for, forsothe, oon day of respit is better

220 than al the tresor in this world. And, for as moche as a man may aquyte himself byforn God by penaunce in this world and not by tresor, therfore schuld he praye to God yive him respit a while to wepe and to waile his trespass. For, certes, al the sorwe, that a man myht make fro the begynnynge of the world, nys

225 but a litel thing, at regard of the sorwe of helle. The cause, why that Job calleth helle the lond of derknes, understondith, that he clepith it lond or corthe, for it is stable and never schal fayle;

and derk, for he, that is in helle, hath default of light material;
 for, certes, the derke light, that schal come out of the fuyr, that
 230 ever schal brenne, schal torne him to peyne, that is in helle, for
 it schewith him to horrible develes, that him tormenten. Covered
 with the derknes of deth; that is to sayn, that he, that is in helle,
 schal have defeaute of the sight of God; for, certes, the sight of
 235 God is the lif perdurable. The derknes of deth ben the synnes,
 that the wrecchid man hath doon, whiche that stourben him to
 see the face of God, right as a derk cloude doth bitwixe us and
 the sonne. Londe of myseyse; bycause that there ben thre maner
 of defeautes agains thre thinges, that folk of this world han in
 this present lif; that is to sayn: honours, delices and riches.
 240 Agayns honours han they in helle schame and confusioun; for wel
 ye witen, that men clepyn honore the reverence, that men doon
 to the man; but in helle is noon honour ne reverence; for, certes,
 no more reverence schal ben doon ther to a kyng than to a
 knave. For which God saith by the prophete Jeremie: thilke folk,
 245 that me displese, schul be in despit. Honour is eke cleped
 gret lordschipe. There schal no wight serven othir, but of
 harm and of torment. Honour eek is cleped gret dignite and
 heighnes; but in helle schulle thay be al fortrode of develes.
 And God saith, horrible develes schuln goon and comen upon
 250 the heedes of dampned folk; and this is, for als moche as
 the heyber, that thay were in this present lif, the more schuln
 thay ben abatid and defouled in helle. Agayns riches of
 this world schuln thay han mysese of povert, and this povert
 schal be in iiij. thinges: in default of tresor; of which, as David
 255 saith, the riche folk, that embraseden and onedin in al here herte
 the tresor of this world, schuln slepen in the slepyng of deth and
 nothing schuln thay fynde in her hondes of al her tresor. And
 moreover, the mysease of helle schal be in the default of mete
 and drink. For God saith thus by Moyses: thay schul be wasted
 260 by hunger and the briddes of helle schuln devoure hem with
 bittir teeth, and the galle of the dragoun schal be her drink and
 the venym of the dragoun here morsels. And forther moreover her
 misease schal be in default of clothing, for thay schul be naked
 in body as of clothing, save of fuyr, in which thay brenne, and
 265 other filthis; and naked schuln thay be of soule, of alle maner
 vertues, which that is the clothing of the soule. Wher ben thaume
 the gaye robes and the softe scheetis and the smale schirtes?
 Lo, what saith of hem the prophete Isaye: under hem schuln be
 strawed motthis and here covertours schuln ben of worms of
 270 helle. And forther moreover here disease schal be in defeaute of
 frendes, for he is not povere, that hath goode frendes; but here
 is no frend, for neyther God ne no creature schal be frend unto
 hem and everich of hem schal hate othir with dedly hate. The
 sones and the doughtres schuln rebellan agayns the fader and
 275 the mooder, and kynrede agayns kynrede, and chiden and de-
 spisen everich of hem othir, bothe day and night, as God saith
 by the prophete Michias: and the lovyng children, that whilom

loveden so fleisschlich everych other, wolden everych of hem eten
 other, if thay mighten. For how schulden thay loven hem togider
 280 in the peyne of helle, whan thay hated everich of hem other in
 the prosperite of this lif? For trustith wel, her fleisschly love was
 dedly hate; as saith the prophete David: who so that loveth
 wickidnes, he hateth his soule, and who so hatith his oughne
 soule, certis, he may love noon other wight in no manere. And
 285 therefore in helle is no solace ne frendschipe, but ever the
 more fleshly kynredes, that ben in helle, the more cursynge,
 the more chydnges and the more deedly hate ther is
 among hem. And fortherover thay schul have defaute of alle
 manere delices; for, certis, delices ben the appetites of thy fyve
 290 wittes; as sight, bieryng, smellyng, savoring and touching. But
 in helle here sight schal be ful of derknes and of smoke and
 her even therefore ful of teeris; and her hieryng ful of waymen-
 tyng and of gruntynge of teeth, as saith Jhesu Crist, her nose-
 thurles schuln ben ful of stynkyng stynk; and, as saith Ysaie,
 295 the prophete: here savoringe schal be ful of bitter galle; and
 touchyng of al here body schal be ycovered with fuyr, that never
 schal quenche, and with wormes, that never schuln deyen, as God
 schal by the mouth of Ysaie. And, for al so moche as thay
 schuln nought wene, that thay may deyen for peyne and by here
 300 deth fle fro peyne, that may thay understonde in the word of
 Job, that saith: ther as is the schadow of deth. Certes, a schadow
 hath the liknesse of the thing, of which it is a schadow, bot the
 schadowe is nought the same thinge, of whiche it is schadowe; right
 so fareth the peyne of helle; it is lik deth, for the horrible an-
 305 guisshe; and why? for it peyneth hem ever, as though men scholden
 deye anon; but, certes, thay schul not deye. For as saith seint
 Gregory: to wrecchid caytits schal be yive deth withoute deth
 and ende withouten ende and defaute withouten faylinge; for
 here deth schal alway lyven and here ende schal evermore by-
 310 gynne and here defaute schal not fayle. And therfor saith seint
 Johan the Evaungelist: thay schul folwe deth and thay schuln
 nought fynde him, and thay schul desire to deyen and deth
 schal flee fro hem. And eck Job saith, that in helle is noon
 ordre of rule. And al be it, that God hath creat al thing in right
 315 ordre and no thing withoute ordre, but alle thinges ben ordeyned
 and nombred, yit natheles thay, that ben dampned, been nought
 in ordre ne holden non ordre. For the eorthie schal bere hem
 no fruyt; (for, as the prophete David saith: God schal destroye
 the fruyt of the eorthie, as for hem) ne watir schal yive hem no
 320 moysture ne the aier non refreisching ne fuyr no light. For as
 seith seint Basile: the brennyng of the fuyr of this world schal
 God yive in helle to hem, that ben dampnyd, but the light and
 the clernesse schal be yeve in hevene to his children, right as
 the goode man yeve fleisch to his children and bones to his
 325 houndes. And, for thay schul have noon hope to eschape, saith
 seint Job, atte laste, that ther schal horror and grisly drede
 duelle withouten ende. Horror is alway drede of harm, that is

to come, and this drede schal ever duelle in the hertes of hem,
 330 that ben dampnyd. And therefore han thay lorn al here hope for
 vij. causes. First, for God, that is here jugge, schal be withoute
 mercy to hem; ne thay may not please him ne noon of his halwes;
 ne they may yive no thing for here raunsoun; ne thay have no
 335 voice to speke to him; ne thay may not fle fro peyne; ne thay
 have no goodnes in hem, that thay may schewe to delivere hem
 fro peyne. And therefore saith Salomon: the wikked man deyeth,
 and whan he is deed, he schal have noon hope to eschape fro
 peyne. Who so wolde thanne wel understonde these peynes and
 bythynke him wel, that he hath deserved thilke peynes for his
 synnes, certes, he schulde have more talent to sikyn and to wepe,
 340 than for to synge or pleye. For as that Salamon saith: Who so
 that hadde the science to knowe the peynes, that ben establid and
 ordeynt for synne, he wolde make sorwe. Thilke science, as saith
 seint Austyn, maketh a man to wayment in his herte.

The fourthe poynt, that oughte make a man have contricioun,
 345 is the sorful remembraunce of the good, that he hath left to doon
 heer in eorthe, and eek the good, that he hath lorn. Sothly, the
 goode werkes, that he hath lest, eyther thay been the goode werkes,
 that he wrought, er he fel into deddly synne, or elles thai ben
 the goode werkes, that he hath wroughte, whil he laie in synne.
 350 Sothely, the gode werkes, that he dede, er he fel into synne, ben
 amortised and astoneyed and dullid by ofte synnyng; that othere
 goode werkes, that he wroughte, whil he lay in dedly synne, been
 outrelly deede, as to the lif perdurable in heven.

Thanne thilke goode werkes, that ben mortified by ofte syn-
 355 nyng, whiche goode werkes he dede, whiles he was in charite,
 ne mowe never quyken agayn withouten verray penitence. And
 thereof saith God by the mouth of Ezechiel, that, if the rightful
 man retourne agayn fro his rightwisnesse and werke wikked-
 nesse, schal he live? nay; for alle the goode werkes, that he hath
 360 wrought, ne schuln never be in remembraunce, for he schal dye
 in his synne. And upon thilke chapitre saith seint Gregory thus,
 that we schuln understonde this principally, that, whan we doon
 dedly synne, it is for nought thanne to reherse, or to drawe into
 memorie, the goode werkes, that we han wrought biforn; for, certis,
 365 in the werkynge of the dedly synne, ther is no trust to no good
 werkes, that we han don biforne this tyme; that is to say, as for
 to have therby the lif perdurable in heven. But natheles, the
 goode werkes quiken agayn and comen again and helpen and
 availen to have the lif perdurable in heven, whan we han con-
 370 tricioun; hut, sothly, the goode werkes, that men doon, whil that
 thai ben in deddly synne, for as moche as thay were doon in
 dedly synne, thay may never quyken ayeine. For, certes, thinge,
 that never hadde lif, may never quykyne; and al be it so, that thay
 availen not to have the lif perdurable, yit avaylen thay to abrig-
 375 ging of the peyne of helle or elles to gete temporal riches or
 elles, that God wol the rather enlumyne and lightene the hert of
 the synful man to have repentaunce; and eek thay availen for

380 to usen a man to do goode werkes, that the feend have the lasse
 power of his soule. And thus the curteys lord Jhesu Crist ne
 wolde nought no good werk he lost, for in somwhat it schal
 availe. But, for als moche as the goode werkes, that men don,
 385 eek sith that alle the goode werkes, that men doon, whil thay ben
 in dedly synne, been outrelly deede as for to have the lif per-
 durable; wel may that man, that no goode werkes werkith, synge
 thilke newe Frenshe song: *J'ay tout perdu moun temps et moun*
labour. For, certis synne byreveth a man bothe goodnes of na-
 390 ture and eek the goodnes of grace. For, sothly, the grace of the
 holy gost fareth lik fyre, that may not ben ydel; for fuyr, as it
 forlethith his werkynge, it faileth anoon, and right so, when the grace
 faileth, than lesith the synful man the goodnes of glorie, that
 oonly is byhight to goode men, that labouren and werken. Wel
 395 may he be sory thanne, that oweth al his lif to God, as longe
 as he hath lyved, and eek as longe as he schal lyve, that no
 goodnes ne hath to paye with his dette to God, to whom he
 oweth al his lyf; for trusteth wel, he schal yive accompt, as saith
 seint Bernard, of alle the goodes, that han be yeven him in his
 400 present lif, and how he hath hem dispendid, nat so moche that
 ther ne schal not perische an heer of his heed, ne a moment of
 an hour ne schal not perische of his tyme, that he ne schal yive
 of it a rekenyng.

The fiffe maner of contricioun, that moeveth a man therto,
 405 is the remembraunce of the passioun, that oure lord Jhesu Crist
 suffred for us and for oure synnes. For as saith seint Bernard:
 whil that I lyve, I schal have remembraunce of the passiou, that
 oure lord Jhesu Crist suffred for us in preching, his werynesse in
 travayling, his temptacioun, whan he fastid, his longe wakinges,
 410 whan he prayde, his teeres, whan he wepte for pite of good peple;
 the wo and the schame and the filthe, that men saide to him; of
 the foule spitting, that men spitten on his face; of the buffettis,
 that men yaf him; of the foule mowes and of the reproves, that
 men to him saiden; of the nayles, with whiche he was nayled to
 415 the cros, and of al the remenaunt of his passioun, that he suffrede
 for my synnes and no thing for his owne gilt. And ye schal
 understonde, that in mannes synne is every maner ordre of ordi-
 naunce turned up so down. For it is soth, that God and resoun
 and sensualite and the body of man be so ordeyned, that everich
 420 of these foure thinges schulde have lordshipe over that other, as
 thus: God scholde have lordschip over resoun, and resoun over sen-
 sualite, and sensualite over the body of man. But, sothly, whan
 man synneth, al this ordre, or ordinaunce, is torned up so down;
 and thanne, for as moche as the resoun of a man ne wol not be
 425 subject ne obeissant to God, that is his lord by right, therefore
 lesith it the lordshipe, that it schulde have over sensualite and
 eek over the body of man; and why? for sensualite rebellith
 thanne agayns resoun; and by that way lesith resoun the lord-
 shipe over sensualite and over the body. For right as resoun

430 is rebel to God, right so is bothe sensualite rebel to resoun and
 the body also. And, certis, this disordynance and this rebelloun,
 oure lord Jhesu Crist bought upon his precious body ful deere;
 and herkeneth, in which wise. For as moche as resoun is rebel
 to God, therefore is man worthy to have sorwe and to be deed.
 435 This suffred oure lord Jhesu Crist for man, after that he was
 bytrayed of his disciple and distreyned and bounde, so that the
 blood brast out at every nayl of his hondes, as saith seint Austyn.
 And fortherover, for as mochil as resoun of man wol nought
 daunte sensualite, whan it may, therefore is man worthy to have
 440 schame; and this suffered oure lord Jhesu Crist for man, whan
 thay spitten in his face. And fortherover thanne, for as moche
 as the caytif body of man is rebelle bothe to resoun and to sen-
 sualite, therefore it is worthy the deth; and this suffred oure lord
 Jhesu Crist for us upon the croys, wher as ther was no part of
 445 his body fre withoute gret peyne and bitter passioun. And al
 this suffred oure lord Jhesu Crist, that never forfeled; and thus
 sayd he: to mochil am I streyned, for the thinges, that I never
 deservyd; and to moche defouled for schendship, that man is
 worthy to have. And therefore may the synful man wel seye, as
 450 saith seint Bernard: acursed be the bitternesse of my synne, for
 which ther muste be suffered so muche bitternes. For, certis, after
 the dyvers discordaunces of oure wickednes was the passioun of
 oure lord Jhesu Crist ordeyned in divers thinges; as thus: certis,
 synful mannes soule is bytraysid of the devel by coveitise of
 455 temporal prosperite and scorned by disceyt, whan he cheseth
 fleischly delytes; and yit is it tormentid by impacience of ad-
 versite and byspit by servage and subjeccioun of synne, and atte
 last it is slayn finally. For this discordaunce of synful man was
 Jhesu Crist first bytraised; and after was he bounde, that com
 460 for to unbynden us fro synne and of peyne. Than was he scor-
 ned, that oonly schulde be honoured in alle thing of alle thinges.
 Than was his visage, that oughte be desired to be seyn of al
 mankynde, in which visage aungels desiren to loke, vileynously
 byspit. Thanne was he scourged, that nothing had agilt; and
 465 fynally thanne was he crucified and slayn. Thanne was accom-
 plished the word of Ysaye: he was woundid for oure mysdede
 and defouled by oure felonyes. Now, sith Jhesu Crist tok upon
 him thilke peyne of alle oure wikkednes, mochil oughte synful
 men wepe and bywayle, that for his synnes schulde Goddes sone
 470 of hevene al this endure.

The sixte thing, that oughte to moeve a man to contricioun,
 is the hope of thre thinges, that is to sayn: foryevenes of synne
 and the yifte of grace wel for to do and the glorie of heven,
 with which God schal guerdoune man for his goode deedis. And
 475 for als moche as Jhesu Crist yeveth us these yiftes of his largesse
 and of his soverayn bounte, therefore is he cleped: *Jhesus Naza-
 reus, rex Judaeorum*. Jhesus is for to saye, saveour or savacioun,
 of whom me schal hope to have foryevenes of synnes, which that
 is properly savacioun of synnes. And therefore seyde the aungel

480 to Joseph: thow schalt clepe his name Jhesus, that schal save his
 poeple of here synnes. And herof saith seint Petir: ther is noon
 other name under heven, that is yeve to any man, by which a
 man may be savyd, but oonly Jhesus. Nazarenus is as moche
 485 to saye as „florischig“, in which a man schal hope, that he, that
 yeveth him remissioun of synnes, schal yive him grace wel to
 doo. For in the flour is hope of fruyt in tyme comynge, and in
 foryivenes hope of grace wel to do. I was at the dore of thin
 herte, saith Jhesus, and cleped for to entre; he, that openith to
 me, schal have foryevenes of synne; I wol entre into him by my
 490 grace and soupe with him by the goode workes, that he schal
 doon, whiche werkes ben the fooode of God, and he schal soupe
 with me by the grete joye, that I schal yive him. Thus schal
 man hope, that for his werkis of penaunce, God schal yive him
 his regne, as he bihetith him in the gospel.

495 Now schal man understonde, in what maner schal be his
 contricioun. I say, it schal be universal and total; this is to say:
 a man schal be verray repentaunt for alle his synnes, that he
 hath doon in delyt of his thought, for delit is foul perilous. For
 ther ben tuo maners of consentyng, that one of hem is cleped con-
 500 sentyng of affeccioun, whan a man is moeved to synne and
 delitith him longe for to thinke on that synne, and his resoun
 aparceyveth wel, that it is synne agayns the lawe of God, and
 yit his resoun refreyneth not his foule delit, or talent, though he
 seeth wel apertly, that it is ayenst the reverence of God; although
 505 his resoun consente not to do the synne in dede, yit sayn some
 doctours, delyt, that duellith longe, it is ful perilous, al be it never
 so lite. And also a man schulde sorwe, namely for al, that he
 hath desired agayn the lawe of God, with parfyte consentyng of
 his hert and of his resoun, for therof is no doute, that it is dedly
 510 synne in the consentyng, for, certis, ther is no dedly synne, but,
 that it nas first in mannes thought and after that in his delit,
 and so forth into consentyng and into dede. Wherefore say I,
 that many men repente hem never of suche thoughtes and delites,
 ne never schrive hem of it, but oonly of the dede of grete synnes
 515 outward. Wherefore I say, that suche wickid delitis and wickid
 thoughtes ben subtile bigilours of hem, that schuln be dampned.
 Moreover man oughte to sorwe for his wicked wordes, as wel as
 his wikked dede; for, certis, the repentaunce of a singular synne
 and nought repente of alle his other synnes, or elles repente him
 520 of alle his othere sinnes, and not of a singulere sinne, may nought
 availle. For, certis, God almighty is al good, and therefore he
 foryeveth al or elles right nought. And hereof saith seint Augustin:
 I wot certeynly, that God is enemy to every synnere; and how
 thanne he, that observith oon synne, schal he have remissioun of
 525 the remenant of his other synnes? Nay. And fortherover, con-
 tricioun schulde be wounder sorwful and anguissheous, and ther-
 fore yivith him God plainly his mercy. And therefore, whan my
 soule was anguissheous withinne me, I hadde remembraunce of
 God, that my prayer mighte come to him. And fortherover, con-

530 tricioun moste be continually, and that a man have stedefast
 purpos to schryve him, and for to amende him of his lyf. For,
 sothly, whil contricioun lastith, man may ever hope of foryevenes.
 And of this cometh hate of synne, that destroyeth synne bothe
 in himself and eek in other folk at his power. And therfore
 535 saith David: ye, that loven God, hatith wikkidnesse; for trustith
 wel, for to love God is for to love that he loveth and hate, that
 he hateth.

The laste thing, that a man schuld understonde in contricioun,
 is this: wherof availith contricioun? I say, that som tyme con-
 540 tricioun delivereth man fro synne; of which that David saith: I
 say, quod David: that is to saye, I purposid fermely; toschryve
 me, and thou, lord, relesedist my synne. And right so as
 contricioun availith nat withoute sad purpos of schritt, if man
 have oportunitie, right so litil worth is shrifte, or satisfaccioun,
 545 withoute contricioun. And moreover, contricioun destroyeth the
 prisoun of helle and makith wayk and feble the strengthes of
 the develes and restorith the yift of the holy gost and of alle
 vertues, and it clensith the soule of synnes and delivereth the
 soule fro the peynes of helle and fro the companye of the devel
 550 and fro the servage of synne, and restorith it to alle goodes espi-
 ritueles, into the companye and communioun of holy chirehe.
 And fortherover, it makith him, that somtyme was some of ire,
 to be the sone of grace; and alle these thinges he provith by
 holy writte. And therfore he, that wil sette his herte to these
 555 thinges, he were ful wys. For, sothe, he scholde not thanne in al
 his lyf have corrage to synne, but yiven his body and al his
 herte to the service of Jhesu Crist, and therof do him homage.
 For, certis, oure swete lord Jhesu Crist hath sparid us so de-
 bonerly in oure folyes, that, if he ne hadde pite of mannes soule,
 560 sory songe mighte we alle syng.

42. Geschichte der drei kö-nige.

Cotton hs., Vespasian, E. XVI. — 15. jahrhundert.

(fol. 64^b.) Whanne þe gloriuſ emperor Constantyne brough
 þe grace of god was conuertyd to Criste and to his lawe by
 seint Syluestre and was made clene of his lepre, in þe same
 tyme seinte Elene, þe quene, þat was modre to Constantyne, þe
 5 emperoure aforseid, was dwellynge amonge þe Jewys; and she was
 gretly defouled with þe (65^a) Jewys lawe, but wondirly she was
 conuerted to þe lawe of Criste. Ryhte so after hir conuersione
 she was þe gretteſt prechor of goddeſ is lawe in all þat contray.

- For alle þe holy place, þat oure lorde Jhesu Criste in his manhode
 10 had halowed with his blessed body proughe walkyng here in
 erthe, as þe hille of Caluarye, þere Criste was done on þe crosse,
 and the place, þere Criste was laid in his sepulere, and þe place,
 þere þe III Maryes stode and sawe þe stone remewed fro þe
 15 kepyng of seint John, þe euangeliste, whanne he henge on þe
 crosse, and þe place, þere Criste appired after his resurrection
 to Marie Maudeleyne in liknesse of a gardiner: above all þes
 places þis worshipfull quene made a faire kyrke; þe place also,
 þere þe angell appired to þe shipperdes, whanne Criste was
 20 borne, in þat same place she let make a faire kyrke, to þe whiche
 she gave a name „*Gloria in excelsis deo*“. Whanne þis was done,
 panne she yode in to Bethlechem, in to þe same place, þere Criste
 was borne, as hit is afore said. Þe Jewes of envye wolde not
 suffire mane, childe ne beeste to go in to þat place, for þey helde
 25 þat place acursed. And so fro þe tyme, þat oure lady sainte
 Marie was gone out of þat place, tyll sainte Elene came þydire,
 þere came neuer manne, childe ne beste. And whanne sainte
 Elene came in to þat derke place, she founde þat same haye,
 þat Criste was laid in in þe mangere, and þe clopis, þat oure
 30 lorde was wonde in, and oure lady is smok; and alle þis þinges
 oure lady forgatte behynde hire, whane sho yode out of þat place
 in to Egipte; and alle þis holy relikes sainte Elene toke with
 hire, save þe mangere, and bare þem in to Constantinople, þe
 whiche is þe chieffcitee of Grece, and þere þey were kepte longe
 35 tyme. And afterwarde þey were brought in to þe citee of Acone,
 þe whiche is in Fraunce, proughe praier of a kynge of Fraunce,
 þe whiche hight Karolus, whiche (65^b) had done many batailles
 agayns þe Saragins and Jewes. Also sainte Elene let make a
 faire and a stronge kirke aboute þat same place. þere Criste was
 40 borne in Bethleem. and in þe same place, beside þe mangere, was
 seint Jerome buried, Paula and Eustochine also, whiche were
 Romaynez and come þedir of grete deuocione with seint Jerome.
 After þis she yode to þe faire citee of Nazareth and þere she
 made a faire kirke. And in þe same kirke she made a litell
 45 faire chapelle in þe same place, þere oure lady was grette of þe
 angell. And in þis chapelle is a piler, þat þe angell lenyd to.
 And þere is his figure in þe same piler prented, as a saele.
 Also beside Galilee is þe hill of Thabor and on þis hill oure
 lorde Jhesu Criste was transfigured afore III of his disciples: Petrus,
 50 John and James, as þe gospell maketh mencione. And þe hille
 is right high and narowe, and hit is fro Jerusalem III daies iurnay
 and an half. And bitwixe Jerusalem and þis hille Thabor was
 alle þe way, þat Criste yode with his disciples here in erthe and
 preched and taght and did miracles and fether yode he not, as
 55 in his manhode, panne bitwixe þe II places. Whanne þis wor-
 shipfull quene, seinte Elene, had þis visited, all þis holy places,
 and ordeyned kirkes and god is ministres to serue god in all
 þe places afsaid, panne she beganne to þinke gretely of þe

- bodies of þe III kynges and erchebisshoppes, þat had worshipped
 60 god in Bethleem in his birth; wherfore she araied here with
 certene pepylle and yode in to þe londes of Ynde. And whanne
 she was comene anoone, she preched god is worde and þe cristene
 65 feithe to þe pepylle and destroyed alle maumentes and heresies
 and broght þe pepyll agayne to þe cristene feithe prough her
 preehynge. And so þe holy quene prough hir holy prechynge she
 gatte a grete loos amonge (66^a) þe pepylle and grete love also.
 And þanne þe patriarke Thomas and prester Johne for þe worthi-
 nesse of þis lady and also for þe grete desire, þat she had to
 70 worship þis III kynges and for þe grete trauaille, þat she had
 in preching and conuertynge þe pepylle agayne to þe cristene
 feith, þey gave to þis lady þe II bodies of þe kynges Melchior
 and Baltazar to þe worship of god and of þe III kynges. þe
 75 bridde body, whiche was Jaspar, þe Nestoriens had borne hit in
 to þe ile of Egriswell. And bycause þat sainte Elene wolde not,
 þat þe III kynges shulde be departed, she made grete menes to
 þe chiefflodes of þe yle and prough grete gyftes she had þe body
 of Jaspar, and for þe þe said lady sainte Elene gave to þem þe
 80 body of saint Thomas, þe appostyll, whiche she had þat tyme
 in hir kepyng. And whanne sainte Elene had þe body of Jaspar,
 þanne she putte þe III bodies togedir in one chest and araied
 hit with grete ioy and riches and broght þem in to Constantinople
 with all ioy and reuerence and putte þem in a faire kirke, þe
 85 whiche is called seint Sophye. And whanne þey were broght in
 to Constantinople and laid in þe kirke aforsaid, all þe pepyll of
 þe contrey aboute come and visited þem and offred to þem with
 grete deuocione; and þere þey were kept longe tyme and god
 90 almyghty wrought þere many miracles to þe pepyll prough þe
 merytes of þe III kynges. In þe kirke of seint Sophye was
 somtyme þe crowne of þornes, þat Criste wered on his heed; and
 þe emperoure of Constantinople gave þe crowne to saint Lowys,
 95 þat þanne was kynge of Fraunce, by cause þat þe kynge came
 to þe emperoure with a grete oost and werred agayns þe Turkes
 and þe Sarazens, þe whiche had destroyed a grete partye of þe
 emperours lande, but prough helpe of seint Lowys, þe kynge, hit
 was restored againe to þe emperoure.
-

VIII. DIDAKTISCHE PROSA.

43. Chaucers übersetzung des Boetius.

Druck von R. Morris. — Um 1375.

I.

The fifthe metur.

O stelliferi conditor orbis.

O, þou maker of þe whele, þat bereþ þe sterres, whiche þat
art fastned to þi perdurable chayere and turnest þe heuene wiþ
a rauyssyng sweighe and constreinet þe sterres to suffren þi
lawe, so þat þe mone, somtyme schynyng wiþ hir ful hornes,
5 metyng wiþ alle þe bemes of þe sonne, hir broþer, hideþ þe
sterres, þat ben lasse, and somtyme, whan þe mone pale wiþ
hir derke hornes approcheþ þe sonne, leesith hir lyktes; and þat
þe euesterre, Esperus, whiche þat in þe first tyme of þe nygt bryngeþ
furþe hir colde arsynges, comeþ eft ageines hir vsed cours and
10 is pale by þe morwe at þe rysyng of þe sonne and is þan
cleped Lucifer. þou restreinet þe day by schorter dwellyng in
þe tyme of colde wynter, þat makeþ þe leues to falle. þou diui-
dest þe swifte tides of þe nygt, when þe hote somer is comen.
þi mygt attempreþ þo variauntz sesons of þe gere, so þat Zepherus,
15 þe deboneire wynde, bringeþ agein in þe first somersesoun þe
leues, þat þe wynde, þat hygt Boreas, haþ reft away in autumpne;
þat is to seyne: in þe laste cende of somer. And þe sedes, þat
þe sterre, þat hygt Arcturus, saw, ben waxen hey cornes, whan
þe sterre Sirius eschaufep hym. þere nis no þing vnbounde from
20 hys olde lawe ne foreleteþ hym of hys propre estat. O, þou gouver-
nour, gouernyng alles þinges by certeyne ende, why refusest þou
oonly to gouerne þe werkes of men by dewe manere? Whi
suffrest þou, þat slidyng fortune turneþ to grete vtter chaun-
gynges of þinges, so þat anioius peyne. þat scholde duelly
25 punisse þe felouns, punissitþ innocentz, and folk of wikked maneres
sitten in heighe chaires and anioenge folk treden, and þat vmygt-

fully, in þe nekkes of holy men. And vertue, clere and schynyng naturely, is hid in dirke dirkenesses, and þe rygtful man berip þe blame and þe peyne of þe felowne. Ne þe forswering ne þe
 30 fraude, couered and kembd wip a fals colour, ne anoyeþ not to schrewes. þe whiche schrewes, whan hem lyst to vsen her strengþe, þei reioisen hem to putten vndir hem þe souerayne kynges, whiche þat poeple wipouten noumbre dreden. O þou, what so euer þou be, þat knyttes alle bondes of pinges, loke on þise
 35 wrecched erþes! We men, þat ben nat a foule party, but a faire party of so grete a werke, we ben turmentid in þe see of fortune. þou gouernour, wipdraw and restreyne þe rauyssinge flodes and fastne and forme þise erþes stable wip pilke bonde, wip whiche þou gouernest þe heuene, þat is so large!

II.

The fyfthe metur.

Felix in mirum prior etas.

Blysful was þe first age of men. þei helden hem apaied wip þe metes, þat þe trewe erþes brougten furþe. þei ne destroyed ne desceyued not hem self wip outhage. þei weren wont lygtly to slaken her hunger at euene wip acornes of okes. þei ne couþe
 5 nat medle þe gift of Bacus to þe clere hony, þat is to seyn: þei couþe make no piment of clarre, ne þei couþe nat medle þe brigt flies of þe contre of Siriens wip þe venym of Tirie, þis is to seyne: þei couþe nat dien white flies of Sirien contre wip þe blode of a manar shellysshe, þat men fynden in Tyrie, wip
 10 whiche blode men deien purper. þei slepen holesom slepes vpon þe gras and dronken of þe rymnyng watres and laien vndir þe shadowe of þe heyge pyne trees. Ne no gwest ne no straunger karf zit þe heyce see wip oores, or wip shippes; ne þei ne hadden seyne gytte none newe strondes to leden merchaundyse in to
 15 dyuerse contres. þo weren þe cruel clarionns ful whist and ful stille, ne blode, yshed by egre hate, ne hadde nat deied zit armurers. For wherto, or whiche, woodenesse of enmys wolde first moeuen armes, whan þei seien cruel woundes ne none medes of blood yshad? I wolde, þat oure tymes sholde turne ageyne to þe oolde
 20 maneres! But þe anguissous loue of hauyng brenneþ in folke, moore cruelly þan þe fjr of þe mountaigne of Ethna, þat euer brenneþ. Allas! what was he, þat first dalf vp þe gobets, or þe weygtys of gold, couered vndir erþe, and þe precious stones, þat wolden han ben hid. He dalf vp precious perils; þat is to
 25 seyne: þat he, þat hem first vp dalf, he dalf vp a precious peril; forwhi? for þe preciousnesse of swyche hap many man ben in peril.

Quid autem de dignitatibus, et cetera.

- But, what shal I seyne of dignitees and of powers? þe whiche men, þat neiþer knowen verray dignitee ne verray power, areysen hem as heye as þe heuene. þe whiche dignitees and powers,
- 30 yif þei come to any wicked man, þei don greet damages and distruccioun, as doþ þe flamme of þe mountaigne Ethna, whan þe flamme wit walwip vp. ne no deluge ne doþ so cruel harmes. Certys, ye remembriþ wel, as I trowe, þat pilke dignitee, þat men clepiþ þe emperie of consulers, þe whiche þat somtyme was by-
- 35 gynnyng of fredom, goure eldres couciteden to han don away þat dignitee for þe pride of þe conseilors. And rygt for þe same pride goure eldres byforne þat tyme hadden don away out of þe citee of Rome þe kynges name; þat is to seien: þei nolden haue no lenger no kyng. But now, yif so be, þat dignitees and
- 40 powers ben geuen to goode men, þe whiche þing is ful zelde, what agreable þinges is þer in þo dignitees, or powers? but only þe goodenes of folk, þat vsen hem. And þerfore it is þus, þat honour ne cometh nat to vertue for cause of dignite, but agein-
- 45 ward: honour cometh to dignite by cause of vertue. But whiche is goure derworþe power, þat is so clere and so requerable? O, ge erpelyche bestes, considere ge nat, ouer whiche þing þat it semeth, þat ge han power? Now, yif þou say a mouse amongus oper myse, þat challenged to hymself ward rygt and power ouer alle oper myse, how gret seorne woldest þou han of hit? *Glosa.*
- 50 So fareþ it by men; þe body haþ power ouer þe body. — For, yif þow loke wel vpon þe body of a wyzt, what þing shalt þou fynde moore frele, þan is mannes kynde? þe whiche ben ful ofte slayn wip bytyng of smale flies or ellys wip þe entryng of crepyng wormes in to þe priuctees of mennes bodyes. But wher shal men
- 55 fynden any man, þat may exercen, or haunten, any rygt vpon an oper man, but oonly vpon hys body or ellys vpon þinges. þat ben lower þen þe body, whiche I clepe fortunous possessiouns. Mayst þou euer haue any comaundement ouer a fre corage? Mayst þou remuen fro þe estat of hys propre reste a þought, þat is cleuyng togider in hym
- 60 self by stedfast resoun? As somtyme a tiraunt wende to confounde a freeman of corage and wende to constreyne hym by tourment to maken hym dyscoueren and acusen folk, þat wisten of a coniuracioun, whiche I clepe a confederacie, þat was cast ageins þis tyraunt. But þis free man boot of hys owen tunge and east it
- 65 in þe visage of pilke woode tyraunte, so þat þe tourmentz, þat þis tyraunt wende to han makid matere of cruelte, þis wyse man makid matere of vertues. But what þing is it, þat a man may don to an oper man, þat he ne may receyue þe same þing of oper folke in hym self? Or þus: what may a man don to
- 70 folk, þat folk ne may don hym þe same? I haue herd told of Busirides, þat was wont to sleen hys gastes, þat herburgheden in hys hous, and he was slayn hym self of Ereules, þat was hys gest. Regulus had taken in bataile many men of Affrike and east hem in to fetteres. But sone after he most giue hys handes

75 to ben bounden with^þ þe cheynes of hem, þat he had somtyme
 ouercomen. Wenest þou þan, þat he be mygty, þat may nat
 don a þing, þat oper ne may don hym, þat he doþ to oper. And
 git more ouer, yif it so were, þat þise dignites, or poweres, hadden
 any propre, or naturel, goodnesse in hem self, neuer nolden þei
 80 comen to shrewes. For contrarious þinges ne ben not wout to
 ben yfellowshipped togidres. Nature refuseþ, þat contrarious þinges
 ben yioigned. And so, as I am in certeyne, þat rygt wikked folk
 han dignitees ofte tymes, þan sheweþ it wel, þat dignitees and
 powers ne ben not goode of hir owen kynde, syn þat þei suften
 85 hem self to cleuen, or ioynen hem, to shrewes. And, certys, þe
 same þing may most digneliche iugen and seyen of alle þe giftis of
 fortune, þat most plenteuously comen to shrewes. Of the whiche
 giftys I trowe, þat it auzt ben considered, þat no man doutiþ, þat
 he nis strong, in whom he seep strengþe and, in whom þat
 90 swiftnesse is, soþe it is, þat he is swyfte. Also musyk makeþ
 musiciens and fysik makeþ phisiciens and rethorik rethoriens,
 for whi þe nature of euery þing makeþ his propretee ne it is
 nat entermeddled wiþ þe effectis of contrarious þinges, and, as
 of wil, it chaseþ oute þinges, þat to it ben contrarie. But, certys,
 95 rycheesse may nat restreyne auarice vnstaunched, ne power makeþ
 nat a man mygty ouer hym self, whiche þat vicious lustis holden
 destreined wiþ cheins, þat ne mowen nat ben vnbounden; and
 dignitees, þat ben zeuen to shrewed folk, nat oonly ne makþ
 hem nat digne, but it sheweþ rapier al openly, þat þei ben
 100 vnworþi and vudigne. And whi is it þus? Certis, for ge han
 ioye to clepen þinges wiþ fals names, þat beren hem al in þe
 contrarie; þe whiche names ben ful ofte reproved by þe effect of
 þe same þinges, so þat þise ilke rycheesse ne auzten nat by rygt
 to ben cleped rycheesse, ne whiche power ne auzt not ben cleped
 105 power, ne whiche dignitee ne auzt nat ben cleped dignitee. And
 at þe laste I may conclude þe same þinge of al þe giftes of
 fortune, in whiche þer nis no þing to ben desired ne þat haþ in
 hym self naturel bounte, as it is ful wel sene; for neyþer þei ne
 110 to whom þei ben yioigned.

44. Zwiegespräch zwischen einem Oxforder lehrer und dessen schüler.

Ms. Lansdowne 762. — Unter Heinrich V.

The Clerkys question: Say me, where was god, whanne he
made bevenne and erthe?

The Maisters answer: I saye, in the ferther ende of the wynde.
C.: Tell me, what worde god first spake?

5 *M.*: Be thowe made, light, and light was made.

C.: Whate is god?

M.: He is god, that all thinge made and alle thinge hath in his power.

C.: In how many dayes made god all thingis?

10 *M.*: In six dayes. The first daye he made light; the second daye he made all thinge, that helden heven; the thirde daye he made water and erthe; the fourth daye he made the (4^a) firmament of heven; the Vth daye he made the sterres; the VIth day he made almaner bestis, fowlis and the see and Adam, the firste man.

C.: Where of was Adam made?

M.: Of VIII. thingis: the first of erthe, the second of fire, the III^{de} of wynde, the IIIIth of clowdys, the Vth of aire, where thorough he speketh and thinketh, the VIth of dewe, wherby he
20 is sweteth, the VIIth of flowres, wherof Adam has his ien, the VIIIth is salte, wherof Adam hath salt teres.

C.: Wherof was founde the name of Adam?

M.: Of fowre sterres. This been the namys: Arcax, Dux, Aros-tolym and Momfumbres.

25 *C.*: Of whate state was Adam, whanne he was made?

M.: A man of XXX. wynter of age.

C.: And of whate length was Adam?

M.: Of IIII. score and VI. enchys.

C.: How longe lived Adam in this worlde?

30 *M.*: IX. C. and XXX^{ty} wynter and afterwarde in hell tyll the passion of our lord god.

C.: Of whate age was Adam, whan he begat his first childe?

M.: An C and XXX wynter and had a son, that hight Seth; and that Seth had a son, that hight Enos, and the forsaide Seth
35 lived IX. C. and X. wynter and Enos, his son, lived IX. C. and V. wynter. And that Enos had a son, that hight Canaan, and that Canaan lived IX. C. X. wynter. And that Canaan had a son than, hight Malek, and that Malek lived IX. C. and V. wynter and that Malek had a son, that hight Iared, and that Iared lived
40 IX. C. XLII. wynter, and that Iared had a son, that hight Matusidall, and that Matusidall lived IX. C. and XLIX wynter, and that Matusidall had a son, that hight Lanek, and that Lanek lived VII. C. and XLVII. wynter, and that Lanek had a son, that hight Noe, and that Noe had III. sonnys, the which forsaide Noe lived
45 IX. C. XL. wynter and his III. sonnys hight Sem, Cam and Japheth. And Sem had XXX. children and Cam had XXX. children and Japheth had XII. children.

C.: Whate was he, that never was borne and was bured in his mothers wombe and sens was cristened and saved?

50 *M.*: That was our father Adam.

C.: How longe was Adam in (4^b) paradise?

M.: VII. yere and at VII. yeres ende he trespassed ayenst god for the apple, that he hete on a Fridaye and an angell drove hym owte.

- 55 C.: Howe many wynter was Adam, whan our lorde was
doon on the crosse?
M.: That was V. Ml. CC. and XXXII. yere.
C.: Whate hicht Noes wyf?
M.: Dalida, and the wif of Sem Cateslinna, and the wif of
60 Cam Laterecta, and the wif of Japheth Aurea. And other III.
names Ollia, Olina and Olyhana.
C.: Wherof was made Noes ship?
M.: Of a tre, that was clepyd Chy.
C.: And whate length was Noes ship?
65 M.: Fifty fadem of bredeth and CC. fadem of length and
XXX. fadem of liith.
C.: Howe many wynter was Noes ship in makyng?
M.: IIII. score yeres.
C.: How longe dured Noes flodde?
70 M.: XL. dayes and XL. nightys.
C.: Howe many children had Adam and Eve?
M.: XXX. men children and XXX. wymen children.
C.: Whate citie is there the son goth to reste?
M.: A citie, that is called Sarica.
75 C.: Whate be the beste erbes, that god loved?
M.: The rose and the lillie.
C.: Whate fowle loved god best?
M.: The dove; for god sent his spiret from heven in likenes
of a dove.
80 C.: Which is the best water, that ever was?
M.: Flom Jurdan, for god was baptised therin.
C.: Where be the anielles, that god put out of heven and
bycam devilles?
M.: Som into hell and som reyned in the skye and som in
85 the erth and som in waters and in wodys.
C.: How many waters been there?
M.: II. salt waters and II. fresshe waters.
C.: Who made first ploughis?
M.: Cam, that was Noes son.
90 C.: Why bereth not stonys froyt, as well as trees?
M.: For Cayme slough his brother Abell with the bone of
an asse cheke.
C.: Whate is the best thinge and the worste amonge men?
M.: Worde is beste and warste.
95 C.: Of whate thinge be men most ferde?
M.: Men be most ferde of deth.
C.: Whate ar the IIII. thinges, that men may not live
without?
M.: Wynde, fire, water and erth.
100 C.: Where resteth a manys soule, whan he shall slepe?
M.: In the brayne or in the blode or in the harte.
C.: Where lieth (5^a) Moises body?
M.: Beside the howce, that hight Enfegor.

- C.*: Why is the erth cursed and the see blissed?
 105 *M.*: For Noe and Abraham and for cristenyng, that god commaunded.
C.: Who sat first vines?
M.: Noe set the first vines.
C.: Who cleped first god?
 110 *M.*: The devyll.
C.: Which is the heviest thinge bering?
M.: Syn is the heviest.
C.: Which thinge is it, that som loveth and som hateth?
M.: That is jugement.
 115 *C.*: Which be the III. thingis, that neuer was full nor neuer shalbe?
M.: The first is erth, the second is fire, the thirde is hell, the fourth is a covitous man.
C.: How many maner of birdis been there and howe many
 120 of fisses?
M.: LIII. of fowles and XXXVI. of fisses.
C.: Which was the first clerke, that ever was?
M.: Elias was the firste.
C.: Whate hight the III. waters, that renneth through paradise?
 125 *M.*: The one hight Fyson, the other Egeon, the III^{de} hight Tygrys and the IIIth Efraton. Thise been milke, hony, oyll and wyne.
C.: Wherefore is the son rede at even?
M.: For he gothe toward hell.
 130 *C.*: Who made first cities?
M.: Marcurius, the gyaunt.
C.: How many langagis been there?
M.: LXII. and so many discipules had god without his apostoles.

45. Das buch des ritters von La Tour-Landry.

Harleian hs. 1764. — Unter Heinrich VI.

63. Kapitel.

- (27^b sp. 1.) Now wolle y touche of sum women, that haue be proude of the worshippes and goodes, that god hathe sent vnto them, and might not suffre ne endure in ese, as it is contained in the bible, where he telles of Apemena, daughter of a symple
 5 knight, that was called Verar. This Apemena was yonge and of gret beauute in so moche, that the king of Surre, that was mighti and of gret nobelnesse, had take her in suche manere of loue,

that thorough the said folious loue he toke her into his wiff, and so was she quene of Surry; and whanne she see her self exalted
 10 into gret puissance and worshippe, she preised no (sp. 2) more her owne lynage, but had despite and indignacion of hem, and become so folyously proude, that she deigned not to do reuerence and wor-
 15 shippe unto the kinge, as she aught for to do, for because he was symple and debonaire, nor also to his lynage, in so moche, that alle manere of peple had her in hate. And the king toke
 wrathe vnto her in suche manere, that she was shent and driuen away bi the counsaile of the kinges lynage and she lost the
 worship, that she was in. For mani women may not suffre,
 20 whanne thei haue worshippe and be wel atte ease, unto the tyme, that thorough her orguylleus port ben throwen doune of her wor-
 shippe and astate, as dede this quene, that come from pore lynage to gret astate. And therfor euery woman, that seithe her hus-
 bonde esy and symple unto her withoute malice, in so moche
 she aught to do hym the more reuerence and to fulfelle the sonner
 25 his wille and to kepe his loue; and there in she worshippes her self, for she may not do to her husbonde to moche worshippe.
 And, but yef she do so, it may happe to make her husbondes herte to turne from her and hate her, the whiche were gret harme
 and perelle, that there shulde be suche diuision betwene hem, that
 30 shulde be one.

I wolte telle you an ensaunple of the gret kinge Heroudes wyff he loued merueylously. So it happed, he went to Rome, and duryng the tyme of his (25 sp. 1.) being there the pepille of
 his housholde purposed to finde a wey to hynder his sayd wiff
 35 ayenst hym, for they loued her not, by cause she was to cruelle and to fers; and reported unto hym, that she hadde a priui loue bisyde hym, and in this wise dishonoured her; of the whiche
 the saide Herode was greuously wrothe and of this reproued her. And she ansuered hym fersely and proudly and demened her
 40 not in fairenesse and curtesye nor so mekely, as she shulde do, so that the sayd Herode was cruelle and dispitous to her orguil-
 leux langage and toke a kniff and slow her, of the whiche he was afterwarde fulle sory, for he fonde, that she was untruly
 accused. And so, bi her presumptuous port of langage, she made
 45 her self to be slayne. And therfor it is a good ensaunple to euery woman to be meke and corteis and to ansuere mekely,
 curtaily and softely ayenst of couroux of her husbonde. For the wyse Salamon saithe, that by curtesye and softe wordes good
 women shulde abate the yre of thaire husbondes. For the wiff
 50 of right owithe to honoure her husbonde, though his speche be right or wronge, and in special in hys yre tofore the pepille.
 And whanne his yre is passed, she may welle shew unto hym, that he had wronge. And so shal she kepe the pees and the
 loue of her husbonde and of her housholde and shalle not make
 55 her self blamed nor slayne, as dede the furst wyff of king Herodes.

64. Kapitel.

- 60 (sp. 2.) Now wille y telle you another ensaumple of a quene, that
 was called Vastys, and she was wiff to the king of Assur. Hit
 bifelle, that the said king helde a fest to his barones, and there
 were alle the gret barones of his londe and the king and his
 barones dyned in one halle and the quene in an other. And
 65 whanne it was after dinere, the sayd barones desired of the kinge,
 that hym lyked, that thei might see the quene, that was meruei-
 lously faire. The king sent vnto her onis, tuyes, thries and she
 denied not to come, so that the kinge had gret shame therof and
 axsed of his barones, what he shulde do. And the counsaile gaue
 70 hym, that he shulde putte her from hym and that she shulde not
 come in his presence of alle a yere, to gene other ensaumple to
 obeye beter to her husbonde; and so dede the king and made
 therof a lawe, that from thennes forwarde euery woman, that
 disobeyed or escondyed her husbonde of ani thinge, that he
 75 comaunded her, so that it were thing resonable, she shulde be
 mued alle a yere with litelle mete and drinke and kept from the
 communicacion of alle peple, forto shew her her defaute; and yet
 holde they the same custume in that roialme. And thanne the
 quene was gretly ashamed, whanne she saye, she most be in
 80 mue, and wepte and made gret sorw, but it was to late; for bi
 her pride she was in mue from sight of the pepille alle a yeere.
 So ye shulde (2S^b sp. 1) take here good ensaumple! For in specialle
 tofore the pepille ye owe to do the comaundement of youre hus-
 bondes and obeye hym and do hym worshippe and shewe her
 85 semblaunce of loue, yef ye wille haue the louyng of the world.
 But y saie you not, but whanne ye are secretly togedre allone,
 ye may the more largely saye or do more youre wille, after ye
 know his manere and condicion. I wille telle you the ensaumple
 of a lyon and of his properte. Whanne the lyonesse hathe done
 90 hym ani displese or despite, he wille not turne no more to her
 of alle that day ne that night for no thinge, that may befall; he
 shewes in suche wise his lordshippe. And it is a good en-
 saumple to eueri woman, whanne a wilde beste, that canne no
 reson but auent, that meues hym, makes himself dradde and
 95 douted of his felaw. Now take hede thanne, a good woman
 aught not to displese ne disobeye her husbonde, that god hathe
 geuen her by his holy sacrament.

65. Kapitel.

- 100 And yet wolle y telle you an other ensaumple upon this
 matere of Amons wiff. The whiche Amon was seneschalle of
 the king and was comen to pore degre and of mene peple and
 became riche bi his seruice and purchased londes and posses-
 siones and gouerned also the grettest parti of the londe and be-

come ryche. And he waxe so pore and presumptuous, that he wolde, that euery persone kneled tofore hym and dede hym gret reuerence. So it be (sp. 2) felle, that Mardocheus, that was of grete noblesse and had norissed the quene after, the whiche was a good and gracious lady and iuste. And it displedes gretly to the said Mardocheus of the pride and presumption of that man, that was comen of not and deigned not to do hym worshiþe ne to rise afore hym, and of the whiche the said Amon was right fel and wrothe and compleyned hym therof to his wiff, the whiche was proude and of gret corage, as he was, and counsailed hym, that he lete rise a iebet tofore his dore and that he made hange the said Mardocheus ther upon and to put sum cas upon hym, thorughe the whiche he had deserued dethe. And the fole Amon beleued his wiff, thorughe the whiche hym befelle gret mischeef. For whanne he had reised the iebet, the frēdes of thilke Mardocheus went rennyng to the quene and tolde her, what Amon wolde do to hym, that had norissed her. And the quene for that cause went to seehe Amon, and he come tofore the kinge and he was diligently enquired for the cause, that he hadde putte up on hym, so that it was founde, that the said Mardocheus was not culpable therof, but that the other hadde done it by enuye. Thanne the quene after kneled tofore her lorde and besought hym, that men shulde do semblable iustice to Amon, the seneschalle, and that he and his children were hanged tofore the gate, to shewe, that falsly (29^a sp. 1) and by enuie he hadde iuged the said Mardocheus. And, as the good ladi had required, it was done; for he was hanged atte his yate and his seuene children, and alle thorughe his pride and outrecuydance and by the folynesse counsaile of his wyff. Thanne it is gret foly to a man, that is comen of mene degre and of naught, to be proude, that he knew not hym self for ani erthely good and that he dispise ne dispreise none other persone but, and he be wise, he ought to meke hym self to that entent, to falle in the grace of alle men and that men haue none enuie upon hym. For men haue often tymes gret enuie of them, that comithe of mene degre, thanne of hem, that comen of good place and automd of auncetry. And also the wiff of the said Amon was not wise, whan she saw the wrathe and courance of her husbonde, to susteyne hym in his foly, and curtesly suage, and do away the wrathe of her husbonde by fayre wordes and softe and specially, whan she seithe hym moued to do ani harme or veleni, of the whiche dishonoure and harme might folw. As the wiff of Amon, that undernam not her husbonde of his foly, but rather atysed hym and gaue hym counsaile, thorughe the whiche he deied foule and felonously. So this is a good ensauple, that a woman shulde not susteine her husbonde in his wrathe and malyncolye, but shulde rather undernyme hym bi resones litelle and litelle, what harmes and inconueniencēz mow come therof to the foule body; and so shulde do euery good wom (sp. 2) an aient her husbonde. Wherfor, faire daughters, take here ensauple and beholde, what harme befelle anone thorugh the foly of his wyff.

66. Kapitel.

After y shal telle you an ensauple of an euell^e quene and
 diuers and to cruell^e, and how it befelle her. And that was quene
 155 Gesabelle, that had mani euell^e taches. Furst she hated pore
 men and alle manere of men, of the whiche she might naught
 haue sum manere of thinge. She hated ermites, men of holy
 chirche and alle them, that taught the cristen faithe, and made
 them to be robed and betin, so that it behoued to fle oute of
 160 the reaume. She had no mercy of no man and therfor was she
 cursed and hated of god and man. Ther was a man, that was
 called Nabot, the whiche had a good pece of wyne, and the kinge
 desired often tymes to haue it by beyng or other wise, but that
 good man wolde not consent therto with good herte. And so saide
 165 the king to the abouesaid quene, his wyff, that he was sori, that
 he might not haue the pece wyne. And she sayde, she wolde
 make hym welle to haue it; and so she dede. For by treson she
 made murdre the saide Nabot and made come false witnessse,
 that he hadde geuen her that wyne; of the whiche it displedes
 170 god. And the king Josue sent for to make her werre, so that
 he toke the king Ataz and about lx. children, what gret and litelle
 he had norisshe among his men, and made cutte of thaire hedes.
 And that was the punicion and the uengeaunce of god. And as
 to that euell^e quene (29^b sp. 1) Gesabelle, she putte her in a garet to
 175 see the kinge Josue passe and made her queint and arraied her
 self in clothes of golde and ermynes and gret precious stones,
 alle disguysed in and in other manere, thanne the other women
 were. And she was displedes and proude, that, as sone as she
 sawe the kinge, she beganne to curse and saie alle the villane,
 180 that she coude. And the kinge beganne to beholde the queintise
 and the disguysing of her clothinge and herkenid the malice and
 pride of her langage and comaunded sum of his men, that thei
 shulde goo thedir and caste her downe and the hede tofore in
 the sight of alle the peple. And, as he comaunded, it was done;
 185 for they toke her and caste her downe. And she deyed velonusly;
 and the kinge comaunded, that for her gret mischef, that she
 had done, that she shulde haue no berielles, and nomore she
 hadde, but was eten and deuoured with dogges; and so felle her
 gret pride. For in suche wise god vengithe hym of them, that
 190 haue no pitie of poure men nor of the seruantes of holy chirche
 and that be cruelte and couetise makithe do mani euell^e mordres,
 as dede that quene, that so susteined her husbonde in his foly,
 thorughe the whiche befelle gret harme. So this is good en-
 sauple to be petous of poure men and of the seruantis of holy
 195 chirche and not forto atise ne geue euell^e counsaile to her hus-
 bonde; and also not to be disguysed, but to holde the astate of
 good ladies of her contre, and also not to tempte ne to saie gret
 wordes to a gretter, thanne thou art thi self.

67. Kapitel.

Yet wolle y telle you an other ensaumple of Eutalia, that
 200 was quene of Jerusalem and was euell^e and diuerse withouten
 ani pitee. For whanne Ozias, her childe, was dede, she bi treson
 made slain alle the children of her sone and alle the heires saue
 only one, that a good man, that was called Joadis, lete norisshe
 priuely. That quene putte her self in possession of the reahne
 205 and of alle the goodes, and dede mani aduersiteez to the pepille
 by tailez and subsidiez, as she was withoute reson and pete.
 And whanne she had done harme ynow and cruelte in the reame,
 the childe, that was norissed priuely, and thilke Joadys, that
 had norissed hym, toke her and made her deye an euell^e and
 210 a shamfulle dethe. And so had she rewarde of her merite in the
 ende. For alle wey god yeldithe after the desert on her in the
 lyff or in the dethe, for there is none euell^e dede, but that it is
 ponissed other ferre or nighe!

I wol telle you an ensaumple of a quene of Fraunce, that
 215 was named Brun, and that was the quene, of the whiche Sibille
 spake and profesied and saide: „Brun shalle come into the king-
 dom of Fraunce, that schal do meruailes“. And so befelle it; for
 she made slee of her children and of the children of her children, and
 that a gret nombre, and y canne not telle you the half of her cruelte
 220 nor murderes tresones and ocasioness, that she had done. But she
 was paied, as it plesed to god, atte the laste. For a (30th sp. 1)
 childe of her childe, that skaped alyue, the whiche knew the
 gret euell^e dedes and crueltees, that she had done, he putte her
 dedes in iugement afore the baronis of the londe and she was
 225 iuged to be distroied and drawen to peses with hors. And so
 was it done. And she deyed an euell^e dethe and wikedly, as
 she euell^e and cruelly made deye the innocent kingges blode.
 And therfor in olde Englysshe it is saide, that „so ofte gothe the
 potte to water, that atte the laste it comithe broken home.“

IX. GESCHICHTLICHE UND GEOGRAPHISCHE PROSA.

46. John Maundevilles reisen.

Cott. hs. Titus, D, XVI. — Um 1356.

(pag. 113^a.) Of the ryalle estate of prestre Johnne and of a riche man, þat made a mer (113^b) ueylous castelle and cleped it paradys and of his sotyltee.

- This emperour, prestre Johnne, holt fulle gret lond and hathe
5 many fulle noble cytees and gode townes in his royalme and many grete dyuerse yles and large. For alle the contree of Ynde is deuysed in yles; for the grete flodes, þat comen from paradys, þat departen alle the lond in many parties. And also in the see he hathe full manye yles. And the beste cytee in the yle of Pentexoire
10 is Nyse, þat is a fulle ryalle cytee and a noble and fulle riche. This prestre Johnne hathe vnder him many kynges and many yles and many dyuerse folkes of dyuerse condiciouns. And this lond is fulle gode and ryche, but not so riche, as is the lond of the grete Chane, for the merchauntes comen not thider so comounly
15 for to bye marchandises, as þei don in the lond of the gret Chane, for it is to fer to trauaylle to. And on þat other partie, in the yle of Cathay, men finden alle maner thing, þat is nede to man, clothes of gold, of silk, of spycerye and alle maner anere de poys. And perfore, alle be it þat men han grette chep
20 in the yle of prestre Johnne, natheles men dreden the longe weye and the grete periles in the see in þo parties. For in many places of the see ben grete roches of stones of the adamant, þat of his propre nature draweth iren to him. And perfore þere passen no schippes, þat han ouþer bondes or nayles of iren within hem. And
25 gif þere do, anon the roches of the adamantes drawen hem to hem, þat neuer þei may go pene. I my self haue seen o ferrom in þat see, as þoughe it hadde ben a gret yle, fulle of tree and buscaylle, fulle of thornes and breres gret plentee. And the schipmen tolde vs, þat alle þat was of schippes, þat weren drawn thider be the
30 adamantes for the iren, (114^a.) þat was in hem. And of the rotenesses and oþer thing, þat was within the schippes, grewen buscaylle and thornes and breres and grene grasses and suche maner of

thing. And of the mastes and the seyllegerdes it semed a grete
 wode or a groue; and suche roches ben in many places pere
 35 abouten. And perfore dur not the merchantes passen pere, but
 gif þei knowen wel the passages or elle þat þei han gode lodes-
 men; and also þei dreden the longe weye, and perfore thei gon
 to Cathay, for it is more nyghe, and gif is it not so nyghe, but
 40 þat men moste ben trauayllynge be see and lond XI monethes
 or XII frome Gene or from Venyse, or he come to Cathay. And
 git is the lond of prestre Johne more ferr be many dredfulle
 iourneyes, and the marchauntes passen be the kyngdom of Persie
 and gon to a cytee, þat is clept Hermes, for Hermes, the philo-
 45 sophre, founded it. And after þat þei passen an arm of the see
 and þanne þei gon to a nother cytee, þat is clept Golbathie, and
 pere þei fynden marchandise and of popengayes as gret plentee,
 as men fynden here of gees. And gif þei wil passen farther. þei
 may gon sykerly inow. In þat contree is but lytylle whete or
 50 barly, and perfore þei eten rygs and hony and mylke and chese
 and frute. This emperour, prestre Johne, taketh alle weys to his
 wif the doughter of the grete Chane. And the gret Chane also
 in the same wise the doughter of prestre Johne, for þeise II ben
 the grettest lordes vnder the firmament. In the lond of prestre
 55 Johne ben many dyuerse thinges and manye precious stones, so
 grete and so large, þat men maken of hem veselle, as plateres,
 disches and cuppes; and many oþer merueyles ben pere, þat
 it were to combrous (114^b) and to longe to putten it in scripture
 of bokes. But of the princypalle yles and of his estate and of his
 60 lawe I schalle tell egou som partye. This emperour, prestre Johne,
 is cristene and a gret partie of his contree also. But git þei
 haue not alle the articles of oure feythe, as wee haue. Þei beleuen
 wel in the fader, in the sone and in the holy gost, and þei ben
 fullle deuoute and right trewe on to a nother. And þei sette not
 65 be no barettes ne by cawteles ne of no disceytes. And he hath
 vnder him LXXII prouynces and in euery prouynce is a kyng.
 And þeise kynges han kynges vnder hem and alle ben tributaries
 to prestre Johne. And he hath in his lordschipes many grete
 merueyles, for in his contree is the see, þat men clepen „the grauely
 70 see“ þat is alle grauelle and sond withouten ony drope of water,
 and it ebbeþe and flowethe in grete waves, as oþer sees don
 and it is neuer stille ne in pes in no maner cesoun. And noman
 may passe þat see be navye ne be no maner of craft, and per-
 75 fore may no man knowe, what lond is begond þat see. And,
 alle be it þat it haue no water, git men fynden pere in and on
 the bankes fullle gode fische of other maner of kynde and schapp,
 þanne men fynden in ony other see and þei ben of right goode
 tast and delicyous to mannes mete. And a III iourneys long fro
 80 þat see ben grete mountaynes, out of the whiche goth out a gret
 flood, þat cometh out of paradys, and it is fullle of precious
 stones withouten ony drope of water, and it renneth þorgh the
 desert on þat o syde, so þat it maketh the see grauely. And it
 bereth in to þat see and pere it endeth and þat flomme renneth

also III dayes in the woke and bryngeth with him grete stones,
 and the roches (115^a) also pere with, and þat gret plentee. And,
 85 anon as þei ben entred in to the grauely see, þei ben seyn nomore,
 but lost for euere more. And in þo III dayes, þat that ryuere
 renneth, noman dar entreⁿ in to it. But in the oþer dayes men
 dar entren wel ynow. Also begonde þat flomme, more vpward
 90 to the desertes, is a gret playn, all grauely, betwene the moun-
 taines, and in þat playn euery day at the sonne risynge begynnen
 to growe smale trees and þei growen til mydday, berynge frute.
 But noman dar taken of þat frute, for it is a thing of fayrre.
 And after midday þei discreen and entren agen into the erthe,
 so þat at the goynge down of the sonne þei apperen no more;
 95 and so þei don euery day and þat is a gret mervaylle. In þat
 desert ben many wylde men, þat ben hidouse to loken on, for
 þei ben horned, and þei speken nought, but þei gronten as pygges.
 And pere is also gret plentee of wylde houndes. And pere ben
 manye popegayes, þat þei clepen psitakes in hire langage. And þei
 100 speken of hire propre nature and saluen men, þat gon þorgh
 the desertes, and speken to hem als appertely, as þoughe it were
 a man. And þei, þat speken wel, han a large tonge and han V
 toos vpon a fote. And pere ben also of oþer manere, þat han
 but III toos vpon a fote. And þei speken not or but litille, for
 105 þey cone not but cryen.

This emperour, prestre John, whan he goth in to bataylle
 agenst ony other lord, he hathe no baneres born before him,
 but he hathe III crosses of gold, fyn, grete and hye, fulle of
 precious stones. And euery of þo crosses ben sett in a chariote,
 110 fulle richely arrayed. And for to kepe euery cros ben ordeyn-
 ed X mille (115^b) men of armes and mo þan an C M men
 on fote, in maner as men wolde kepe a standard in oure con-
 trees, whan þat wee ben in lond of werre. And this nombre
 of folke is withouten the principalle hoost and withouten wenges
 115 ordeynd for the bataylle. And whan he hathe no werre, but
 rideth with a pryuy meynce, þanne he hath bore before him but
 o cros of tree, withouten peynture and withouten gold or siluer
 or precious stones, in remembrance, þat Jhesu Crist suffred deth
 vpon a cros of tree. And he hathe born before him also a plater
 120 of gold, fulle of erthe, in tokene, þat his noblesses and his myghte
 and his flessche schalle turne to erthe. And he hathe born be-
 fore him also a veselle of siluer, fulle of noble jewelles of gold,
 fulle riche, and of precious stones, in tokene of his lordschipe and
 of his noblesses and of his myghte. He duellethe comounly in
 125 in the cytee of Suse, and pere is his principalle palays, þat is so
 riche and so noble, þat noman wil trowe it by estymacioun, but
 he had seen it. And abouen the chief tour of the palays ben II
 rounde pomeles of gold and in eueryche of hem ben II charboneles,
 grete and large, þat schynen fulle brighte vpon the nyghte. And
 130 the principalle gates of his palays ben of a precious ston, þat men
 clepen sardoyne. And the bordure and the barres ben of iuorye.
 And the wyndowes of the halles and chambres ben of cristalle.

And the tables, where on men eten, some ben of emeraudes, summe
 of amatyst and somme of gold, fulle of precious stones. And the
 135 pileres, þat beren vp the tables, ben of the same precious stones.
 And the degrees to gon vp to his throne, where he sitteth at þe
 mete, on is of oniche, another is of cristalle and anoper of jaspre
 grene, anoper of amatyst, anoper of sardyne, anoper of corneliue.
 And the VII^e, þat he settethe onne his feet, is of (116^a) crisolyte.
 140 And alle þeise degrees ben bordured with fyn golde, with the
 tothere precyous stones sett with grete perles oryent. And the
 sydes of the sege of his throne ben of emeraudes and bordured
 with gold full nobely and dubbed with oper precious stones and
 grete perles. And alle the pileres in his chambre ben of fine
 145 golde with precious stones and with manye charboncles, þat zeuen
 gret lyght vpon the nyghte to all peple. And, alle be it þat the
 charboncles zeue lyghte righte ynow, natheles at alle tymes
 brenneth a vesselle of cristalle, full of bawme, for to zeuen gode
 smelle and odour to the emperour and to voyden away alle wyk-
 150 kede cyres and corrupciouns. And the forme of his bedd is of
 fyne saphyres, bended with gold, for to maken him slepen wel
 and to refreyneu him from lecherye. For he wille not lyge with
 his wyfes but IIII sithes in the zeer after the III cesouns; and
 þat is only for to engendre children. He hath also a fulle faire
 155 palays and a noble at the cytee of Nyse, where þat he duellethe,
 whan him best lykethe, but the ayr is not so attemptee, as it is
 at the cytee of Suse. And zee schulle vnderstonde, þat in alle
 contree ne in the contrees þere alle aboute men eten noghte but
 ones in the day, but gif þat men maken hem in the court of the
 160 grete chane. And so þei eten euery day in his court mo þanne
 XXX mill. persones withouten goeres and comeres. But the XXX
 mil. persones of his contree ne of the contree of the grete chane
 ne spenden noughte so moche gode, as don XII mill. of oure con-
 tree. This emperour, prestre John, hath eueremore VII kynges
 165 with him to seruen him. And þei departen hire seruice be certeyn
 monethes, and with þeise kynges seruen alle weys 72 dukes and
 CCC and LX erles, and alle the dayes of the zeer þere eten (116^b)
 in his housholde and in his court XII erchebyshoppes and XX
 bisshoppes. And the patriarke of Seynt Thomas is þere, as is
 170 the pope here. And the erchebisshoppes and the bisshoppes and
 the abbottes in þat contree ben alle kynges. And euerych of
 þeise grete lordes knowen wel ynow the attendance of hire
 seruyce. The on is mayster of his houshold, anoper is his cham-
 birleyn, anoper serueth him of a dyssehe, anoper of the cuppe,
 175 anoper is styward, anoper is mareschalle, anoper is prynce of his
 armes; and þus is he fulle nobely and ryally serued. And his
 lond durethe in verry brede III monethes jorneyes and in lengthe
 out of mesure, þat is to seyne: alle the yles vnder erthe, þat wee
 supposen to ben vnder vs. Besyde the yle of Pentexoire, þat is
 180 the lond of prestre John, is a gret yle, long and brode, þat men
 clepen Milstorake, and it is in the lordschipe of prestre John. In
 þat yle is gret plentee of godes. Þere was dwellynge soutyme

- a riche man, and it is not longe sithen, and men clept him Gatholonabes, and he was fulle of cauteles and of sotylle disceytes.
- 185 And he hadde a fulle fair castelle and a strong in a mountayne, so strong and so noble, þat noman cowde devise a fairere ne a strengere. And he had let muren alle the mountayne aboute with a strong walle and a fair. And withinne þo walles he hadde the fairest gardyn, þat ony man myghte beholde, and pere in were
- 190 trees, berynge alle maner of frutes, þat ony man cowde deuysel. And pere in were also alle maner vertuouse herbes of gode smelle and alle oþer herbes also, þat beren faire floures. And he had also in þat gardyn many faire welles. And beside þe welles he had lete make faire halles and (117^a) faire chambres, depeynted
- 195 alle with gold and azure. And pere weren in þat place many a dyuerse thinges and manye dyuerse storyes; and of bestes and of bryddes, þat songen fulle delectabely and meveden þe craft, þat it semede, þat þei weren quyke. And he had also in his gardyn alle maner of foules and of bestes, þat ony man myghte
- 200 thenke on, for to haue pley or desport to beholde hem. And he had also in þat place the faireste damyseles, þat myghte ben founde vnder the age of XV zeer, and the faireste zonge striplynges, þat men myghte gete of þat same age. And alle þei weren clothed in clothes of gold fulle richely. And he seyde, þat
- 205 þo weren aungeles. And he had also let make III welles, faire and noble, and alle envyround with ston of jaspere of cristalle, dyapred with gold and sett with precious stones and grete orient perles. And he had made a conduyt vnder erthe, so þat the III welles at his list, on scholde renne mylke, anoþer wyn and anoþer
- 210 hony. And þat place he clept „paradys.“ And whan þat ony gode knyghte, þat was hardy and noble, cam to see this rialtee, he wolde lede him in to his paradys and schewen him þeise wonderfull thinges to his desport, and the merueyllous and delicious song of dyuerse briddes and the faire damyseles and the faire welles
- 215 of mylk, of wyn and of hony, plenteuous rennyng. And he wolde let make dyuerse instrumentes of musike to sownen in an highe tour so merily, þat it was ioye for to here, and noman scholde see the craft þere of. And þo, he seyde, weren aungeles of god and þat place was paradys, þat god hade belighte his frendes, seyenge:
- 220 *Dabo vobis terram, fluentem lacte et melle.* And þanne wolde he maken hem to drynken of a certeyn drynk, where of anon þei scholden (117^b) be drunken. And þanne wolde hem thinken gretter delyt, þan þei hadden before. And þan wolde he seye to hem, þat, gif they wolde dyen for him and for his loue, þat after hire
- 225 deth þei scholde come to his paradys and þei scholden ben of the age of þo damyselles and þei scholde pleyen with hem and zit ben maydenes. And after þat zit scholde he putten hem in a feyrere paradys, where þat þei scholde see god of nature, sibely in his magestee and in his blisse. And þan wolde he schewe hem his entent and seye hem, þat, gif þei wolde go sle suche a lord or
- 230 suche a man, þat was his enemye or contrarions to his list, þat þei scholde not drede to don it and for to be slayn perfore hem-

self; for after hire dethe he wolde putten hem in to a noþer paradys, þat was an U fold fairere þan ony of the toþere, and þere
 235 scholde þei dwellen with the most fairest damyselles, þat myghte be and pley with hem euermore. And þus wenten many dyuerse lusty bacheleres for to sle grete lordes in dyuerse contrees, þat were his enemyes, and made hem self to ben slayn in hope to haue þat paradys. And þer often tyme he was reuenged of his
 240 enemyes be his sotylle disceytes and faise cawteles. And whan the worthli men of the contree hadden perceyued this sotylle fals-hod of this Gatholonabes, þei assembled hem with force and assay-leden his castelle and slown him and destroyeden alle the faire places and alle the nobletees of that paradys. The place of the welles and of the walles and of many oþer thinges ben zit apertly
 245 sene, but the richesse is voyded elene and it is not longe gon, sith þat place was destroyed.

47. John Trevisas übersetzung des Polychronicon von Higden.

Harleian hs. 1900 — 1387.

(fol. S9^b) As it is yknow, how many maner peple beþ in þis ilond, þere beþ also of so meny peple langages and tonges, noþeles Walsche men and Scottes, þat beþ nougt ymedled wip oþer naciouns, holdep wel neig her first langage and speche, but zett þe
 5 Scottes, þat were som tyme confederate and woned wip þe Pictes, drawe somewhat after her speche. But þe Flenmyngis, þat woneþ in þe west side of Wales, haueþ ylefte her straunge speche and spekiþ saxonliche ynowg. Also Engliche men, þouz þei had from þe bygymyng þre maner speche: souþeren, norþeren and myddel
 10 speche in þe myddel of þe lond, as þei come of þe þre maner peple of Germania, noþeles by commixtioun and medlyng, first wip Danes and afterward wip Normans, in meny þe contray langage is apaired and somme vsip strange wlaflýnge, chiterynge, harrýnge and garrynge, grysbittinge. Þis apairyng of þe birþe
 15 tonge is by cause of twey þingis: oon is; for children in scole, a-gene þe vsage and maner of alle oþer naciouns, beþ compelled forto leue her owne langage and forto constrewe her lessouns and her þingis a Frensche and haueþ, sippe þat þe Normans come first into Englund. Also gentil menne children beþ ytaugt forto
 20 speke Frensche from þe tyme, þat þei beþ rokked in her cradel and kunneþ speke and playe wip a childes brooche. And yplondische men wole likne hem self to gentil men and fondeþ wip grete bisynesse forto speke Frensche, forto be þe more ytold of. *Trevisa.* Þis maner was myche yysed tofore þe first moreyn and is sippe
 25 somdel yehaungide. For Johnne Cornwail, a maister of gramere,

- chaungide þe lore in gramere scole and construccioun of Frensche into Engliche; and Richard Pencriche lerned þat maner techyng of hym and oper men of Pencriche, so þat now, þe zere of oure lord a þousand þre hundred foure score and fyue, of þe secunde kyng
- 30 Richard after þe conquest nyne, in alle þe gramer scoles of Eng-
lond children leueþ Frenche and construeþ and lerneþ an Eng-
liche; and haueþ þerby avauntage in oon side and desauauntage
in anoper. Here auantage is, þat þei lerneþ her gramer in lasse
tyme, þan children were wont to do. Desauauntage is, þat now
- 35 children of gramer scole kunneþ nomore Frensche, þan can her
liste heele. And þat is harm for hem, and þei schul passe þe
see and trauaile in straunge londes and in many oper places also.
Also gentel men haueþ now myche ylefte forto teche her children
Frensche. *R.* Hit semeþ a grete wonder, how Engliche, þat is þe
- 40 birþe tonge of Engliche men and her owne langage and tonge,
is so dyuerse of soun in þis oon ilond; and þe langage of Nor-
mandy is comlyng of another lond and haþ on maner soun among
alle men, þat spekiþ hit arigt in Englund. *Trevisa.* Noþeles þere
is as many dyuerse maner Frensche in þe rewme of (90^a) Fraunce,
- 45 as is diuerse maner Engliche in þe reeme of Englund. *R.* Also
of þe forseide Saxon tonge, þat is deled apre and is abide scars-
liche wiþ fewe vplondische men, is grete wonder; for men of þe
est wiþ men of þe west, as it were vnder þe same partye of
heuene, acordeþ more in sownyng of speche, þan men of þe norþ
- 50 wiþ men of þe souþe. þerfore it is, þat Mereii. þat beþ men of
myddel Englund, as it were partyners wiþ þe endes, vnderstondeþ
better þe sidelangis, norþeren and soþeren, þan norþeren and
soþeren vnderstondip eiper oper. *Willelmus de pontificibus, libro*
tertio. Alle þe langages of þe Norphumbres, and specialiche at
- 55 Jork, is so scharp, slittinge and frotyng and vnschape, þat we
souþeren men may þat langage vnneþe vnderstonde; I trowe, þat
þat is by cause, þat þei beþ neiz to straunge men and aliens, þat
spekiþ straungeliche, and also by cause, þat þe kyngis of Eng-
lund woneþ alwey fer from þat cuntray; for þei beþ more ytornd
- 60 to þe souþe cuntray and, gif he goþ to þe norþe cuntray, he goþ
wiþ grete help and strengþe. þe cause, why þei beþ more in þe
souþe cuntray þan in þe norþ, may be: better cornlond, more peple,
more noble citees and more profitable hauenes. *De gentis huius*
moribus. Giraldus in Itinere: cap. 60.
- 65 For þe maners and þe doyng of Walsche men and of
Scottes beþ tofore hand somewhat declared, now of þe maners
and of þe doyngis of þe medled peple of Englund nedip
for to telle. But þe Flemmyngis, þat beþ in þe west side of
Walis, beþ now ytornd, as þei were Engliche, by cause of com-
pany wiþ Engliche men. And þei beþ stalworþe and stronge
- 70 to figte and beþ þe most enemyes, þat Walsche men haueþ. And
vsip marchaundise and cloþinge and beþ ful redy to putt hem
self to auentures and to peryle in þe see and in lond, by cause
of grete wyunnyng, and beþ redy forto go som tyme to þe plowe
and som tyme to dedes of armes, whan tyme and place axeþ.
- 75

It semep of pese men a grete wonder, þat in a boon of a weperes
 rigt schulder, whan þe flesche is away ysode and nougt rosted,
 þei knowip, what hap be do, is ydo and schal be do, as it were
 by a spirit of prophceye and a wonderful crafte; þei tellip, what
 80 me doþ in fer cuntrays, tokenes of werre, þe staat of þe reeme,
 sleynge of men and spousebrieche, siche þei declareþ certeynliche
 by schewynges of tokens and of chynes, þat beþ in siche a schulder
 boon. *R.* But þe Englishe men, þat woneþ in Englonde, þat beþ
 medled in þe ilond, þat beþ fer yspronge from þe welles, þat þei
 85 spronge of first, wel ligitliche wipout entisyng of eny oþer men
 by her owne assent torneþ to contrare dedes. And so vnesy also,
 ful vnpacient of pees, enemy of bisynesse and wlatful on sleuþe.
Willelmus de pontificibus, libr. tertio, þat, whan þei haueþ de-
 struyed her enemyes al to þe grounde, þan þei figteþ wip hem
 90 self and sleþ euereche oþer, as a voide stomak and a lere wor-
 chip in hit self. *R.* Noþeles men of þe souþe beþ esier and more
 mylde and men of þe norþ beþ more vnstable, more cruwel and
 more vnesy, þe myddel men beþ somdele partyners wip boþe. Also
 þei woneþ hem to gloteny more þan oþer men and beþ more
 95 costlew in mete and in cloþing. Me trowip, þat þei toke þat
 vice of kyng Hardeknut, þat was a Dane, for he hete (90^b).
 sett forþe twies double messe and also at soper. Pese men
 beþ spedeful boþe on hors and a foote. able and redy to al
 maner dedes of armes and beþ wont to haue þe victorie and
 100 þe maystere in eueryche figte, where no tresoun is walkyng
 and beþ curious and kunneþ wel ynow telle dedes and woun-
 dres, þat þei haueþ yseye. Also þei goþ in diuerse londes,
 vneþe beþ eny men richere in her owne lond oþer more gracious
 in fere and in strange londes, þei kunneþ better wynne and gete
 105 newe þan kepe her owne heritage; perfore it is, þat þei beþ
 ysprad so wyde and weneþ, þat euereche lond is her owne. Þe
 iuen beþ able to al maner sleigþe and witt, but tofore þe dede
 blondringe and hasty, and more wise after þe dede, and leueþ of
 ligitliche, what þei haueþ bygunne. *Polycraticon, libro sexto.* Per-
 110 fore Eugenius, þe pope, seide, þat Englishe men were able to do,
 what euor þei wolde, and to be sett and putt tofore alle oþer,
 nere þat ligte witt letip. And, as Hanibal seide, þat þe Romayns
 mygt not be ouercome but in her owne cuntray, so Englich
 men mow not be ouercome in straunge londes, but in her owne
 115 cuntray þei beþ ligitliche ouercome. *R.* Pese men despiseþ her
 owne and praiseþ oþer mennes and vneþe beþ apaide wip her
 owne staate. What byfalleþ and semep oþer men, þei wollep
 gladliche take to hem self. Perfore it is, þat a gymman arayeþ hym
 as a squyer, a squyer as a knyzt, a knyzt as a duke, a duke as a
 120 kyng. ðett somme goþ about to al maner state and beþ in no
 staat, for þei, þat wole take euereche degre, beþ of no degre.
 For in beryng þei beþ mynstrals and heroudes, in talkyng grete
 spekers, in etyng and drynkinge glotouns, in gaderinge of catel
 huksters and tauerners, in aray tormentors. In wynnyngs Argi,
 125 in trauail Tantal, in takinge hede Dedali, in beddes Sardana-

- palli, in chirebis mametis, in courtes ponder, onliche in priuelege of clergy and in prouendres þei knowlechiþ hem self clerkes. *Trenisa.* In wynnynge þei beþ Argi, in trauail Tantali, in takinge hede and in cure Dedali and in beddes Sardanapalli. Forto
- 130 vnderstonde þis resoun arigt foure wordes þerof most be declared, þat beþ þese foure „Argi, Tantali, Dedalli and Sardanapalli.“ Derfore take hede. þat Argus is an herde, Argus a schippe, schipman and chepman. Bot here it is more to propos, þat poetis feyneþ oon, þat was som tyme al ful of eigen in euereche side
- 135 and het Argus, so þat þis Argus mygt se tofore and byhynde, vpward and dounward, and al about in euereche side, and by a maner liknesse of þis Argus he, þat is war and wise and can se and be war in euereche side, is ycleped Argus and ful of eigen, as Argus was. Dan, forto speke of meny siehe, þei most
- 140 be cleped Argi in þe pluril noumbre. Dan in þat þe cronyk seiþ, þat þei beþ Argi in wynnynge, it is to mene, þat þei beþ war and seeþ about in euereche side, where wynnynge may arise. Ðat oþer word is Tantali. Derfore take hede, þat þe poet feyneþ, þat Tantalus was a man and slowe his owne sone. Derfore he
- 145 was dampned to perpetual penaunce, as þe poet feyneþ: he stondeþ alwey in water vp anone to þe ouerbrerd of þe neþerlippe and haþ alwey euene at his face ripe apples and noble fruyte, honginge doun anone to þe brerd of þe ouerlippe, but þere may noþer fruyt ne water come wipinne his mouþe, he is so yholde
- 150 and so he stondeþ in þat aray bitwene mete and drinke and may (91^a) noþer ete ne drinke and is anhungred and aþirste, þat wo is hym alyue. By a maner liknesse of þis Tantalus þei, þat doþ rigt nougt, þere myche þinge is to do in euereche side, beþ ycleped Tantali. It semet, þat þis sawe is so to mene: in trauail þei beþ
- 155 Tantali; for þei doþ rigt nougt þerto. þe þrid worde is Dedali. Take hede, þat Dedalus was a wel sleiz man and by liknesse of hym men, þat beþ sleiz, beþ ycleped Dedali in þe pluril noumbre. So it is to mene, as it semet, in þis sawe: in takinge hede and in kure þei beþ Dedali, þat is: fel and sleiz. Þe ferþe worde is
- 160 Sardanapalli. Derfore take hede, þat Sardanapallus was a kyng *rex Assiriorum* and was ful vchaste and by a maner liknesse of hym þei, þat beþ swiþe vchaste, beþ ycleped Sardanapalli. *R.* But among alle Engliche men, ymeddled togidres, is so grete chaunginge and diuersite of cloþinge and of aray and so many maner
- 165 schappes, þat wel neiz no man is yknowe by his cloþinge and his aray, of what degre he is. Derof propheciode an holy anker in kyng Egelredes tyme in þis maner, *Henricus, libro sexto*: Englich men, for þei woneþ hem to dronklewnesse, to tresoun and to rechelesnesse of goddes hous, first by Danes and þan by Nor-
- 170 mans and atte þrid tyme by Scottes, þat þei holdeþ most wrecches and lest worþ of alle, þei schullip be ouercome. Þanne þe world schal be so vnstable and so dynerse and variable, þat þe vnstablenesse of þoughtis schal be bitokened by many maner diuersite of cloþinge. *Explicit liber primus.*

48. Spätere übersetzung des Polychronicon.

Harleian hs. 2261 15. Jahrhundert.

(fol 41^b) Of Allemeyne or Germany and of þe provinces of hit. *Capitulum XXVI. Isidorus, Etymologiarum libro nono.*

- Isidorus rehersethe, that Germany, or Allemeyne properly seide, hathe on the este to hit the durre of the floode, callede
- 5 Danubius, on the sowthe the floode, callede Renus, of the northe and the weste the ocean. There be II Germanyes: the superior, whiche extendethe vnto Alpes to the bosom of the grete see, that is callede the see Adriatike; and the inferior Germany, towarde
- 10 the weste, is abowte the floode, callede Renus, whiche is callede communely Almayne. There be many peple in either (fol. 42^a.) Germany and prouinces, as Boemia, Westefalia, Bauarrea, Turingea, Sweuia, Saxonia, Franconia, Lothoringia, Frisia, Selandia. *Paulus, libro quinto.* For the northerne plage, in as moche as hit is more removede from hete, in so moche hit is more hollesom for childer
- 15 to be gendrede and to be noryschede. Hyt is in contrary wise of the plage meridian; for, in as moche (pag. 257) as hit is more nye to the son in so moche hit is more nyous to nature. Wherefore alle that region from Thanay vnto þe weste, thaughe euery place be namede by theirre propre names, generally thei be callede
- 20 Germany, for that londe gendrethe so many peple, that hit may vnnethe suffise to norysche theyme. That causede so many peple to haue goen from hit, as Hunes, Gothes, Wandalynges, Saxones, Winuli and Longobardes. Boemia is the firste prouince of esturne Germanye, hauenge on the este parte to hit Misia, of the weste
- 25 Danuby and Pannony, of the meridiem Bauarria and Thuringia, of the northe weste Saxones; allemoste compassede abowte with hilles and woodes, beyngge habundante in yerbes and pastures and many wilde bestes. Amonge whom is a beste, lyke to an oxe in body and in hornes, whiche is callede in their langage
- 30 „loz“, whiche defendethe hym not with his hornes, but gedrethe water in a grete voide place vnder (pag. 259) his chynne, whiche makenge the water hoot in rennenge, castethe hyt on hunters and on dogges, folowenge hit, hurtenge theyme soore with that water. Thuringia hathe on the este to hit Boemia, on the weste
- 35 Franconia, on the northe Westefalia, on the sowthe Danubius. Franconia is as the myddelle prouince of Germayne, hauenge on the este to hit Thuringia, at the weste Sweuia, at the northe parte of Westefalia, at the sowthe Bauarria and Danubius. Bauarria hathe on the este to hit Danubius, at the weste Sweuia,
- 40 at the northe Franconia, at the sowthe parte of Danuby and Rhetica. Westefalia hathe on the este to hit Saxones, at the weste Frisia, at the northe the ocean and at the sowthe parte of Franconia and of Sueuia. Sweuia hathe at the este of hit Bauarria, at the weste Renun, at the northe parte of Franconia, at the
- 45 sowthe Rhetica and Alpes. Saxonia hathe on the weste to hit Westfalia, on the northe the ocean, on þe sowthe Thuringia. *Isidorus, libro quarto decimo.* The peple of Saxones, whiche be

moore nowble in vertu and agilite, not only on (42^b) londe but
 (pag. 261) also on the see, is moche contrarious to their enmyes.
 50 Wherefore thei be callede Saxones, as importable and harde as a
 ston. In the hilles or mownteynes of whom allemoste alle kyndes
 of metalles be founde, tynne excepte. Also Germayne hathe salte
 welles, of whom white salte is made. Also nye to the hille, where
 copur is geten, is a grete hille, the stones of whom smelle lyke
 55 violettes. Also feire marbole is founde in the hille, nye to the
 abbay of seynte Michael. *Beda, libro quarto, capitulo XXXV.* The
 olde Saxones vsede not a kynge but other men in worschippe;
 which, pereeyvenge batelle to be inducede, made a gouernoure to
 theyme, after as the chaunce scholde falle, whom thei folowede
 60 in tyme of batelle. The batelle doen, alle the nowble men were
 of egalle honor. *Plinius, libro quinto.* Frisia is a region, sette
 on the brynke of the weste ocean, takenge begynnege of (pag. 263.)
 the sowthe parte from the floode, callede Rhenus, and is endede
 with the see of Danes. The men of that londe be rowndede in
 65 the maner of a cerele, as moche as men be of moore nobilite, in
 so moche thei be rowndede more hye. That peple is stronge and
 of semely stature, holde in herte, vsenge speres for arowes, luffenge
 moche liberte. Wherefore they wyll not suffre a knyghte to haue
 predominy in theyme. They be obediente to jugges, whom they
 70 make yerely; luffenge clemesse and chastite; kepenge their
 childer with grete diligence, not suffreng theyme to be maryede,
 tyll they atteyne to XXXIIIⁱⁱ yere in age, wherefore thei gette
 myghty childer. Whiche, wontenge woode, breune turfes, made
 of the erthe. Selandia is a litelle londe and in the costes of the
 75 see, compassede abowte as an yle with armes of the see, hauenge
 at the este to hit Holande, at the northe Frisia, at the weste
 the ocean, at the sowthe Flandres; hauenge grete hepes (pag. 265.)
 in hit in a circuite for cause of the see; in whiche londe be fewe
 trees, for a tree may not take per roote for saltenes of the erthe.
 80 The peple of hit is of grete stature, stronge of body, meke in
 mynde. *Paulus, libro primo.* Also in the sowthe weste of Ger-
 mayne be peple, callede Scribonii, whiche haue plente of snawe
 in the tyme of somer and eite rawe flesche of bestes, hauenge
 clothes of the rughe skynnes of bestes; where the beames of the
 85 sonne be seen contynually somme nyghtes abowte the solstice
 of somer; and also abowte the solstice (fol. 43^a) of wynter, thaugh
 lighte appere in the day, the son is not seene. *Item, libro primo*
capitulo quarto. A denne is seen, nye to men of that cuntre, vnder
 an hie hille, where VII men slepenge haue lven longe, the clothes
 90 and bodies of theyme incorrupte, whiche be supposede to be
 Romanes, as after their habite; whom a man moved, thro auaryce
 willenge to (pag. 267) vnelothe, anon his armes wexede drye.
 Perauenture, god preseruethe theyme incorrupte for that entente,
 that men of Barbre may be conuertede to the feithe by theyme!

49. Capgraves chronik von England.

Druck von Hingeston. — Unter Eduard IV.

(pag. 216.) In XXIX gere deied Philip, the kyng of Frauns. And attir him Jon, his son, was kyng, whech was attir prisonere in Ynglond. Anon, as he was crowned, he gaf Charles, his eldest son, the duchie of Gyan: for whech cause kyng Edward was
 5 wroth and gaf the same duchie to Edward, the prince, as his riteful heritage. And he anon gadered a host, at the nativite of oure lady sayled into Gian, where he took many townes. Alle, that were rebel ageyn him, he prisoned or killid: and there abod he al that wyntir. The kyng, his fader, had letteres into
 10 Ynglond, that Jon, kyng of Frauns, had gadered a gret host at Seyn Omeres to fite with Edward, kyng of Ynglond. And anon the kyng went to Caleys and with him his too sones, Leonelle and Jon and Herry, duk of Lancanstir, with these erles, Norhampton, March and Stafford. This aspied, the kyng of Frauns destroyed
 15 alle the vitale of the cuntre and pryvyly fled away. So kyng Edward cam ageyn to Caleys.

(pag. 217.) This same gere Scottis took the town of Berwik, but not the castelle.

And in this same gere was graunted be the parlement to the
 20 kyng of every sak of wolle Ls. for VI gere afir.

And this gere the qween had a son at Wodstock; thei eleped him Thomas.

In the XXX gere of Edward the Scottis were fayn for to delyvir the town of Berwik frely.

And the same tyme Edward Baylol, kyng of Scottis, resyned
 25 alle the rite of the crowne of Scotland to kyng Edward at Rokisborow be his patent letteris.

In the same gere prince Edward rod oute of Burdews be the cuntres of Agenes, Peregor, Lymozin, Bery and Soloigne:
 30 alle, that evir mad resistens to him, he took or killid; and thei, that receyved him, he suffered hem lyve undir tribute. So be the weye he tok mony Frensch lordes and many armed men. At the last ende of that gere he met with the kyng of Frauns fast be Peytris. The prince had in his felauchip not passid IIII
 35 thousand; and the kyng of Frauns had IIII batayles. But, for al that, the Frensch fled, the kyng was take and Philippe, his yonger son, James Borbon and XI erles, the bischop Senonensis with othir lordis and knytes to the nounmyr of too thousand. There were killid too dukes, XIX lordes and fyve thousand of
 40 men of armes beside othir puple. The prynce rood streit to Burdews with his noble pray.

In the XXXI. of kyng Edward, the prince cam into Ynglond aboute the feest of Pentecost, brynging with him Jon, the kyng of Frauns, and many othir prisoneris. Whan he cam to London,
 45 there was so mech prees of puple, that, whan he was at the (pag. 218) bregge at nyne befor noon, it was on afir noon, or he myte come to Westminster. In that same gere were sent to

cardinales into Ynglond to reforme pes betwix the to kingis.
The third cardinal cam only to visit and to se the kyng of
50 Frauns. And alle these III abydyn here ny to gere.

In this same gere was David, kyng of Scottis, delvveryd
oute of prison; for he had be kept in the castelle of Odiham XI
gere. His raunson was a hundred thousand marc.

In the XXXII. gere felle a gret strif betwix on Armacan
55 and the IIII orderes of freres. For the same Armachan, arch-
bischop of Yrland, accused the IIII orderes before the pope, that
thei lyved not aftir the writing of her reule. He wold eke a
distroyed here pryvyleges, but he prevailed not. In Oxenforth
he held straunge opiniones, which Wiclef meyntened aftirward
60 more venomously. But at that tyme was a frere Augustin, thei
clepid him Geffrey Hardeby, aftirward provincial and confessoure
to the prince, which mad ageyn his opinion a notable book we
clepe "*De evangelica vita*."

In this gere frere Jon Lyle, of the Dominic order, mad a
65 grete compleynt of the lady Wake and hir councelle of many
wrongis do to him and to his chereh of Hely. And upon this
the pope wrote to the bischop of Lincolnne and othir prelatys,
comaundering hem, that thei schuld curse alle hem, that do wrongis;
and thoo, that were ded and gilty in this matere, to digge hem
70 oute of her graves and throwe hem out of saunetuarie. Mech
manslauth felle in this (pag. 219.) matere; for thei, that broute the
bulles, were killid for the most part.

In the XXXIII. gere Jon Gaunt, erl of Richemund, the son
of kyng Edward, weddid dam Blaunche, the doutir of the duk of
75 Lancastir; be which mariage he was aftir mad duke of Lancastir.

In this same tyme Jon, kyng of Frauns, prisonere at London,
profered to kyng Edward alle thoo londis, that Edward had ovir-
rydyn before, that is to sey: Flaundrys, Pycardye, Gyan and
othir londis. For which graunt kyng Edward sent into Frauns,
80 and the councelle of Frauns wold not assent theretoo.

Than was the kyng gretly mevyd and rood into Frauns
with the prince, the duk of Lancastir and many othir lordes;
he had in his nave to lede him to Caleys XI. hundred schippis.
The IIII. day of October he entered into Frauns and on seynt
85 Lucy day he cam into Burgenye. There mette with him the
duk of Burgeyn and profered him VII. hundred thousand flo-
reins, undir this condicion, that he schuld do no hurt onto his
cuntre. Thanne the kyng went and remeved to Reymes and
dwelled there onto seynt Gregory day.

In this same tyme thei of Normannye loded at Wynchilsey
and robbed the town and led away many women. The cuntre
ryse to her defense, but al for nowt; for thei were go, or thei cam.

In this gere blod ran owt of the tounbe of Thomas, duk of
Lancastir, at Pounfreit.

95 And in the same gere the kyng began the newe edifyng of
Wyndesore and mad maystir William Wykham survioure of the
same werk; which was aftir bischop of Wynchester.

(pag. 220.) In the XXXIV. gere the kyng Edward remeved
 fro the heyer cuntre of Frauns and cam down to Paris. There
 100 brent he the subarbes of the cite be the corage of III. hundred
 knytes, wech were newly mad. And in the same tyme thei of
 Ynglond gadered a gret nave, III. score schippis, in wech
 were XIII. thousand men. Thei sailed and took the ylde of
 105 Cans. And thanne cam the abbot of Cloyne and the erl Tan-
 kervyle, wech was steward of Frauns and Bursigalde, constabil
 of the same, and othir lordis many onto kyng Edward and offered
 onto him a certeyn tretis and a forme of pes; wech wrytyng
 displesid gretly the kyng; and he forbad hem his presens, onto
 the tyme thei had mad anothir forme. Than cam thei aftir to
 110 the king and broute him writing, somewhat aftir his plesaus.
 This was the manere of the oth, that thei swore: „We Charles,
 governour of Frauns, the first begotin son of John, kyng of Frauns,
 upon the holy sacrament swere here and on the holy gospelle,
 that we schal kepe pees and concord, wech is mad betwix the
 115 kyngis, and make no contradiccion ageyn it.” The same oth
 made the prince Edward and the to kyngis and alle the lordes
 on both parties. And for more sikernes, the kyng of Yng-
 lond took pleggis, V. dukes, VII. erles, IX. lordes and many
 honourabil knytes. So was the kyng of Frauns delyvered and
 120 his raimson set at III. milliones of florenes, of wech too schuld
 weye a nobil.

In the XXXV. gere in the parlement at Westminster, before
 the Englisch lordis and the Frensch, was this acord purposed
 and graunted; and alle thei, (pag. 221.) that had not swore, mad
 125 her othis there before the archbisshop at messe. This gere was
 ser Jon Gaunt, erl of Richemund, mad duk of Lancastir, be the
 rite of his wif, wech was doutir to good Herry of Lancastir, late
 ded. In this gere prince Edward weddid Jone, the cuntesse of
 Kent, wech was before departed fro the erl of Salesbury and
 130 weddid aftir to ser Thomas Holland knyte.

This gere was grete pestilens, speciali of men.

And this same tyme felle many merveyles in dyvers londes.
 At Bologne, on Corporis Christi day, appered a blody crosse in
 the eyr, fro morow til it was noon, and thanne it fel into the
 135 se. Aun aftir, wolvyss cam out of wodis and devoured many
 men. In Burgundy was a reyn, alle of blood. Both in Yng-
 lond and in Frauns appered too castellis in certeyn forestis
 and in desert places, out of wech castellis went too hoostis:
 on white, the othir blak; and sumtyme the white had the victorie,
 140 whan thei faute, and sumtyme the blak had the victorie; and
 sodeynly the castelle and the hoostis vanysched and were not
 seyn.

In the XXXVI. gere blew the grete wynd oute of the south-
 west fro evensong til mydnyte, that blewe down many a hous,
 145 of wech wynd these vers were mad:

C. ter erant mille decies (sex) unus et ille

Luce tua, Maure, vehemens fuit impetus aure.

This is the Englisch:

150 A thousand III. hundred sexti and too
 Was Maurus wynd, whech blew soo.

This gere a pound of wax was worth XVIII ð.
 (pag. 222.) In this same gere on seynt Bris day the kyng
 was fifty wynteres old. Therfor the kyng mad this gere his
 jubile, losed prisoneris, forgaf alle forfeitis.

155 And this gere was ordeyned, that alle plees at the barre
 schuld be in Englisch tunge and in no othir tunge.

 And this gere was Leonel mad duke of Clarens and Edmund,
 his brothir, erl of Cambrig.

X. ROMANTISCHE PROSA.

50. Geschichte Merlins.

E. Engl. Text Soc. No. 10. — Um 1450.

Kapitel VI.

Arthur wird zum könige ernannt.

Whane he was come before hem, they seide: „Merlyne, we knowe welle, thow art wise and haste alwey loved wele the kynges of this reame, and thow knowest wele, that this londe is lefte withoutene heir; and a londe withoute a lorde availeth litille. Therefore we pray the and requere to helpe vs to chese soche a mane, as myghte the reame gouerne, to the profite of the peple and sauacione of holy cherche.“ And Merlin seide: „I am no soche mane, that owe to entermete of soche counseile, ne that I sholde chese a mane to be a gouernoure; but, yef ye acorde to myn awarde, I shalle telle yow, and yef I sey not wele, acorded not therto.“ And thei seide: „Alle to the welfare and profite of vs alle oure lorde sende grace!“ And Merlin seide: „I haue moche loved this reame and the peple therinne, and yef I wolde telle yow, whome ye sholde make youre kynge, I ought wele to be beleved, and it were righte; but oone faire aventure is yow befallene, yef ye wille it knowene. The kynge is now deed sithe Martinmasse, and fro hens to Yoole is but litille space; and yef ye leve my counseile, I shalle yeve yow gode and trewe, bothe ageyne god and the worlde.“ And thei seiden all at ones: „Sey, what thow wilte, and we shalle it holdene.“ And he seide: „Ye knowe wele, that now comethe the feste, that oure lorde was inne ibore, and he is lorde of alle lordes; and I wille vndertake, yef ye and alle the peple comynally pray to oure lorde for his grete pite, for to sende yow a rightefulle gouernour, as he, thourghe his grete humylite at this feste, cleped Yoole, liste to be borne of a virgyne, and kynge of alle kynges; that he at this feste chese yow soche a mane to be youre kynge and lorde, that the peple may rule and gouerne to his plesir; and that he shew soche demonstraunce,

- that the peple may se and knowe, that it is be his eleccion, and
 30 that he, that so is chosene, be kyng withoute eny other eleccione;
 (fol. 32^a) and wite ye wel, yef ye thus do, ye schulle se the eleccione
 of our lorde Ihesu Criste." Thane they ansuerde alle with oone
 assent and seide: "We acorde with this counseile, and ther is
 35 noone erthely man, but that he oughte therto acorde." Thane
 thei praide alle, bisshopis and archebisshopes, to comaunde thourgh
 alle the chereche, that the peple to praye, as ye haue herde. And
 all the lordes were sworne, oone to another, to holde the awarde
 of holy chereche, in that god wolde hem shewene. In this maner
 be thei acorded to the counseile of Merlin. And Merlyn toke leve
 40 of hem, and thei hym praide to be with hem at Cristemasse to
 se, yef it were sothe or no, that he hadde hem taughte. And
 Merlin seide: "I shalle not be ther, for ye schulle not se me, till
 the eleccione be made." Thus wente Merlin to Blase and tolde
 hym alle these thinges. Thane alle the worthy mene of the reame
 45 of Logres, thei come vnto Logres at the Yole. Thus was this
 thinge done and abidene to the Yole. And Antor, that hadde this
 childe norissched, till he was a moche mane of xv yere of age,
 he hadde hym trewly norissched, so that he was faire and moche,
 and he hadde neuer sokene other mylke but of his wif, and his
 50 sone he hadde made to be norysched of another womane, ne
 Antor wiste not, whether he loved better, ne he cleped hym never
 but his sone, and he wende verily, that he hadde bene his fader.
 At halowmasse Antor made his sone knyghte, and at Yole he
 come to Logres, as did the other knyghtes of the londe, and
 55 broughte with hym his two sones.

- Oone Yole evene was assembled alle the clergie of the reame
 and alle the barouns, that werene of valoure and wele hadde
 done, as Merlin hadde seide; and whane they were alle come,
 thei ledde alle symple lif and honeste. Thus thei abode alle the
 60 Yole euene and werene at messe at mydnyghte and made
 mekely theire orisouns to oure lorde, that he of his grace sende
 hem soche a mane, that myghte profitably meyntene hem and the
 cristene feith. Thus they abode the messe of the day, and so
 ther were many, that seide, thei were foles, that trowed, oure lorde
 65 wolde put his entente to chesinge of her kyng. And as thei
 were in this talkynge, thei rounge to messe of the day, and so
 thei yede to servise. Whane thei were alle assembled, ther was
 oone of the holiest mene of the londe araied to singe the messe; but,
 er he yede to messe, he spake to the peple and seide: "Ye be assem-
 70 bled for thre thinges for youre profite and I shalle say yow, whiche
 thei be: First of alle, for the sanacione of youre soules and for the
 wurship of god, and the myracle and high vertu, that he this day
 shalle shewe amonges vs, yef it be his plesire to yere vs a kyng
 and chiefteyne, that may saue and mayntene holy chereche, that
 75 is the sustenance of alle trewe cristene peple; we be come to
 chese oone of vs, we be not so wise to knowe, who is moste pro-
 fitable of alle this peple; and for that we ne knowe, we owe to
 praye to the kyng of kynges, that is Ihesu Criste, our saucoure,

that he shewe vs verry tokenynge to his pleasaunce, as he was
 80 bore one this day, so euery man praye in the beste wise he cane.
 And thus they did, as the gode man hem counseiled; and (fol. 32^b)
 he yede forth to messe and he com to the gospelle, and that thei
 hadden offred. Some of the peple yede oute of the cherehe, where
 85 ther was a voyde place; and whane they come oute of the cherehe,
 thei sawghe, it gane dawne and clere, and saughe before the cherehe
 dore a grete stone, foure square, and ne knewe, of what stone it
 was; but some seide, it was marble. And above, in the myddille
 place of this stone, ther stode a styth of irene, that was largely
 90 half a fote of heighte, and thourgh this stithie was a swerde
 fiechid into the stone.

Whene thei syc this, that firste weren come oute of the chirehe,
 thei hadde gret merveile and yede agein in to the chirehe and
 tolde the archebisshope. And whane the gode mane, that sange
 masse, herde this, he toke haly water and caste vpon the stith.
 95 And the archebisshope lowted to the swerde and sawghe letteres
 of golde in the stiel; and he redde the letteres, that seiden:
 „Who taketh this swerde out of this stone, sholde he kynge by
 the eleccione of Ihesu Criste.“ And whene he hadde redde this
 letteres, he seide to the peple, what it ment. Thane was the stone
 100 deliuered to x worthi mene to kepe and to two clerkes. Thane
 thei seiden, that oure lorde hadde hem shewed feire myracle,
 and yedene agein into the mynistre to heir oute the masse and
 to yelde oure lorde graces. And thei sounge: *te deum laudamus*.
 And whane the gode mane was come to the awter, he turned to
 105 the peple and seide: Feire lordes, now may ye se, that some of
 yow be goode mene, whene thourghe youre prayers and orisouns
 oure lorde hathe shewde this grete myracle; wherefore I praye
 and requie yow aboue alle vertues in this erthe, for highnesse
 ne ertly richesse, that god hathe yovene in this worlde, that
 110 noone be agein this eleccione, that god hathe vs shewde the de-
 monstraunce, and the surpluys he shalle vs shewene at his volunte.“

Thanne the gode mane sange forthe the masse; and whane it
 was fynished, they assembled aboute the stone, bothe oone and
 other, who that myght take oute this swerde firste. And thane
 115 thei seiden and acorded alle, that thei sholde assaiene it, as the
 mynistres of holy cherehe wolde assigne. To this ther was grete
 discorde amonge the higheste mene and moste puyssaunt; and
 thei, that hadde force, seide, they woldene asseyen firste; so ther
 were many wordes, that ought not to be rehersed. The arche-
 120 bisshope spake, that alle myghte heren, and seide: „Sirs, ye ne be
 not so wise ne so wele avised mene, as I wende. And I wille
 wele, pat ye alle wite, that oure lorde hathe oone ichosene, but I
 knowe not whome. And thus moche may I say to yow, that
 gentilnesse ne richesse shalle haue no power agein the wille of
 125 Ihesu Criste, but truste so moche in hyme, that, yef he, that is
 therto chosene, were yet vnore, it shalle neuer be taken oute
 of the stone, till he come, that it is ordeyned the honour.“ Thane
 acorded alle the noble men and wise, and seide, that he hadde

seide sothe. And the wise mene and the highe barouns toke their
 130 counseile and acorded to stonde the ordenaunce of the arche-
 bisshope, and come agein and seiden^e, heringe alle the peple. And
 thane made the bisshope grete ioye and dide wepe for pite and
 seide: „This humylite, that is in youre hertes, is of god; and I
 135 wille, that ye knowe after (fol. 33^a), myn entente shalle be to
 the volunte of god and profite of cristen feithe, so that I shalle
 haue no blame, yef god wille.“ This parlament was before highe
 messe of the assay of the swerde, till^e that highe messe was
 saide. Thane seide the archebisshope to the peple and shewde
 hem the gret myracle, that god hadde done for heme at this
 140 eleccione: „and whane oure lorde sette iustice in erthe, he sette it
 in the stythe and in the swerde; and the iustice ouer the lay
 peple oughte to be the swerde, for the swerde at the begynnyng
 was take to thre orderes, to diffende holy cherehe and mayntene
 rightwisnesse. And oure lorde hath now made eleccione be the
 145 swerde; and, wite it wele, alle, that this haue seene, and beholde,
 to whom he wille the iustice yeve. And lete no mane be to
 hasty for to assaye, for it shalle neuer be drawene oute for
 richesse ne for pride; ne the poure peple be not displedd, though^e
 the lordes and the highe astates assaye before, for it is righte
 150 and resone, that the lordes assaiene firste; for ther ne is noone
 of yow, but he oughte to haue his kynge and his lorde the beste
 and moste worthy mane, that he kowthe knowe be his resone.“

Thus thei acorded to the archebisshope with gode herte and
 withoutene eyll^e wille, that he sholde chese hem, that he wolde
 155 to assaye firste. Thus thei graunted alle to holde hym for hir
 kynge, to whome god wolde shewe his grace. Thanne the arche-
 bisshope chese oute C.I. of the biest and moste worthi lordes and
 made hem go to the assaie. And whane they hadde alle assayed,
 thane he commaunded alle other to assaye. And thane they
 160 assaydene alle they, oone after another, that assaye wolde; but
 ther was noone, that myghte it takene oute. And so it was co-
 maunded to be kept w^{it}he x noble mene; and thei were charged
 to take goode hede, who come to assaiene, and, yef eny ther were,
 that myghte drawene out of the stone. Thus was the swerde
 165 assaiad alle þe viij dayes, and alle the barouns were at highe
 messe; and the archebisshope hem preched and shewde, as hym
 semed beste. And thane he seide: „I tolde yow wele, that alle
 be leysere myghte he come, that was ferthest fro the assaye of
 this swerde; now may ye verily knowe, that neuer noone, saf he,
 170 that oure lorde wille, ne shalle it not oute take.“ And thane
 thei seiden^e alle, that thei wolde not out of the towne, till thei
 westene, to whome god wolde graunte that honour. In that
 maner thei abidene oute the messe and after thei wente to their
 hosteles to mete, and after mete, as they were vsed that tyme,
 175 yede the barouns and the knyghtes to boorde in a feire pleyne
 and the x men, that were ordeyned to kepe this swerde yede
 also to se this houndise. And whene the knyghtes hadde turneyd
 a while, thei toke their sheldes to their squeres, so that the peple

of the towne yede to arme them. And Antor hadde made his
 10 eldeste sone knyghte at the halowtide before Yool. And whane
 the medle was begunne, Kay called his brother Arthur and seide:
 „Go faste to oure oste and feeche my swerde.“ And Arthur was
 goode and seruisable and seide, „Withe gode wille;“ and thane
 15 smote the hors withe the spores and rode forthe to his ostelle
 for to feeche his brothers swerde or ellis some other, yef he
 (fol. 33^b) myghte eny fynde. And he fonde noon, for the hostesse
 hadde sette it in hir chambir. And so he turned to hem ageine;
 and whane he saughe, he myght noone fynde, he gan to wepe
 for grete anger. And as he come before the mynster, ther the
 20 stone was, he saughe the swerde, whiche he hadde neuer assaide,
 and thought, yef he myghte it gete, to bere it to his brother. And
 as he come therby one horse bakke, he hente the swerde be the
 hiltis and droughe it oute and couered it withe his lappe. And
 his brother, that abode after withoute the towne, saughe hym
 25 come and rode ageine hym and asked his swerde. And Arthur
 seide, he myghte not haue it: „but I haue broughte heere another“
 and droughe it oute frome vndyr his cote and toke it to his
 brother. And anoone, as Kay saughe this swerde, he knewe it
 wele, that it was the swerde of the stone, and thoughte, he wolde
 200 be kynge, and seide, he wolde seehe his fader, tille he fonde
 hym. And thane he seide: „Sire, I shalle be kynge; lo, here is
 the swerde of the stone.“

Whane the fader it saughe, he hadde merveile, how he it
 gatt. And he seide, he toke it oute of the stone. Whane Antor
 205 herde that, he leved it not, but seide, he dide lye. Thane thei
 yede to the mynster, ther the stone was, and the tother squyre
 after. Whane Antor sighe the stone and the swerde not therynne,
 he seide: „Feire sone, how hadde ye this swerde? Loke ye, do
 not lye; and thow do lye, I shalle it knowe wele, and neuer
 210 shalle I the love.“ And he ansuerde as he, that was sore ashamed:
 „I shalle yow lye no lesynge, for my brother Arthur it me broughte,
 whane I badde hym to go feeche myne, but I wote neuer, how
 he it hadde.“ Whane Antor herde this, he seide: „Sone, yefe it
 me, for ye haue therto no ryghte.“ And Kay it deliuered to his
 215 fader; and he loked behynde hym and saughe Arthur and cleped
 hym and seide: „Come hider, faire sone, and take this swerde
 and put it ther, as ye it toke.“ And he toke the swerde and
 put it in the stithe, and it heilde as wele or better, thane it
 dide before. And Antor comaunded his sone Kay to take it
 220 oute; and he assaid, but it wolde not be. Thane Antor cleped
 hem bothe and seide to Kay: „I wiste wel that thow haddest
 not take the swerde oute.“ Thanne he toke Arthur in his armes
 and seide: „Feire dere sone, yef I myghte purchase, that ye be
 kynge, what gode sholde I haue therfore?“ „Fader, quod he,
 225 I may nother haue that honour ne noone other goode, but that
 ye be therof lorde, as my lorde and my fader.“ And he seide:
 „Sir, youre fader I am as in norture, but, certes, I dide yow neuer
 engender ne I wot neuer, who dide yow engender.“ Whane

Arthur saughe, that Antor hym denyed to bene hys fader he
 230 wepte tendirly and hadde grete doel and seide: „Feire sir, how
 sholde I haue this dignite or eny other, whane I haue failed to
 haue a fader?“ „A fader muste ye nede haue; but, feire dere
 sir, yef oure lorde wille, that ye haue this grace, and I helpe
 yow it to purchase, telle me, what I shall be the better.“ And
 235 Arthur seide: (fol. 34^a) „Sir, so as ye wille youre self.“ Thanne
 Antor tolde hym, what bounte he hadde hym done and how he
 hadde hym norissed and how he put away his sone Kay and
 made hym to be norissed of a straunge womane: wherefore ye
 owe to yeve my sone and me guerdone, for ther was neuer mane
 240 more tenderly norissed, thane I haue yow. Wherefore I praye
 yow, yef god yeve yow this grace and I may helpe yow therto,
 that ye guerdone me and my sone.“ And Arthur seide: „I praye
 yow, that ye denye not me to be my fader, for thane I sholde
 not wite, wheper that I sholde go; and, yef ye may helpe to
 245 purchase this grace, and god wille, that I haue it, ye cane no
 thinge sey ne comaunde, but I shalle it do.“ And Antor seide:
 „I shalle not aske thi londe; but thus moche I wille praye yow,
 that, yef ye be kynge, that ye make my sone Kay youre stywarde
 in soche maner, that for no forget, that he do to yow ne to mane
 250 of youre londe, that he lese not hys office; and, yef he be fool
 or felle or vilenis, ye owe better to suffre hym thane eny other;
 and therefore I praye yow to graunte hym that I yow demaunde.“
 And Arthur seide, he wolde it do withe gode wille. And thane
 he ledde hym to the auter and swore, that he sholde this trewly
 255 performe. And whane he hadde sworne, he com before the
 mynster; and the turment was ended and the barouns come to
 hire evesonge.

Thane Antor cleped alle his frendes and com to the arche-
 bisshope and seide: „Sir, lo, here is a childe of myne, that is no
 260 knyght, that prayethe me, that I wolde helpe, that he myghte
 assay the auenture of the swerde and that it plesse yow to
 clepe the barouns.“ And so he did; and thei assembled aboute
 the stone. Thane Antor bad Arthur take oute the swerde and
 delyuere it to the archebisshope. And Arthur toke the swerde be
 265 the hiltis and withoute more taryinge yaf it to the archebisshope.
 And anoone he toke Arthur in his armes and seide: *Te deum*
laudamus, and so broughte hym in to the mynster. And the barouns
 and highe men, that this hadde seyne and herde, were angry
 and sorowfulle for this and seidene, it myght not be, that soche
 270 a symple mane of so lowe degre sholde be lorde of hem alle.
 Therwithe was the archebisshope displesed and seide: „Sirs, oure
 lorde knoweth beste, what euery mane is.“ And Antor and his
 frendes abode by Arthur, and alle the comene peple; and alle
 the barouns were ageyne them and ageyne Arthur. And thanne
 275 seide the archebisshope wordes of grete hardynesse: „I do yow to
 wite, though alle thei, that ben in the world, wolde be agein this
 eleccion, and oure lorde wille, that this man be kynge, he shalle
 be it withoutene faile; and I shalle shewe yow, how and what

- affiaunce I haue in oure lorde Ihesu Criste. Now, feire brother
 280 Arthur, go, put the swerde ageyn in the same place, that ye toke
 it fro. And Arthur put the swerde ageyne in the selue place,
 and it hilde as faste as byfore. And thane seide the archebisshope:
 „So feire eleccion was neuer sene; now go ye, riche barouns and
 285 lordes, and assay, yef ye may take oute the swerde.“ Thane
 yede alle for to assaye, but noone it myght remeue fro the place,
 that it was inne. Thane seide the archebisshope: „Grete folye do
 ye, that be ageyne oure lordes wille; for (fol. 34^b) now ye se
 welles, how it is.“ And thei seide: „Sir, we ne be not agein oure
 lordes wille; but it ys grevouse thinge to vs to haue a gacione
 290 to be lorde ouer vs alle.“ And the archebisshope seide: „He, that
 hath hym chosyne, knoweth beste, what he is.“ Thanne the ba-
 rouns praide the bisshope to lete the swerde be stille in the stone
 till Candelmesse; and by that tyme mene of farther contrees
 myghte come to assaye the auenture. And the archebisshope hem
 295 graunted. Thane come oute of euery contree and asseyde who
 that wolde. And whane they haddene assaied, the archebisshope
 seide: „Arthur, yef it be pleser to oure lorde Ihesu Criste, that
 thou be kynge, go forthe and brynge that swerde.“ And Arthur
 yede to the swerde and toke it oute as lyghtely, as nothings
 300 hadde it holdene. Whan the prelates and the comene peple
 saughe this, thei gunne to wepe for ioye and pite and seiden:
 „Sirs, is ther yet eny mane, that seithe agein this eleccione?“
 And the barouns seide: „Syr, we pray yow, that the swerde be
 suffred yet in the stone to Passhe, but eny mane come by that
 305 terme, that may take it thus; and ellis we wille obbey to this;
 and yef ye will not suffre so longe tyme, euery mane do the
 beste he may.“ And the archebisshope seide: „Yef so be, he abide
 to Passhe; and noone other come, that may parfume this auenture,
 wele ye thane obbey yow to this eleccione?“ And thei seide
 310 alle: „Ye.“ Thanne the archebisshope seide to Arthur: „Sette the
 swerde agein in the stone, for, yef god wille, thou shalt not faile
 of the dignite, that he hath the promysed.“ And Arthur dide, as
 he comaunded; and ther was ordeyned to kepe the stone x mene
 and v clerkes; and in this maner thei bode to Pasche. And
 315 tharchebisshope, that hadde take Arthur in warde, seide: „Wite
 ye righte well, ye shalle be kynge and lorde of this peple; now
 loke, that ye be a gode mane, and fro hensforthe chesethe soche
 mene, as shulle be of youre counseile and officers for youre housolde,
 euene as ye were now kynge, for so ye shalle be with the helpe
 320 of god.“ And Arthur seide: „I put me holly in god and in holy
 chereche and in youre gode counseile; therefore chese ye, as ye
 seme be moste to the plesaunce of Ihesu Criste; and I praye yow,
 clepe to yow my lorde, my fader.“ Thane the archebisshope
 cleped Antor and shewde hym the ansuere of Arthur. Thanne
 325 chose they soche counsellers, as thei wolde; and, be counseile
 of the archebisshope and certeine of the barouns, Kay was made
 stiwarde. And of alle other thinges thei abode to Pasche, and
 thane thei assembled alle at Logres.

Whane thei were alle assembled one the Ester evene, the
 archebisshope droughed hem alle to his paleis and rehersed hem
 330 the grete wisdom and the gode condicions, that he fonde in
 Arthur. And the barouns seide: „We wille not be ageine godes
 ordenaunce; but it is unto us a mervelouse thyng, that so yonge
 a mane and of so base lynage, sholde be lorde and gouvernour
 of vs alle.“ The archebisshope seide: „Ye do not as cristene
 335 mene, thus to be agein Cristes eleccione.“ And they seide: „We
 be not ther ageine; but ye haue seyne his condicions and we
 ne haue not done so, and therefore we praye yow to suffre vs
 to knowe his condicions and the manere of hys gouernance,
 that he wille bene of hereafter.“ The archebisshope seide: „Wille
 340 ye thus delaye his coronacione?“ And thei seide: „We wolde,
 that his saeringe and coronacione be respite to Pentecoste.
 (fol. 35^a) Thus we alle pray and requere.“ And the arche-
 bisshope it graunted. Thus departed alle the counseile; and one
 the morowe, whane highe messe was seide, Arthur yede to the
 345 swerde and toke it oute, as lightly as he hadde done before.
 Thanne thei seiden alle, that thei wolde haue hym to their
 lorde and gouvernour, and thei praide hym to sette ther the
 swerde ageine. And Arthur ansuerde to the barouns fulle de-
 bonerly and seide, he wolde do their requeste or eny thyng,
 350 that thei wolde of hym desire. Thanne they ledde hym in to
 the mynster to speke withe hym and to assaye his condicions,
 and seide, „Sir, we se welle, that god wille, that ye be oure
 kynge and lorde ouer vs, wherfore we wille do to yow oure
 homage and of yow holde oure honoures, and we beseke yow
 355 to respite youre saeringe in to Pentecoste, ne therefore shulle ye
 nothyng be inteript, but that ye shulle be oure lorde and oure
 kynge; but to this we praye yow to sey vs, what is youre
 volunte.“ Quod Arthur: „Of that ye sey, ye wille do to me
 youre homages and holde youre honoures of me, I may it not
 360 receyve ne I ne oughte not to do, for I may not to yow ne to
 noone other yewe noone honoures, fille I haue receyued myne; and
 ther ye sey, ye wille, that I be lorde of yow and of the reame,
 that may not be, byfore that I be sacred and receyved the
 honoure of the emper; but the respite, that ye desire, I it graunte
 365 yow with gode wille, for I wille not be sacred ne nothinge, that
 therto apertenethe, ne I may not withoutene godes wille and
 youre volunte.“ Thanne seide the barouns amonge hem self: „Yef
 this childe live, he shalle be righte wise, and wele he hath
 vs ansuerde.“ And thanne thei seide: „Sir, vs semeth withe youre
 370 advice, that ye be crowned and sacred at Pentecoste, and by
 that terme we shulle obbey to yow at the comaundement of this
 archebisshope.“ Thanne thei made be broughte inellis and alle
 othir richesse and yaf it to hym to se, whedir he wolde be
 couetouse and cacchyng; and whane he hadde alle these yettes
 375 resceyved, the booke seithe, he departed it; to knyghtes the
 stedes and coursers and fresshe robes; and to heme, that were
 ioly and ennoies, he yaf the iuwellis; and to hem, that were

auerouse, golde and siluer; and to sadde wise mene he yaf soche
 380 thinge. as hym doughte sholde hem plese; and withē hem he heilde
 companye and enquired in the contre. what myghte hem beste
 plese.

Thus departed he the yettes, that were yovene hym for to
 knowe. of what condicione that he wolde be of. And whane
 385 thei sawghe hym thus demened, ther was noone. but that hym
 gretly preysed in theire hertes and seide, that he sholde be of
 highe renone. and that thei cowde not in hyme espie no poynte
 of covetise; but, as sone as he hadde the grete auers, he besette
 hem in soche manere. that euery man seide, that noone cowde
 haue do better. eueryche astate and degre. Thus thei assaide
 390 Arthur and noughte cowde fynde in hym but highe vertu and
 grete discreciōne. And so thei abidene to the Witsontide. And
 thane alle the baronage assembled at Logres, and ther thei
 assaide ageine at the swerde, alle. that assaie wolde, but neuer
 was ther founde mane, that it myghte remeve fro the stone.
 395 And the archebisshope hadde ordeyned redy the crowne and septe
 and alle, that longed to the sacringe. One Witsonevene, be
 comene counseile of alle the barouns, the archebisshope made
 Arthur knyghte. (fol. 35^b) Alle that nyghte dide he wake in
 the chief mynster till one the morowe day. And, whane it was
 400 day. alle the baronye come to the mynster. The archebisshope
 seide: „Sirs, lo, here is the mane, that god hathe chosen to be
 youre kynge, like as ye haue seyne and knowe. And, lo, here
 is the crowne and the vestementis rioalle, ordeyned by youre
 ayys and alle the comene assent. And yef ther be eny of yow,
 405 that to this elecciōne wille not assent, lete hym now sey.“ And
 they ansuerde and seide: „We acorde, that in godes name he be
 sacred and anoynted with this, that, yef ther be eny of vs, that
 he be with displesed, of that we haue be ageyne his coronaciōne,
 that he pardone vs alle in to this day.“ And therwithe thei
 410 kneled alle at ones to Arthur, askynge hym mercy. And Arthur
 for pite gaue wepe and seide to hem: „That lordē, whiche hathe
 graunted me to haue this honoure, mote yow pardone, and as
 moche as is in me, I make yow quyte.“ And therwithe thei
 415 risene vp and toke hym bytwene their armes and ledde hym to the
 vestymentis rioalle. And whane he was aried, the archebisshope
 was made redy to synge masse and seide to Arthur: „Now, go
 fecche the swerde, wherewithe ye shull kepe iustise to deffende
 holy cherehe and mayntene righte and the cristine feithe to youre
 power.“ And so they yede in processione to the stone. Thanne
 420 seide the archebisshope to Arthur: „Yef thow wilt swere to god
 and to oure lady, seint Marve, and to oure modir, holy cherehe,
 and to seint Pētir and to alle seyntes, to saue and to holde
 trouthe and pees in the londe and to thy power kepe trewe
 iustice, com forthē and take this swerde, wherby god hathe made
 425 the elecciōne vpone the.“ Whane Arthur herde this, of pite he
 gan wepe, and so dide many other. And he seide: „As verily
 as god is lordē ouer alle thyngē, so he of his grete mercy graunte

me grace and power this to mayntene, like as ye haue rehersed
and I haue it welle vndirstonde." And thane he sette hym one
430 his knees, holdinge vp his hondes, and thane toke oute the snerde
lightely withoute greuaunce and so bar it vp righte. And thei
ledde hym to the auter, and ther he leide the swerde. And thane
thei hym sacred and anoynted and dide that longed to a kynge.
445 And after alle the seruise was ended, thei yede oute of the mynstir
and come by the place, ther as was the stone; and no man cowde
knowe, where it was become. Thus was Arthur chosene to kyng
and heilde the reame of Logres longe in pees.

Anmerkungen.

Dichtung.

I. Gedichte geistlichen inhaltes.

1. Die sieben busspsalmen.

Unserm stücke ist die Sloane-hs. 1853, auf dem Britischen Museum befindlich, zu grunde gelegt. Dazu wurde das Harleian Ms. 1704 verglichen und wichtigere varianten daraus finden sich angemerkt. — Sloane-Ms. ist eine pergamenthandschrift in quarto, aus 32 blättern bestehend, und sehr hübsch geschrieben, bisweilen allerdings etwas verblasst. Diese handschrift entstand wol gleichzeitig mit der dichtung. Die Harleian-hs. ist theils auf pergament, theils auf papier geschrieben, in folio und enthält 166 blätter. Anfang und ende fehlen. — Der dichter ist unbekannt, doch hat Black's untersuchung es wahrscheinlich gemacht, dass es Brampton war. Herausgegeben wurden die psalmen: A paraphrase on the seven Penitential Psalms in English verses, supposed to have been written by Thomas Brampton. London 1842, für die Percy Society.

Psalm 129.

v. 2. *the depe dale of sorow* = das irdische jammertal. Aehnl. Min. I, v. 8, 9. B. liest: *sorow and woe*.

v. 4. *schelde me fro in all woe*. So liest A (= Sloane Ms.), B (= Harl. Ms.) hat: *fro my fearfull foo*. In lesart A gehört *schelde fro* zusammen und nimmt den begriff des befreiens an: „in jedem leid befreie uns; wenn wir in leid geraten, so befreie uns davon.“ Oder stand vielleicht ursprünglich: *from all woe*?

v. 6. *not flee* ist aus B genommaen. Der vers in A ist unvollständig, da die reimstellung ababbebe ist. Der reim *flee domine* kann nicht befremden, vgl. v. 22 *flee domine*, ausserdem *domine: he me the fre* u. a.

v. 7. *dredfull*. Unsere hs. hat in diesem worte schon *l* verdoppelt, vgl. 39, 49; daneben *ful*, vgl. v. 51.

v. 8. Diese Lateinischen worte sind der refrain, welcher durch die busspsalmen hindurch geht.

v. 9. Die zweite strophe ist in A sehr verblasst.

v. 15. *thar* (B.: *hym parre not but . . .*). Ueber *thar* neben *tharf* vgl. Mätz. Gr. I, 417, 18. — Vgl. auch Ps. 142 v. 76.

v. 19. *lyif*. Die gewönlichste art um langes *i* zu bezeichnen ist die schreibweise *ij*, vgl. 7, 65; 8, 53; 9, 9 u. s. Sonst findet sich, wie hier: *yi, iy, ii*; am seltensten *yy*.

v. 20. B hat: *oure myghte shuld tarne*. In hinblick auf: *sorwe and care* ist die lesart in A entschieden vorzuziehen.

v. 21. B schreibt hier, wie v. 55 *rightnesnesse*.

v. 27. *schryuen* steht hier in der bedeutung „beichten“: er will keine seiner sünden verbergen, sondern wünscht, dass sie einem priester gebeichtet werden; er will sie einem priester beichten.“ — B. liest: *but cense to a prest hym to schryuen* = sondern er will sich bei einem geistlichen von seinen sünden reinigen, damit dieser ihn absolvire.“

v. 30. *þer*. Ueber den wechsel von *þ* und *th* lässt sich in unserm stücke ebensowenig eine regel aufstellen, als über die verdopplung von auslautendem *l* in *full*, *wyll* u. a. neben *ful*, *wyl*.

v. 36. B hat das sinnlose: *þou wilt not wilfully the greue*.

v. 39. *meue*, neben *move*, *moere* = *move*, im herzen bewegen, hin und her bedenken, überlegen.

v. 43. *so eue* fehlt in B.

v. 45. *lygt* = gesicht, anblick, wie auch noch im Nengl. in poetischer ausdrucksweise.

v. 49. B liest wenig passend statt *pytuous*: *precious*.

v. 51. *raumsoun*. Obgleich die form mit *m* im Altfranz. ungewöhnlicher, als die mit *n*, ist, so hat sie doch, als von *redemptionem* herstammend, nichts auffälliges.

v. 55. *muste* ist hier wol schon als ein indicativ mit praesentischer bedeutung aufzufassen: „dann muss gerechtigkeit ausser kraft treten lassen.“ — Im 16. jh. hat *muste* schon vollständig das praesens *mote* verdrängt, im 15. jh. bereitet sich dies vor. Vgl. auch ann. zu 37, 137.

v. 60. *potyst in aventure* = du setztest aufs spiel, gabst es preis.

Psalm 142.

me in der überschrift ist B entnommen.

v. 1. *take* steht hier in der im Altengl. gewöhnlichen bedeutung von „geben, übergeben.“ Vgl. LB. I, ann. zu 5, 114. Ausserdem z. b. Orm v. 355 *Aȝȝ fra þatt Adam Godd forrlet And toc himm to þe deofel*. Vgl. auch v. 12 unsers stückes.

v. 2. Wie im vorigen psalme hat B hier *rightnessesse*.

v. 9. *so* fehlt in B.

v. 11. B hat: *do amisse*.

v. 13. B zerstört den vers, indem diese handschr. hat: *the rightfull iustice*.

v. 15. Wie Ps. 129 v. 54 entspricht hier *dyspyse* Lateinischem *despicere*. Vgl. Mätz. Gr. I, 548, 49.

v. 19. *loue* schreiben beide hss., obgleich im Lateinischen *lūa* steht.

v. 20. *that* bezieht sich auf *world*: meine liebe, welche ich Gott zuwenden sollte, ziehen meine feinde auf irdische dinge, die ich doch fliehen sollte.

v. 26. *spirite* ist hier, wie oft im Nengl. *spirit* mit den nebenformen *sprite*, *spright*, einsilbig zu lesen. Vgl. v. 50, 90 u. s.

v. 30. B liest: *hope and help*.

v. 31. *frenschypp*. Hier fand assimilation des *d* mit *s* statt, wie in *gospell* u. a. wörtern. Vgl. Mätz. Gr. I, 198, 3.

v. 33. B. liest: *hath chastele*.

v. 31. *sunne* findet sich öfters mit *m* geschrieben, vgl. z. b. pag. 203 z. 1, 2.

Wir lösen dies mit *mm* auf. — In B steht: *we fynde*.

v. 36. B liest *hauen*, doch ist dies dann jedenfalls einsilbig auszusprechen.

v. 38. „Gottes werke prägten mir liebe und furcht ein.“

v. 40. Mit diesem verse bricht die Harleiana ab.

v. 41. *myu handys I sprede And my synne*. *Sprede* hat hier wie im Nengl. die bedeutung: ausbreiten, verbreiten, veröffentlichen. Also: oft strecke ich meine hände aus und veröffentliche, bekenne offen meine sünden; doch ist dies nur heuchelei, denn es fehlt die rechte reue.

v. 51. *myskarye* hat, wie Nengl. *miscarry*, die bedeutung: übel fahren, verunglücken.

v. 53. *gynne* steht noch im Nengl. im sinne von „beginnen“. Vgl. Mätz. Gr. III, 6.

v. 55. *non armour of plate nor mayle* = weder einen platten- noch einen ringpanzer.

v. 58. *itt pytt wytt* sind hier mit doppeltem *t* geschrieben, weil in *schytt* zu *schyppen* einschliessen, verschliessen, die doppelconsonanz steht.

v. 65. *lere* steht hier in der bedeutung von *discere*, vgl. LB. I, No. 3 v. 52 v. gloss. unter *lernen*.

v. 69. *freendys and kyst*. Man vgl. damit Guy o. Warw. v. 2629 *now hane pey kyste and be gode freendys*. Vgl. auch No. 11 den streit und die versöhnung von gnade und gerechtigkeit. Da gläubige und gnade freunde wurden und sich zur versöhnung geküsst haben, so gab es niemand in keinem stande, keiner lage, der vermisst hätte: *Ne reminiscaris*, ausser wenn er selbst es vermissen wollte, sich selbst nichts darum kümmern wollte.

v. 73. In *rygt* ist, wie öfters in diesem stücke ein tonloses *e* zu lesen.

v. 76. *aske and haue*. Entweder hat *hane* hier den sinn, wie auch Nengl., „begehren“: „man braucht nur die gnade zu verlangen und ernstlich zu begehren, so genügt dies sie zu erlangen.“ oder „man braucht sie nur zu verlangen und zu haben (d. h. so hat man sie).“

v. 85. *parforme*. Im Altfranz. haben wir sowohl die partikel *par* als *per*. Das Nengl. zeigt eine vorliebe für *per*. Vgl. Mätz. Gr. I, 552.

v. 98. *dysparple*. Vgl. Prompt. Parv. pag. 122, 23: *dysparphyn (dispartelyn, dysparlym) = dissipio, dispergo*. Halliw. D. führt auch die gleiche form aus Lydgate an. Daneben steht in gleicher bedeutung: *disparkle, dispacarten* und *disparlen*.

v. 103. *for they ben prouyd of* = sie sind geprüft, erprobt in (und als stark in der gnade Gottes erfunden worden).

v. 111. *and alle* ist dativ: *he sende us and alle ioye and blysse*.

2. Oratio magistri Richardi de Castre.

Unser stück ist entnommen aus: Hymns to the Virgin and Christ, the Parliament of devils, and other religious Poems. Edited by Frederick J. Furnivall. Early English Text Society. No. 24, pag. 15 — 17.

v. 1. *madist*. Der vokal der unbetonten silbe im verbum u. nomen ist in diesem stücke fast durchweg mit *i* gegeben. Vgl. v. 2, 9, 10, 16, 29 u. s. Doch v. 3, 42 *greded*, v. 6 *deied*.

v. 5. *in nkom in al my trust*. Entweder ist hier ein *is* zu ergänzen: „auf welchem in allem mein vertrauen gesetzt ist“, oder, was wol besser ist, *in* muss in *is* geändert werden. Leicht könnte hier der schreiber durch das vorausgehende *in vor nkom* irre werden. Vgl. auch No. 7, v. 39.

v. 6. *deied*. Auslautendes *e* fiel schon ziemlich frühe aus in praeteriten der sw. verba, bes. im norden Englands, z. b. Rolle de Hamp. Doch hielt sich dieses *e* länger in formen, welche den bindevokal ausslossen, wie *delde, sende, laide* u. a. (Bei Rob. von Gloe. haben wir auch die form *deyde* mit ausgestossem bindevokal, vgl. pag. 372, 14: 375, 15 u. s.). Allein auch in diesen fällen trat im norden Englands schon im 14. jh. ausfall des *e* ein; vgl. z. b. Cotton Ms. vom Curs. Mu. v. 11407 *deid*, während die andern mss. *died, deide, deged* haben.

roode tree. Ueber doppelschreibung, um einen langen vokal zu bezeichnen, vgl. LB. I, anm. zu 19, 6697.

v. 5. *wordli*. Ausstossung des *l* in diesem worte findet sich weit früher schon, vgl. LB. I anm. zu 1, 32.

v. 12. *Zu pee to loue* ist *make me* hinzu zu denken.

v. 22. *pacience* ist die erklärang, der inhalt von *askinge*.

v. 28. *holden vnto* = zu denen ich mich halte, deren untergeborner oder freund ich bin.

v. 29. *pe deddy teeris* bezeichnet die blutstropfen.

v. 31. Wie der reim *teeris* zeigt, ist *prairis* zu lesen. Die hs. hat nur *praisers*.

v. 33. *them* hat hier noch vollständig seine demonstrative bedeutung. Das pron. der 3. person plur. lautet in den obliquen casus noch *hem* vgl. 25, 35, 36 u. s.

v. 40. *pat ben woo bigoon*. *Woo* ist hier adverbial: „dies, welche sich in übler lage befinden.“ Aehnl. Chauc. Cant. T. (W.) 3657. *Absolon that is for love so harde and woo bygon*. Noch mehr beispiele hierfür findet man Mätz. W p. 235.

v. 47. *Ceesse pese verris*. Da unsere hs. schon e. 1430 entstanden ist, dürfen wir wol diese stelle auf den krieg gegen Frankreich unter Heinrich V beziehen. Bestärkt wird diese annahme durch v. 51 u. 52. *rule hem nith oon hirde*. Dies bezieht sich offenbar auf das grosse schisma, welchem 1417 durch die wahl Martins V ein ende gemacht wurde. Vor diesen jahre also muss unser gedicht

entstanden sein. 1415 im frühjahr begann Heinrich den krieg gegen Frankreich. Im Oktober desselben jahres war dann die entscheidende schlacht bei Azincourt, womit der krieg vorläufig seinen abschluss fand: wir dürfen also wol unser gedicht als im jahre 1415 entstanden betrachten.

v. 55. Die hs. hat *for*, welches schon Furnivall in *fro* zu ändern vorschlug.

v. 56. *spare þat* = sei gnädig, nachsichtig damit, dass sie sündigten, schone die sündler.

3. Lied an die jungfrau.

Unser gedicht ist abgedruckt aus Cotton Ms., Caligula, A II. Es ist eine papierhs. 1^o aus dem 15. jh. aus 196 blättern bestehend. Das Marienlied steht dort fol. 91^r (früher S9). Es findet sich auch abgedruckt: Rel. Ant. II, 255.

v. 1. Schon die alliteration der zwei ersten zeilen lässt vermuten, dass der anfang einem volksliede entnommen. — LB. I, 21 haben wir ganz ähnliche: *From alle wymmen mi loue is lent. Ant lyht on Alyson*. Allerdings steht hier *lent* in etwas anderer bedeutung. Die hs. hat *alady* in einem worte.

v. 2. In *withowtene* soll *e* den schnörkel am *n* bezeichnen. Indem ich denselben auf diese weise wiedergebe, folge ich Furnivall u. andern herausgebern in der Early Text Society. — *e* nach *th* oder *ht* (vgl. 7, 22, 25, 27 u. s.) deutet an, dass *ht* u. *th* durchstrichen sind. Ebenso nach *ll*: v. 9, 14, 19. Dass der strich in diesem gedichte wirklich ein *e* bezeichnen soll, ist daraus zu vermuten, dass sich „alle“ ausgeschrieben v. 27 u. „smalle“ v. 16. neben „alle, smalle“ finden; wenn auch allerdings die schreiber nicht sehr consequent in solchen dingen sind.

of any chere. Im Ags. haben wir *cyrr*, *cerr* = *vices*, *temporis spatium* z. b. *æt ödruð cerre alio tempore*. H. Meid. hat dann auch pag. 23 die form mit einem *r*, wie hier: *at an chere*. *Of any chere* ist also: irgendeinmal. Vgl. auch Mätz. W. 565.

v. 3. In unserm gedichte wechselt *th* mit dem in Nordenglischen denkmälern häufig vorkommenden zeichen, welches einem *y* ähnelt. In den abkürzungen „*þe*“ und „*þs*“ steht die rune, vgl. v. 19 u. 25. Die *th* sind mit *th* wiedergegeben, die andern zeichen mit *þ*.

v. 10. *ner* steht hier wie v. 16 für *nor*. Im ersten gliede fehlt hier allerdings das gegenüberstellende: *noþer*. Doch ist auch oft in den hs. *e* und *o* schwer von einander zu unterscheiden. Bei R. o. Gloe. findet sich auch nicht selten *ner* für *nor*.

v. 12. Zu *to forsake* ist *y make my rowe* zu ergänzen.

v. 17. *nyghte*. Die hs. hat hier „*nyghe*“, offenbar nur ein versehen des schreibers.

von *redy* ist sowol v. 20 als 18 abhängig.

v. 25. *Amen say we for charyte*. Dies ist ein beliebter schluss in Altengl. gedichten; vgl. z. b. Hymns V. a. Ch. p. 125 u. s.

4. Marienlied.

Entnommen ist dieses volkstümliche liedchen dem Sloane Ms. 2593, einer papierhs. 12^o des 15. jh. 37 blätter enthaltend. Meist sind darin lyrische gedichte in Englischer sprache, einige wenige in Lateinischer. Die schrift ist oft verwischt und abgeblasst. Unser stück findet sich fol. 10^v.

v. 1. Die hs. hat *myden*.

v. 2. *che*, ebenso v. 9; u. No. 33 (v. 2, 3, 4 u. s.), welches aus derselben hs. stammt. Auch No. 27 zeigt dieselbe erscheinung. *ch* wurde hier für den verwanten zischlaut *sch*, *sh* gesetzt. Deutet dies etwa auf eine andere aussprache des *sh* = *dsh* hin?

v. 3. *He* nämlich *kyng of alle kynges*.

v. 4. *Aprylle*. *y* und *i* wechseln in dem liedchen beständig mit einander. — Der April galt zu damaliger zeit, wie jetzt noch, für einen feuchten monat, vgl. Chauc. Cant. T. v. 1 u. 2.

v. 8. *fallyt*. Diese verhärtung der auslautenden dentalen spirans finden wir häufig. Vgl. ann. zu LB. I, 7 u. 15 u. 11, II, v. 46; 21, v. 13 u. s. Diese strophe (Kürenbergers weise) ist mir ausser in unserm Sloane Ms. (vgl. No. 5 u. 33) im Englischen nicht vorgekommen.

5. Lied auf Adam.

Aus derselben hs. wie das vorige stück, fol. 11r.

v. 1. *ihowndyn*. Wie *bowndyn*, *appil*, *fpydyn*, *wretyn*, *blyssid*, *mony*, *syngyn* zeigt, ist der vokal der unbetonten silbe in unserm gedichte vielfach *y*, *i*. Daneben aber *wypter*, *clerkes*, *neuer*, *take*.

v. 2. *fourre þowsand wypter*. Nach dem evang. Nicodemi, rec. A., bleibt Adam 5500 jahre in dem limbus, in rec. B. heisst es nur: *multas generationes saeculi*. So ist auch hier unser *fourre þowsand* als unbestimmte, lange zeit aufzufassen. Vgl. über diesen gebrauch von *fourre* LB. I, anm. zu 3 v. 232 und zu 12. v. 182.

þowt he vgl. anm. zu 11, 55 u. 12, 43.

v. 5. Im ersten *take* fiel *n* aus, während es im zweiten durch einen strich angedeutet ist. Vgl. auch *mony* v. 8.

v. 6. *aben*. Dieses verbum wird, wie auch manche andere zur damaligen zeit, mit praefix *a* verbunden; vgl. *awrecken*, *afcren*, *aquellen* u. a. Noch jetzt kommt dieses praefix nicht selten in den Westenglischen dialekten vor. Vgl. Jennings Dial. o. W. *alose*, *ago* u. a. verba.

6. Gebet für den kónig.

Abgedruckt aus Ms. Harleian 7578, einer hs. des 15. jh. fol. 19r (früher 18).

Früher ist es schon veröffentlicht in den Rel. Ant. I, 227. Das gedicht ist an Heinrich VI (1422—61) gerichtet, wie auch der name desselben mit gelberer tinte an den rand geschrieben ist.

v. 1. *blessith* für *blessid*. Ebenso steht v. 3, 6, 13, 20, 27 u. s. *unther* = *under*, v. 4 *assureth*, allerdings v. 8 wieder *blessed*. Auch No. 11 u. 12, welche aus einer andern hs. entnommen sind, zeigen denselben übergang von *d* zu *th*: z. b. No. 11 v. 4: *wonþer*, ebenso 156; 12, v. 59, 102 u. s. *þyde* = *dyde* 11, 36; *þeth* = *deth* 11, 71 u. a.

v. 2. Unsré hs. gibt dem anlautenden *f* die in damaliger zeit häufige gestalt, welche einem doppel-*f* ähnelt. Da es nur eine eigentümlichkeit der schreibweise, so wurde es in unserm texte nur durch einfaches *f* wiedergegeben.

v. 3. Die hs. hat *unthr*.

whoos und *whose* zeigt uns die beiden arten im Altenglischen die länge eines vokals auszudrücken. Vgl. LB. I, anm. zu 19, 6697.

v. 5. *lord* ist über die zeile geschrieben.

Der dichter will sein gedicht in der Chaucerstrophe mit 5 hebungen in der verszeile dichten, allein keinenfalls verfährt er sehr geschickt dabei. Die unbetonten *e* sind teils silbenbildend, teils stumm, oft werden dieselben gar nicht geschrieben und sind nur im lesen auszusprechen, so in unsrer zeile, v. 15 (*good*) und v. 24 u. s.

v. 6. *hande lande*. Vor *n* wechselt in diesem gedichte kurzes *a* mit *o* ab. Vgl. v. 13, 14, 20, 21 u. sonst im refrain.

v. 7. Hier, wie v. 14 ist *thi* aus *the* corrigiert. Unter *the queene* ist Katharine, die witwe Heinrichs V, zu verstehen. Vgl. anm. zu anfang, v. 63 nebst anm. zu v. 66.

v. 8. *of* ist hier, wie v. 16 u. s., causal: aus güte, durch güte; vgl. Mätz. Gr. II 251, 55.

v. 10. *on mercy*. Wahrscheinlich hatte der schreiber schon das folgende *on* im sinne und schrieb statt *of* hier *on*.

v. 21. *thy* und *the* wechseln im refrain.

v. 22. *mekeþy forthy* bilden einen begriff. *Forþien* = bewirken erhält mit *mekeþy* verbunden den begriff: „mache es gnädig mit . . .“

v. 23. *affence*. Vgl. Prompt. Parv. *Afence or offence* = *offensa*. Dagegen v. 32 steht die *o*-form.

v. 24. *rypon theire gelthes rewe*. Vgl. über diese konstruktion Mätz. Gr. II, 398.

v. 25. Dieser vers ist überladen. *the* ist zu streichen, *theire merites* stellt sich zu dem *theire gelthes*. *by done* ist wol zu verbinden. *bidon*, *bido* bedeutet: „besudeln“. Vgl. Mätz. W. 229. Ich verstehe die stelle: ihr verdienst, lohn, der besudelt, der schmutzig ist, vergelte ihnen nicht. Vergelte ihnen nicht den

schlimmen lohn, den sie verdienen. Oder darf vielleicht *by dome* = bei dem jüngsten gerichte gelesen werden?

v. 37. *oon*, ebenso v. 53. Sollte hier wirklich ein langes *o* gesprochen worden sein.

v. 43. In der hs. steht „*his*“.

v. 45. Auch hier hat anlautendes *f* die eigentümliche form, welche wie ein doppel-*f* aussieht.

v. 53. *whiche . . . lyste*. Im Altengl. wurde *which* auf personen und dinge bezogen: Christus, welcher wünschte, dem es gefiel, unsertwegen zu bluten. Auch im Nengl. ist es nicht unerhört, vgl. Mätz. Gr. III 540. Noch jetzt steht im vater-unser: *Our father which art . . .*

v. 54. *reme* ist Altags. *rīman* = raum geben, erweitern, vermehren. Hier: fördere es und gib erfolg.

v. 57. *And*. Der platz für die initiale *A* ist leer, *a* nur klein hereingeschrieben. Ebenso war in der nächsten zeile der platz für *Henry* frei. Später wurde *Henry* hereingeschmiedet.

amonge alle remembrance wird durch v. 65 erklärt.

v. 59. *to enherite*. Hier ist wie oft sonst (z. b. v. 72) *t' enherite* zu lesen.

v. 60. *discent* = *descent* abstammung, erbrechtliche übertragung. Vgl. anm. zu No. 1, Ps. 142 v. 15.

v. 62. In diesem verse, wie 69, 76, fehlt das *ay* vor *preserue*, vgl. v. 20, 27, 34, 48 u. s. Doch geschah dies gewis nur aus nachlässigkeit des schreibers.

v. 63. *moder* ist einsilbig zu lesen. Ebenso 70, 77, 84.

v. 65. Auch dieser vers ist überladen.

v. 66. Der platz für den namen ist freigelassen. Es ergibt sich aus dem reime dass *Katherine* hier stand.

v. 67. *thine* ist an den rand geschrieben.

v. 74. Auch hier ist wol *t' alle* zu lesen, vgl. anm. zu v. 59.

Ueber die abfassungzeit unsres gedichtes geben uns verschiedene angaben in demselben genügende auskunft, besonders v. 78—81. Heinrich VI kam 1422 zur regierung, 1429 im November wurde er zum könige von England u. 1431 Dezember als könig von Frankreich gekrönt. Nach v. 78 ist das gebet wol nicht viel vor der krönung in England niedergeschrieben.

7. Gott sende uns geduld in unserm alter!

Abgedruckt aus demselben werke, wie No. 2, wo es pag. 79—82 steht.

v. 4. *doip* ist mit bindevokal *i*, wie *passip*, *encreesip*. Daneben z. 10. ohne bindevokal. Doch ist es hier in unsrer stelle ebenfalls einsilbig zu lesen.

v. 5. *a poynt is yloore*. Dieser ausdruck ist vom würfelspiel genommen.

v. 7. *wole*. Hier hat *w* das folgende *i* verdunkelt. Vgl. v. 21, 25, 53, 54 u. s. vgl. auch LB I pag. 56, v. 68, 79 u. s.

v. 10. *assuage* für *assuage* (Altfr. *assuager*, *assoager*) lautet heute in der aussprache noch so.

v. 25. *icche*. Im Prompt. Parv. finden wir *ichyn*, *ykyn*, *ȝykyn* = *prurio* Nengl. *itch* = jucken u. (wie hier) ründig sein. Vgl. v. 69 *for scabbe and icche*.

v. 27. In ähnlicher weise werden häufig die vorzeichen des todes angegeben. Z. b. O. Misc. pag. 101.

Ilwenne þin heou blokep
And þi strengþe wokeþ
And þi neose coldeþ
And þi tunge voldeþ
And þe byleueþ þi breþ etc.

v. 29. *drie as doop a stake* = unsre knochen werden dürrer, vertrocknen, werden steckensteif.

v. 35. *us silf*. *silf* ist zum reflexiv zugefügt, weil es dem *other* gegenüber steht.

v. 38. *þei hanc us in hate* ist gesagt, wie man noch *to hare in honour*, in *derision* u. a. gebraucht.

v. 50. *anreke* als particip ist die regelmässige form, doch kommt daneben auch *anroken* im Altengl. vor, z. b. R. Mann. v. 1915.

v. 51. *summe*. Das eine *m* ist durch einen strich angedeutet. Ebenso No. 10, 37 u. s. und v. 68 *sumuntyme*.

v. 53. Es steht *sitte* hier, wie auch jetzt noch, für sein im allgemeinen.

v. 58. *we were to wilde and wold outrage*. Hs. hat *wiede* und *out rage*. Furnivall hat *wiede* ergänzt, er spricht sich aber nicht weiter über die stelle aus. In unserm texte ist *e* in *l* geändert, da beide buchstaben nicht unschwer verwechselt werden können. Eine form *wiede* mit *e* = *ferus* ist wol kaum aus Altengl. zu belegen. *out rage* wurde verbunden: „waren wir zu wild und wollten gewalttätigkeit (ausführen).“ *Outrage* ist hier entweder subst. oder verb. In beiden formen ist es jetzt noch im gebrauch. Die endung des praet. plur. warf der schreiber oft ab, so dass die form *wold* neben *wolden* (z. b. v. 50) nicht auffallen kann.

v. 62. Wir finden die reime *crucche myche wrecche grucche icche*. Hier ist ein ungenauer reim anzunehmen, da wir kein *crceche*, kein *wricche* oder *wrucche* finden.

v. 70. *at his auwantage* = das alter hat uns zu seinem gewinne, es kam mit uns machen was es will, hat uns in seiner gewalt. Vgl. Mätz. W. 145. Aehnlich No. 8, 42.

v. 74. *ymet*. Ueber *meten*, vgl. LB. I, anm. zu 4, 8.

v. 76. *to comyng* ist hier ein begriff und bezeichnet, wie *toward* das zukünftige.

ȝit liest die hs. Allein es ist *ȝet* auszusprechen.

v. 92. *pou bouȝt*. Ueber abfallen der endung in der 2. sing. praet. vgl. LB. I anm. zu Ps. LXX. v. 45.

8. Nichtigkeit der welt.

Aus demselben werke, wie das vorige stück entnommen, pag. 83—85.

v. 4. *me tille* = *to me*.

v. 10. hs. hat *born*, es wurde schon von Furnivall geändert.

v. 11. *modir*. Ueber den spätern übergang des *d* zu *th* vgl. LB. I anm. pag. 149, zu v. 43.

v. 17. *mydmore*. A. R. hat pag. 24 u. 428 dieses seltnere wort. Ebenso Gaw. v. 1073. Es ist „sechs uhr morgens.“

v. 19. *þe kinde of childhode* = was die kinderzeit mit sich bringt, die kindlichen spiele spielte, machte ich mit. V. 20 erklärt näher.

v. 25. *At rudren . . . mydday* v. 33. Vgl. O. M. 34, z. 21, ebenda pag. 56, 1 *at þon heye rudarne* ferner A. Leg. pag. 77 z. 1. *Vnderu* ist „neun uhr morgens.“

v. 41. *hiȝnoon . . . mydouernoon . . . at euensong*. *Mydouernoon* findet sich A. Leg. pag. 77, z. 2 *vrom ruderne to midouernoon*.

v. 47. *wiþ þe hille*. Wie der hügel auf einer seite aufsteigt, auf der andern abfällt, so geht es auch mit meinem leben.

v. 60. „Der tod verlangt mich als sein einkommen, beansprucht mich als eigentum.“

v. 69. *mornynge*. Hier wie v. 3, ist die endung participial, während dieselbe v. 12, 43, 66 u. s. in alter weise zur bildung von verbalsubstantiven dient.

9. Die welt ist falsch und nichtig.

Aus demselben werke, wie das vorige, pag. 86—87.

v. 2. *unserteyn*. Im Altengl. ebenso wie im Altfranz. findet sich ausserordentlich häufig der wechsel zwischen *s* und *c*. Vgl. z. b. Prompt. Parv. I, 77 ff. wo *cykyr* (*securus*), *cykke* (*sericum*), *cykylle* (*fulx*), *cyliuer* (*argentum*) u. ähnliche formen stehen. Vgl. auch LB. I, anm. zu 6, 4956.

v. 3. *passip away* ist hier transitiv gebraucht: „also schnell lässt sie (die welt) ihre macht dahin fahren, die (noch jetzt) frisch und fröhlich ist, wie ein zerbrechliches gefäß es tut.“ Dass *worlð* hier als mase. gebraucht wird, (ebenso v. 30) geht aus v. 2 genügend hervor.

v. 4. *brokil*. Prompt. Parv. hat *brokyl* or *fres* und *brokill* or *feers*. Auch die form *bruchil* findet sich, A. R. pag. 164.

v. 5. „Glaubt lieber den buchstaben, den worten, welche hier innen (in diesem gedichte) geschrieben sind.“

v. 7. *disceyuable* neben Altfr. *deceuable* und Nengl. *deceivable*. Vgl. auch v. 32 und anm. zu Ps. 142 v. 15.

v. 13. Die hs. hat *richee*. Es ist dies ein beweis, dass das auslautende *e* noch hörbar war. — Ähnliche stellen, wie die unsere, treffen wir an O. M. pag. 95; Rel. Pieces, VII, 25 ff. Vgl. auch Lydgate's Fall of Princes, wo es in der „Tragedye of the desolacion of Rome“ (nach Harleian 2251) heisst:

Where is now Cesar, that toke possessione
First of thempire thy tryumphe vsurpyng,
Or where is Lucan, that makith mencione
Of al his conquest by cerious wrytyng?
Octouyan, most solempnly reyning,
Where is become their lordshippe or theyr lyne?
Processe of yeeris hath brought ite vnto ruyne!
Where is Tullius, chief lanterne ofe thi towne,
In rhetorike al other surmountyng?
Moralle Seneke of prudence sad Caton,
Thy comone profite alway proferryng?
Or rightful Troian

s. s. w. Siehe auch LB. I, 12, 469 ff.

v. 18. *the riche man*. Da hier bestimmte bekannte leute genannt werden, so dürfen wir unter dem reichen wol Croesus verstehen, der durch die erzählung von den Sev. Sages hinlänglich bekannt war. Vgl. Sev. Sages, Tale IX: *Cressus, the riche man*.

v. 30. *cese*. Man kann hier an Nfr. *cesser* denken = aufhören machen. Vgl. Mätz. W. 545. Besser ist hier wieder den wechsel von *s* mit *c* anzunehmen. Dann entspricht es Altfr. *seisir*, *sesir*, Nfr. *saisir* = ergreifen, sich bemächtigen.

10. Leben der landgräfin Elisabeth von Thüringen, gedicht von Bokenam.

Dieses stück ist der hübschen pergamenths., Arundel Ms. 327, in 4^o, entnommen, welche 1447 vollendet wurde. Unser abschnitt steht dort fol. 191^a—193^a. Bokenams heiligenleben umfassen die geschichte von 11 frommen frauen und jungfrauen (das leben der Agas und Lucie sind in einem gedichte) und ausserdem die geschichte der 11000 jungfrauen. Das gaoze werk ist veröffentlicht als: „The Lyvys of Saints. Translatyd into Englys be a Doctour of Dynnyte clepyd Osbern Bokenam, Frer Austyn of the Convent of Stokelare. London, 1835“ für den Roxburghe Club. (p. 289 ff. findet sich unser stück).

v. 2. *langrauwe*. Dieser Deutsche titel hat sich bis in die neuste zeit im Englischen erhalten. Ludwig wird in unserm gedichte nie mit namen genannt.

v. 7. *werdby*, vgl. v. 18 u. anm. zu 2, 8.

v. 10. *wych* (ebenso 13, 41, 107 u. s.) hat sein *h* verloren, doch sonst finden wir z. b. *where* v. 14, 16 u. s., *whom* v. 52 u. s. mit erhaltne *h*.

v. 14. *denouth*, ebenso *spyryth* v. 46, *greth* v. 101 u. a. In ähnlicher weise findet sich der übergang von *d* in *th* in No. 6; 11; 12 unsres lesebuches.

v. 16. *kau*. Das *k* ist hier in diesem worte im 15. jh. selten geworden.

v. 17. *Bettyr no ner* = näher der heimat, als Jerusalem, kann dein leben nicht besser angewant werden, deshalb gib es für Christus hin. Ich fasse also *ner* nicht = *neuer* auf. *weel*, ebenso 9, v. 16, 36. Man könnte hier an eine länge denken, Fries. *wiel* entsprechend, allein aus früherer und späterer zeit ist diese form zu wenig belegt. Vgl. auch das zu 6, 37 angeführte.

v. 19. *fatal whele* = das rad des schicksals.

v. 20. *happe* hier persönl. gebraucht, wie jetzt noch *to happen on* = auf etwas stossen, zu etwas kommen.

v. 22. *to heune warde*. Zu verbinden ist hier: *towarde heune*.

v. 24. Auch in unserer hs. hat anlautendes *f* meist die form eines doppel-*f*.

v. 33. *watryng face* ein tränendes angesicht, wie ja auch jetzt noch *to water* angewant wird.

v. 35. *pe comouns* = die unadligen dienstmannen Ludwigs.

to-race. Wir finden einfaches *race* = Altfr. *raser*, Lat. *radere*, Halliw. D. p. 661. wo es vom raufen des haares gesagt ist. *toraced* bei R. o. Gloe. 22 v. 21.

v. 36. Obgleich im Altengl. das starke praeteritum *wep* noch manchmal vorkommt, in Schottland noch bis ins 16. jh., so ist doch sw. *wepste* die weitaus gewöhnlichere form.

v. 39. *cyne*. Dieselbe schreibweise treffen wir auch z. b. bei Minot an. Sie entstand aus *eyen* mit ausstossung des *e*. Das *e* im auslaute ist stumm, nur wegen der vorhergehenden langen silbe gesetzt.

v. 42. *do*. Während die form *ydo* nicht selten, ebenso unten v. 48 *vndo*, wirft das einfache part. pass. ohne suffix weit seltener das *u* im auslaute ab. (z. b. s. 63). Hier ist es wol nur des reimes wegen geschehen. Vgl. auch inf. *goon* und *doon* v. 51. u. daneben *do* v. 93.

v. 44. *wych* bezieht sich auf *god*, vgl. amm. zu 6. 53.

v. 54. Der unbetonte laut wird in unserm werke ganz überwiegend durch *y*, *i*, nicht *e*, gegeben. Vgl. 45, 53, 54, 56, 69 u. s.

v. 59. *leue takyn* ist absolut gesetzt: „nachdem gütig abschied genommen war von jedermann, unternahm der landgraf seinen zug.“

v. 61. *he* fehlt in der hs. Da aber offenbar eine silbe fehlt, wurde es ergänzt.

v. 62. *quyt* = er hatte seine rechnung im dienste Gottes berichtigt, seine schuldigkeit im dienste Gottes getan.

v. 63. *froyht*, ebenso *despyht* v. 88. Wie oben v. 14 ging *t* in *th* über, *th* wurde dann *ht* geschrieben, wie wir dies öfters in Altengl. hss. finden. Vgl. z. b. Sev. Sages: *goht* statt *goth* 2106, *soht* 354, 522, 866; *forht* 418, 488, 495 u. s.

v. 67. *exercysyd*. Die bedeutung ist hier eine reflexive = sich zeigen. „Sie bewies sich, betrug sich sehr tugendhaff.“

v. 68. Zu *assaylyd* und *assayil* ist *was* zu ergänzen.

v. 70. *rotyd*. Es hat hier dies verbum die bedeutung von: wurzeln schlagen lassen, befestigen (vgl. auch 16, 21 u. 84.), wie es ja auch noch heutzutage angewandt wird. Ebenso schon A. R. 386: *Alle zodes hesten beoð in tuuc iroted*.

v. 76. *for euene* in gleicher weise, gleichmässig, immer mehr und mehr.

v. 77. *tyraguntrye* hat die hs. wol statt *tyrantrye*.

v. 85. *in hem dede preye*. Als subjekt ist *she* zu ergänzen. Ich verbinde: *in to a place of menours she took þe weye*. Vgl. v. 22.

v. 87. Zu *he* ist aus v. 86 aus *te deum laudamus* der begriff *god* zu ergänzen.

v. 95. Obgleich hier in *humbylly* die ursache, weshalb *b* eingeschoben wurde, (um nämlich zusammenstoss von *m* und *l* zu vermeiden) wegfiel, blieb doch *b* stehen.

v. 103. *fore* hat hier die bedeutung: „ihrem zarten alter angemessen.“ Vgl. Mätz. Gr. II, 465.

v. 105. hs. hat *lappyd*. Wir glauben uns zur änderung *happyd* völlig berechtigt.

v. 110. „In welchem man durchkommen konnte, wenn man vorsichtig gieng, und anders konnte niemand trocken wegkommen.“

v. 114. Die hs. hat hier *and old w.*, das offenbar in *an* zu ändern ist.

v. 116. *she* in 116 bedeutet das alte weib, während *she* in 117 wieder Elisabeth ist.

v. 119. *low* gehört zu Ags. *hleahhan*. R. o. Gloc. hat praet. *low* u. *lowz* = Ags. *hlôh*.

11. Vision des Tundalus.

Unser text findet sich in derselben hs., wie No. 3. pag. 101^v (fr. 102) sp. 1 ff.

Nach einer Auchinleck hs. in Edinburg wurde es von Turnbull abgedruckt: *The Visions of Tundale, together with metrical Moralizations and other Fragments*. Edinburgh 1843. — Die abweichungen in Auchinl. ms. wurden unter B gegeben.

Es ist vorher von der strafe des könig Comarchus gesprochen worden. Unser abschnitt entspricht cap. 19 ff. der „Visio Tugdali“ ed. Oskar Schade. Universitätsprogramm, Königsberg, 1869. Unser erster abschnitt ist bei Schade überschrieben: *de gloria conjugali*.

v. 1. *pore*. Dieselbe form v. 206, ferner LB. I, 1, v. 211, 219, 223, 234 u. s.

v. 2. Wie in No. 3 wurde das durchstrichne *l* durch „le“ gegeben.

v. 3. *syȝ*, ebenso v. 12 u. s. Wir finden als praeter. im Altengl. *sah, saȝ, saȝhe, sch, seȝ, sey, seiȝ, seigh, syȝ, sygh* und *sar*.

v. 4. *nonfer* ebenso v. 36 *fyde*, v. 71 *þeth* u. a. vgl. anm. zu 6, 1.

v. 11. Da sowohl *þane nymnan* als *þene nymnen* geändert werden kann, so blieb der text der hs. unverändert.

v. 15. *wellande*, wo *d* dem *l* sich assimilierte, B hat *welldand*.

v. 18. *fadur*. Auch hier findet sich *f* in gestalt einem doppel-*f* ähnlich.

v. 24. *sessande*. *c* wechselt vielfach mit *s*, vgl. v. 16, v. 30. Vgl. anm. zu No. 9, 2.

Die participialendung *-and* und *-ing* wechseln mit einander ab. *-and* steht v. 15, 16, 24, 25, 26, 165, 166, und 143 ist der reim beweisend: *shynnoude londe* oder *shinande lande*: *-ing* als part. findet sich v. 13, 14, 83, *-ing* als vbsubst. v. 29, 30, 65, 66, 69. Da sich für partic. *-ing* kein beweisender reim findet, so geht hervor, dass der dichter *-and* schrieb und also dem norden Englands angehörte.

v. 28. *delectabull*, ebenso v. 159; während v. 9 es zu *delettabull* assimiliert wurde.

v. 36. *pyde*, B. hat: *dud it passe*.

v. 47. *holy kyrke honores* deutet auf den Nordengl. urspr. des originals, wie oben die part. auf *-and*, wenn auch neben *honores*, *sokores* wieder das Mittelländische *mayntene* steht, ebenso v. 140, 175 u. s. B. schreibt: *And mayntenyth hom and sokors*, B. ist also auch keine streng Nordengl. hs.

v. 62. *gone* steht, wie häufig, = *bigou*. Vgl. anm. zu Ps. 142 v. 53.

v. 68. Während v. 63 „hyme“, ebenso v. 67 u. s. steht, treffen wir hier einfaches *hym*, ebenso v. 75 d. h. hier steht *hȳ* nicht *hym*.

v. 75. *wylte* ohne verdunkelung, wie Ags. *wilt*, ist Altengl. gar nichts seltenes, daneben gleich in unserm gedichte v. 71 *wolte*.

v. 77. Hier beginnt: *de gloria martyrum et continencium* bei Schade (fälschlich als cap. 12 statt 20 bezeichnet).

v. 85. *powȝte* ist hier persönlich construiert, wie 5, 7 und 12, 43. Dagegen 12, 197.

v. 87. *solempnyte*. Ueber die einschlebung von *p* vgl. anm. zu LB. I, 6, 4944.

v. 88. *ouer* ist wol in *euer* zu ändern. Jedenfalls ist die bedeutung die von *euer*, da an das verbum *oversee* hier nicht zu denken ist.

v. 93. *mone þane* blieb stehen, weil sich hier nicht entscheiden lässt, welches richtiger.

v. 96. Das komma ist aus versehen hinter v. 96 statt hinter 97 gesetzt worden. *of preceyous stones* ist mit *of golde wronȝte* zu verbinden.

v. 97. *þer* fehlt in B. Entschieden ist hier B. vorzuziehen.

v. 100. *sey* ist partic. mit abfall des *n*, vgl. v. 144. Unter *here* ist die erde zu verstehen. B. liest: *see he*.

v. 107. *erdely* neben *erpely* v. 164.

v. 114. Dieser vers ist überladen, doch ist *hit semede* auch ganz unnötig.

v. 115. *ylk one* bezieht sich auf *crownes*: „eine jede war von gold und edelstein.“ Es lässt sich aber *ylk one* auch mit *they* verbinden: „sie hatten und zwar ein jeder . . .“

v. 121. *lecturnes* sind *lectoria*. B. *lectornes*. Bei Schade lautet es: *Sed et lectuaria coram eis erant posita*.

v. 124. *bope husse and more* bedeutet hier weiter nichts als: „alle ins gesamt.“

v. 135. Zu verbinden ist: *þat kepte fre fro lechery her body ay unto chastyȝte*.

v. 142. Bei Schade beginnt hier: *De gloria monachorum et sanctimonialium*.

v. 145. B. hat *grys* statt *bysse*.

v. 151. *frette* = eingefressen, geätzt, auch eingelegt (mit gold).

v. 155. An den stricken, welche die zelte hielten, hängen instrumente. Anders im Lat. texte: *uidit quasi castra et papilionēs (!) . . . in quibus cordas et organa, tympana quoque et cytharas cum organistris et cimbalis canentes ceteraque omnia musicorum genera suauissimis sonis audierat concinentes*.

v. 160. *meue* entspricht dem heutigen: *mean parts* = mitbestimmen = alt n. tenor; *trebull* (Neugl. *treble*) *disceant*, *bordonne* endlich: „bass.“ Vgl. Chauc. Cant. T. Prol. 673, Reeve's T. 216.

v. 163. Während sonst der vers nur 4 hebungen hat, finden sich hier 5. Doch genügt auch *of all manere masyk was þanne* vollständig.

v. 169. *þer in* ist einsilbig zu lesen. In H. Meid. findet sich p. 7, 9, 23, 31, 33 geradezu *þrin* geschrieben. Auch sonst *þrinne*, *þrof*, *þrou*, *þrappe* nicht selten.

v. 172. *was*. So liest B., während unsere hs. *wat* hat.

v. 186. *ruþer* vgl. anm. zu 6, 1.

v. 189. *jangelyn and talkyn* = *confabulator*, *fabulator*, *colloquor*; *jangelynge* = *garrulacio*. Prompt. Parv.; Nengl. *jangle*.

v. 196. *of þis* ist zu streichen, denn erstlich wird dadurch der vers überladen, ferner verbindet sich: *a syzte of hem*.

v. 201. *come in her ryzte* = „diejenigen, welche in ihrem rechte, mit recht kommen“ oder „die auf rechte weise hier herein kommen können, dürfen,“ und nicht wie Tundalus, der nur durch besondere gunst hingelange. Der schluss weicht vom Latein ab: *si quis semel ad eos intrauerit, omnium immemor preteritorum ulterius non disjungitur a consorcio ipsorum, nisi forte uirgo fuit et coniungi mereatur choris angelorum*.

v. 202. *bowen* erhält durch *from* den begriff des abwendens, wegwendens.

v. 204. *dede kydde*. Das gewöhnlichere ist *dide kydde*. Jedoch hat W. de Shor. auch *kedde*, sonst *kidden*, *kidde* P. the Plow., Hlav. u. s. *kythen* = *cūdan* kundmachen, zeigen, eig. also: „Seitdem sie sich als kinder gezeigt, seitdem sie als kinder ein lebenszeichen von sich gegeben hatten, seitdem sie menschen geworden.“

12. Owayne Miles.

Derselben hs. wie das vorige stück entnommen, wo unser abschnitt sich fol. 93 (früher 91) sp. 1ff. findet. Nach einer anderen (Auchinleck) hs. gab Laing das gedicht heraus: Owein Miles and other inedited Fragments of Ancient English Poetry. Edinburgh 1837.

Der von Laing veröffentlichte text unterscheidet sich so sehr von unserm, sowol in der versform als dem inhalte nach, dass beide verschiedene bearbeitungen desselben gegenstandes zu nennen sind. Der Auchinleck hs. fehlt der anfang.

Während der 2. teil des lesebuches im drucke war, gab Kölbing. Englische studien, I pag. 113—21 heraus. Da, als unser text gedruckt wurde, K's studien noch nicht gedruckt waren, wurde der text in zählung wie ein unedierter behandelt. Unser stück entspricht v. 255—460. Kölbing's versehen sowol als fehler wurden Anglia pag. 376ff. besprochen. Von Fehlern, glaube ich, ist unser text frei.

v. 1. *These holy men*. Darunter sind die mōnche zu verstehen, welche Owain in das fegefeuer brachten.

v. 3. *alone by hym self* vgl. Orm. v. 821: *And sone summ he cuþe ben Himan ane bi himm selfenn*, *He fleh till wesste*. Vgl. auch 35, 80.

v. 4 *half* ist wol in *helf* zu ändern, da sich unsres wissens dial. kein *salf* findet, wol aber *helf*. z. b. Laß. 6474 (*hælve*).

v. 5. *layte* ist aus Ags. *lȳcet* entstanden. Vgl. z. b. Ags. u. Altengl. gloss. pag. 75.

v. 8. *ryzth*. Unsere hs drückt den guttural vor *t* durch *z h* aus, setzt aber statt *zht* ein *zth*. Vgl. v. 20, 43, 44, 49, 56 u. s. — Vgl. ferner anm. zu LB. I. 17, 2052. Ofters steht auch nur *z*, vgl. v. 13, 16, 50, 65 u. s.

to vor gedyr ist in der hs. herein corrigiert.

v. 9. *hyt* vgl. auch v. 107, 113 u. s. No. 11. v. 114 u. s. *hit* beweist, dass Koch Gr. I p. 469 nicht recht hat für Alt- und Mittel-Englisch nur *it* anzusetzen. Abgesehen vom Kentdialekt, wo *hit* sich bis heute erhalten hat, findet sich auch sonst Altengl. *hit*, z. b. bei R. o. Glouc. Richtig sind bei Fiedler ed. K., beide formen pag. 55 angesetzt.

v. 11. *ytawzte* nämlich durch die mōnche.

v. 13. Auch hier findet sich *ff* = *f* geschrieben.

v. 15. *made mowes* = sie blökten, grinzten. Vgl. Prompt. Parv. *monc or skorne* = *vaugia vel valgia*, *cachinna*. und *mowu or make a mow* = *valgio*, *cachinno*.

v. 23. Hier ist wie v. 27 *thow* ausgeschrieben, deshalb wurde es auch sonst in unserm texte, wo es „þu“ abgekürzt, v. 24, 26 u. s. so aufgelöst, ohne weitere anmerkung.

- v. 28. Hier bezeichnet „lle“ das durchstrichene *ll*, ebenso wie in „tylle“, v. 25, 45 u. s. V. 37, 38 u. s. wird durch „hte“ das durchstrichene *ht* gegeben.
- v. 37. In der hs. steht *yoa*.
- v. 38. *hatht*. Diese schreibweise ist im Altengl. nicht selten.
- v. 40. *brēnstone*. Daneben *brimston*, *bremston*, *brumston* ist der feuerstein, flammenstein = schwefel.
- v. 46. Nach *help* steht in der hs. ein *he*, welches aber wieder ausgestrichen ist.
- v. 50. *gode* ist adj. (statt adv. beim verbum des seins) = heil, unversehrt: „Sondern unversehrt blieb er ganz allein an jenem ort.“ Kölbing's interpunction verstehe ich hier (v. 304) nicht.
- v. 57. *ladde*. Diese form findet sich schon bei Lag. B. Vgl. Koch I, 311.
- v. 59. *hyt*, die form mit *y* ist in unserm stücke die gewöhnliche. Deshalb wurden auch die abkürzungen in *hyt* nicht *hit* aufgelöst.
- v. 61. „Wenn immer er auch noch so viele kleider an hatte,“ ist nur eingeschoben. *but* in 62 bezieht sich auf *so bolde* in v. 60.
- v. 63. *blowe*. Die hs. hat hier *blowle*.
- v. 67. *kneve nowē*. Die form *knowe* ist nichts seltenes = *cucow*.
- v. 73. *þykke* = dichtgesät, vgl. v. 117, 152.
- v. 74. Vor *bope* steht in der hs. ein ausgestrichenes *wyth*.
- v. 78. *Spare þey cryde* kann leicht für *Spareþ þey* geschrieben sein, da v. 79 plur. *deuðes* steht, doch können die seelen sich auch leicht nur an einen der teufel wenden. Es ist daher kein grund zu änderung. — hs. schreibt *þey*.
- v. 80. Die hs. hat *to to hem þeyne*.
- v. 83. *stownde* steht hier, wie auch sonst oft, für „zeitabschnitt“ überhaupt.
- v. 97. *clawe trowe*. Obgleich vor *w* die verdunkelung des *a* zu *o* nichts auffälliges hätte, dürfen wir hier doch wol eher einen ungenauen reim annehmen, da *clowe* nicht zu belegen ist.
- v. 99. *forde*, neben *forþ* 110, wie in unserer hs. oft *d* und *þ* mit einander wechseln.
- v. 111. *a nofer*, vgl. anm. zu LB. I, 5, 14.
- v. 112. Er hatte als kriegler (denn Owayn war ja *miles*) nie den schuld in so ein feld getragen, hatte nie solch ein land gesehen.
- v. 120. *walle* fasse ich hier als verbum (*bullire*) nicht als subst. (*murus*) auf.
- v. 121. *bete* ist nicht etwa ein stark gebildetes partic. mit ausgefallenem *n*, sondern *e* bezeichnet die länge des *bêt* (*bet*, *bett*), die gewönl. partic. form von Ags. *bētan*, Altengl. *beten*.
- v. 125. Die hs. hat *to shappus*. doch ist des verses wegen und wie aus 126, 127 zu ersehen ist, der artikel zu setzen. V. 126 ist wol vor 125 zu setzen, dann fängt der dichter mit den strengsten strafen an und geht zu den milderen über. — *shap*, bezeichnet hier „die schamteile“. Wir treffen diesen ausdruck schon im Ags. an. Vgl. z. b. Cock. Leechd. I, 38 *wif ȝeþan þara sceapa* und ebend. 201 *wið ȝeþan þara ȝescēapa*. Vgl. auch Orm. 5936. Hier heisst es von der beschneidung, Christ hätte gewollt . . . *tatt himm ummbeshopenn wass Hiss shapp o þalde wise*. *Shap* wird auch von der weiblichen scham gebraucht, Rel. Ant. II, 28 z. 26.
- v. 138. Die hs. hat *Ther was no fyr þat him myȝte skalde*. Ein verbum *skalden* ist nicht zu belegen, wol aber *swalden* vgl. Lag. 10188: *heo heom letten swalden inne swarte fure*. Inn. Etym. *swale urere*, *ustulare* ab A. S. *swelan*. Halliwell. D. *swale* = *to singe, to burn*. Nengl. *to swale* und *sweal* noch bisw. = verzehren im feuer, doch meist „schmelzen.“ Ohne den vers zu schädigen kann *myȝte* fehlen und dann *swalde* oder *swalded* stehen, deshalb wurde auch *called* nicht geändert.
- v. 140. Kölbing nimmt an, nach diesem verse fehle etwas. Ein grund zu dieser ansicht ist nicht vorhanden. *As he stode vp* in v. 141 schliesst sich eng an das vorhergehende an. „Die teufel warfen Owayne aus der grube, er stand auf und blickte um sich.“
- v. 147. *a lytþl sowthe*. Ich fasse hier *sowthe* = *sidd* auf: „komme mit uns eine kleine weile.“ Allerdings ist die schreibweise *ow* für *ū* (— *ī*) ganz ungewöhnlich. Doch *sowthe* = nach sünden zu, gibt hier gar keinen sinn. Ebenso wenig *sowthe* = *supen*, *sipþen*. Im letzteren falle wäre auch wieder dieselbe

schwierigkeit wie oben. Es wird der schreiber im hinblicke auf *monthe* zur schreibung *sowthe* = *suthe*, *sīd* verleitet worden sein.

v. 149. Die hs. hat *hater*s. Da *hater* seiner bedeutung nach oft im plural steht (= gewänder, kleidungsstücke), ist hier vom schreiber der plur. gesetzt. *hateru* nur plur. führt Bosw. Diet. an. Doch kommt es Altengl. gar nicht selten im sing. vor, z. b. Al. W. 7053. *Heore mete is bred. herbes and water. Naked they goth withonten hater.* Ebenso P. the Plow. XIV, 1: *I haue but one hood hater.* Da v. 160 *watere* sing. sein muss, haben wir *s* in *hater*s zu *e* geändert.

v. 151. *pyke. pic, pik* neben *pich* findet sich noch Rel. Ant. I, 53 z. 26 vgl. auch Prompt. Parv.

v. 164. „Die brücke ging halbbogenförmig, wie ein gespannter bogen, so dass sie in der mitte am höchsten war, an den enden jäh abfiel.“

v. 165. *may* ist hier konjunktivisch.

v. 168. Unsere hs. schreibt auch, wie viele hss., einzelne worte mit majuskel, bes. häufig *r*, so hier *Rayne* vgl. anm. zu LB. I, 1, 86.

v. 178. *lyst* ist persönlich gebraucht, wie 6, 53.

v. 194. Die teufel zankten miteinander um Owayne zu erschrecken, damit er sein gebet vergässe, vgl. oben v. 132.

v. 199. *neuer the lattere* ähnl. gebraucht wie *nevertheless*, nicht deshalb zögernder, ohne deshalb zu zögern ging er vorwärts.

v. 204. *done* steht hier, wie im Nengl. = vorbei, vorüber.

II. Didaktische und allegorische dichtungen.

13. Patience.

Abgedruckt aus: Early English Alliterative Poems in the Westmidland Dialect. Ed. by Richard Morris. London 1864. No. 1 der Publ. der Early E. T. Soc. Unser stück findet sich pag. 96—99.

v. 138. *bope brepes* = beide winde, nämlich Eurus und Aquiloun sind gemeint, denen Gott zu stürmen befiehlt.

con ist hier wirklich von der beginnenden handlung gebraucht. Sonst steht es auch oftmals, im Nordenglischen und Schottischen, nur zur umschreibung des verbs. Vgl. Mätz. Gr. III, 7.

v. 139. *rakkes*. Vgl. Destr. Troy s. 65: *a rak and a royde wynde rose in hor saile*. Noch heute bezeichnet *rak* im Nordengl. *a stroak, blow*. S. Jamies. Scot. D. 269 u. Halliw. D. 662. *rakkes* bedeutet hier also wol: „windstöße.“ *rudnyng* bringt Morris mit Altn. *rudning* = *outburst* und Schott. *ruddyng* = *a loud noise* zusammen; hier = brüllen des sturmes oder donnerschläge. Ganz ähnlich wird der anfang des sturmes pag. 81 beschrieben, besonders v. 96 ff.

v. 140. *selly* bedeutet „seltsam“. Ags. haben wir *sellic*, *syllic*. Bei La3. *sellic*, *scollie*, *sillich*; ebenso O. a. N. 1297 *scollie*. — Halliw. D. 720 erklärt unser wort mit *sweet*, mild, und führt die stelle an: *Love is sellich an thing, woso shal soth singe: love is wel, love is wo*. Doch hier ist das wort auch in der bedeutung „seltsam“ zu nehmen.

v. 141. *wrastel*. Da hier lauter praeterita stehen, so ist wol auch *wrastel* oder besser *wrastel* zu schreiben. Das *t* fiel, wie nicht selten, vor dem folgenden dental aus.

v. 143. Ich weiche hier in der interpunction von Morris ab. Meine übersetzung ist: „und wiederum verbargen sie sich in der tiefe, dass die dort erzeugten fische wegen der heftigkeit des sturmes nirgends auf den grunde zu verweilen wagten.“ Zup. Ueb. pag. 63 setzt vor und nach *pat breed fyssches* ein komma.

v. 145. „Als der sturmwind (vgl. 107, 138), die see und das schiffchen zusammentrafen, als das boot auf der stürmischen see unhertrieb.“

v. 146. *gyu* = künstlicher bau, wie Clean. 191 vom schiffe gesagt.

v. 148. *ber*, vgl. Mätz. W. 207 No. 9. „Der sturm stiess auf das schiff von hinten her (*baft*), er trieb das schiff vor sich her.“

bur übersetzt Morris pag. 119 u. 133 mit *wave*. Die bedeutung ist „sturm“. Vgl. Mätz. W. 370.

v. 150. Bosw. D. 77ⁿ führt ein verbum *to-mertan*, doch ohne stellennachweis an, wol aus Somner, = *partiri*. Die bedeutung ist: „zerteilen, zerreißen, zerbrechen“.

v. 151. *sweyed* (zu *swēgan*, *sweye*): das segel rauschte auf, in der see, fiel in die see.

v. 152. *coge* sowol „kauffarteschiff“, als „kleines schiff“. Vgl. Mätz. W. 451. Morris übersetzt es fälschlich mit *wave* s. 138, setzt allerdings hinzu: *it may signify „boat“*. Die lesart der hs. *colde* verbesserte schon Morr. in *colde*.

v. 151. *to laue* and *to kest*. Zup. nimmt *laue* = „laben, erleichtern, über bord werfen“. Morris setzt Ags. *lafian* = *pour out*, s. 166 an. Woher ist dies genommen? *zelafian* steht Beow. 2722.

v. 156. *lode*. Morris setzt *lote*? an den rand. Eine änderung ist hier durchaus unnötig. *lode* ist nicht = *lote*, *lot*, sondern = Ags. *lād*, *lādu*, „ist des menschen weg (lebensweg) noch so schlimm“ oder „ist die bürde, die der mensch tragen muss, auch noch so schlimm.“

v. 157. *watz*. Diese schreibweise ist die gewöhnliche in unserm gedichte. Ist *tz* nur ein anderer zug des schreiber für *β*, das z. b. No. 19 für *s* gebraucht wird?

v. 159. *caraldes*. Mätz. W. 396 setzt es als „kostbarkeiten?“ an. Morris gibt gar keine bedeutung.

v. 160. *lome* Altags. *zeloma*, *loma* bedeutet „gerät“, hier also „ballast“. Doch findet sich Clean. v. 314, *And þus of lenpe and of large þat lome þou make*, wo *lome* = schiff, arche, steht. Ebenso Clean. 412, 443. Daher dürfen wir es auch hier so übersetzen.

Morris nimmt *schape* intrans. = *happen*, eine bedeutung, die sonst nicht zu belegen. Es ist hier, wie in allen vorhergehenden sätzen, das subj. zu ergänzen: ob sie ruhe schaffen würden, um ruhe zu schaffen.

v. 161. Dafür dass *lot*, *lote* stimme, laut, oder vom winde „brüllen“ bezeichnet, bringt Morris p. 169 genügend beispiele herbei.

v. 164. *glewed*. Morris überträgt es mit *called* unter berufung auf ein Franz. *glay* = *cry*. Woher ist dies genommen und wie erklärt sich *glewed* von *glay*? Altengl. *glenen* = „musicieren, singen, sich freuen“. Es mag hier entweder „gesänge an die götter richten“ bedeuten oder, was mir wahrscheinlicher, ging das verbum von der bedeutung des lauten jubels in das des schreiens über, auch wenn nicht an freude gedacht wird, wie hier.

v. 168. *lede* ist hier „mann“, nicht „volk“, wie das folgende *he* beweist. Vgl. No. 14 v. 354. Ueberhaupt weist die allit. dichtung des 14. jh. öfters dieses wort in der angegebenen bedeutung auf. Vgl. auch Mätz. Sprachpr. s. 313 anm. zu v. 232.

v. 171. *vus*. Ursprünglich war in diesem worte jedenfalls *u* durch ausfall des *n* lang geworden, wir finden daher öfters die schreibweise *vus*. Vgl. Clean., Torr. Port. und sonst.

v. 172. *marres*. Gewöhnlich ist dies verbum im Altengl. wie auch noch jetzt transitiv. Hier aber = verderben, zu grunde gehen.

v. 173. *lorne* = schützen, dafür halten, meinen. Prompt. Parv. p. 314 *lovon and bedyn as chapmen*, *licitor* und anmerkung 2. Halliw. Dict. s. 526 führt *loff* = *to offer* aus dem Cumberlânddialekt an.

v. 174. *los* erklärt Prompt. Parv. mit *lesynge*, *perdicio* (Nengl *loss*): „Wem der untergang zu teile wird, den weist aus dem schiffe!“

v. 177. *sette* in *asent* = es wurde in zu- übereinstimmung gesetzt, man stimmte bei.

v. 178. *herzed out of vche hyrne* = geplündert aus jeder ecke, herausgeholt bis auf den letzten.

v. 182. *ionken*, Altfranz. *jouquier* vgl. Stratum. 293.

v. 184. *lyggede*. Stratum. gibt keine belegstellen für das praeteritum dieses verbums.

v. 185. *on helde* fasse ich, wie in ausdrücken *on zodes helde*, *on þes cinges helde* = in sicherheit, geschützt.

hurrok erklärt Halliw. D. mit *quantity*, *heap*. Doch Clean. v. 419 beweist, dass Morris recht hat, wenn er es mit dem provinziellen *orruck* = *ruder* zusammenbringt: „er lag bei den rudern, im raume, wo die ruder angebracht.“

v. 186. *rowtyn yn slepe* (*rowtyn or snoryn*) *sterto*. Prompt. Parv. — *selepe*, wie die hs. hat, ist sicherlich nur eine verschreibung für *slepe*. Die starke form

findet sich noch v. 166 (wogegen z. b. v. 112 *slept* steht). Ferner bei P. the Plow. und noch bei Chaucer.

v. 187. *frunt*. Die bedeutung, wie aus Destr. Troy 6923, 6981 u. s. klar wird, ist: „schlagen“. Es ist gleich *fronter* = einem die stirne bieten, angreifen, daher: schlagen, stossen, Nengl. *front*.

ferk up. Dieses verbum kommt in Destr. Troy öfters vor = aufstehen, vorwärts gehen, eilen. Vgl. v. 1036, 11259.

v. 188. *raguel* erklärt Morris nicht. Bei Stratm. fehlt es gänzlich. Ich halte diese form für eine andere schreibweise von *rangel* wie *ug* und *gu* öfters versetzt werden. *rakentes* sind die ketten, stricke, halfter, woran anker, ruder und tane. Vgl. Halliw. D. 665, Morris und Stratm. *rangel*, *rangale* bedeutet *rabble*, *crowd*, *multitude*. Vgl. Jamies. Scot. D. — in his *rakentes* fasse ich hier als instrumentales in auf. Wie z. b. Maundev. p. 237: *to maken hire mynstraleye in dyverse instrumentes*. Vgl. Mätz. Gr. II, 373. Die stelle bedeutet dann: wo das schiffsvolk mit ihren ketten und tauen, durch den lärm, der bei dem auf- und abziehen der seile, stricke, ketten entsteht, ihn schon aus seinen träumen weckten.

v. 189. *bi þe haspede*. *haspede* nimmt Morris als subst. = Dän. *haspe*. indess, zwischen *haspede* und *haspe* ist doch ein unterschied. *haspede* ist praet. des zeitw. *haspien*, Ags. *haespian* = umklammern, umfassen: bei diesem (worte, bei dieser rede) umfieng er ihn, er reisst ihn auf. Der wechsel der tempora (*haspede*, *hentes*) darf nicht auffallen, vgl. v. 137 *biggyes*, v. 135 *con*, v. 139 *ros*; ebenso v. 225 u. 229. *henten*, *hytyn* = *rapio* Prompt. Parv. Die auslassung des subj. ist ganz gewöhnlich in unserem stücke v. 186, 191 u. s. Das komma, das aus versehen ansief, setzte ich nach *he* so dass *he* seinem zeitw. nachgestellt wie v. 193, 195 u. s., *hentes* aber ohne subjekt.

v. 191. Stratm. ist unsere stelle: *runyschly* entgangen. Die bedeutung ist „zornig“. Warum erklärt Morris in der stelle Clean. 1545 das wort anders? Vgl. auch Gaw. 457.

v. 194. Die hs. setzt hier *þe* vor *lote* doppelt.

v. 196. *doted*. Prompt. Parv. gibt: *maddyn or dotyn* mit *desipio* wieder.

v. 200. *shyles*, *worfes*. Ueber den abfall des *t* in der 2. pers. sing. und praes. vgl. Koch Gr. I, 334.

v. 201. Morris leitet *lent* von *landian*, *zelandian* ab = *to land*, *arrive*. Ags. wird sich diese bedeutung kaum belegen lassen, trotzdem Somner und Leo diese bedeutung aufstellen. Ags. ist die bedeutung: „land erben, land besitzen.“ Doch für Altengl. gibt Stratm. s. 310 genügend stellen in diesem sinne. Hier hat es nur den allgemeinen sinn von „kommen“.

v. 204. *do gyf*. *do* beim imper. zur verstärkung ist schon in früher zeit gebräuchlich. Vgl. Mätz. Gr. II, 62.

v. 206. *wyze* ist hier in der bedeutung *wesen* zu nehmen; Pearl 131, 578, Clean. 545 steht es = mann, mensch zu Altags. *wiza* gehörig. Ebenso M. Arth. u. s. Da aber alle die anderen gottheiten (v. 165 ff.) als menschen gedacht werden, so kann uns der ausdruck hier nicht auffallen.

v. 211. *bapes*. hs. hat *bapepes*. Obgleich v. 208 *woneȝ*, 211 *bereȝ* steht, haben wir doch 172 *syukes*, 174 *lympes*, 176 *rules* u. s., „baden“ hier = ins wasser werfen. Vgl. auch LB. I, 19 v. 6944.

v. 213. *ossed* überträgt Morr. durch *showed*, während er für *awse*, *oss* die bedeutung *to attempt*, *offer* gibt. Wie soll dieser begriff übergang statt gefunden haben? Halliw. führt die bedeutungen: *to offer*, *begin*, *attempt*, *or set about anything* — bedeutungen, welche hier alle nicht recht passen. Doch Halliw. gibt auch noch *oss* = *prophesy*, dessen bedeutung „predigen, feierlich verkündigen“ sich recht gut mit v. 214 verbindet. Ueber *hym* als plur. vgl. ann. zu v. 216. — *eminges* übersetzt Morr. mit *sigus*. Ist es als verbaalsubst. zu *unuan*, *unne* zu fassen = gnadenzeichen, zeichen, die ihnen Gott schenkt, gönnt?

v. 216 *ruyt hym* zeigt deutlich, dass *hym* auch für plur. steht, wenn auch *hem* weit gebräuchlicher ist. Auch v. 213 müssen wir wol *hym* = ihnen annehmen. Da sich sonst auch noch öfters *hym* als plur. findet, können wir nicht eine verschreibung hier annehmen. Ebenso *hym* = *eos* in No. 15 u. 27.

v. 217. *hapeles*, ebenso v. 225 u. Clean. 2, 27, 1597 u. s. oft in den alterierenden gedichten, geht auf das subst. adj. *adel* = der edle, mann zurück. Vgl. auch Mätz. Sprachpr. p. 313. ann. zu v. 231.

v. 219. *hef and hale vpon hyȝt*. Beides nehme ich als infin. wie *rowe* von

hyzed abhängig. *hef* (= *hefen*, Ags. *hebban*) sich rühren, bewegen (vgl. Destr. Troy s. 541 und Nengl. *heave*); *hale* (vgl. Destr. Troy s. 540) wird Prompt. Parv. erklärt durch: *drawyn, traho*. Hier: „sie zogen (die ruder) in eile an.“

v. 221. *bluber*. Prompt. Parv. wird *blobure, blobyr* mit *barbulium* erklärt. Vgl. auch Forby: *blubber* = *bubble*.

v. 224. „als Jonas in sein urteil, seine strafe sogleich zu verurteilen.“

v. 227. *blend* ist das heutige *blind* nicht *blind*.

v. 230. *luche*. Morr. führt aus den Englischen dialekten ein verb. *lutch* = *to pulsate strongly* an.

v. 231. *tid* und *tit* wechseln mit einander, sogar im selben gedichte, ab. Vgl. Will. o. Pal. Erstere form 753, 4167, 4192 und *tit* 1013, 1054, 3145 n. s.

v. 232. *sagtled*, zu einem Altags. *sahltian* gehörig, wird ausser Orm hauptsächlich in den aliter. gedichten angewandt z. b. Clean. 230, 445, 1139.

v. 235. *to serue* gibt keinen sinn. Morris schlägt *sterue* vor = sterben? Ich verstehe diese erklärungs M's nicht: die schiffer sollen doch offenbar gerettet werden! Ich möchte *snerue* oder *suerue* vorse! legen und das nach *adoun* gesetzte komma (damals fasste ich die stelle anders) streichen: „die starke strömung trieb sie langsam das tiefe meer herab, über die hohe see zu schweifen = trieb sie, dass sie über die hohe see schweiften, in ihrem boote schwankten (ohne ruder und steuer):“ *adoun þe depe*: das fahren auf der see wird im Engl. im MA., wie bei andern völkern, als ein herunterfahren nach dem lande hin betrachtet: „das hohe meer herunter = über d. h. m.“ Mit dieser schilderung des sturmes vgl. man die ähnliche No. 23 v. 12493 ff.

14. Visions of William concerning Piers the Ploughman.

Entnommen aus: The Visions of William concerning Piers the Plowman, together with Vita de Dowel, Dobet et Dobest. By William Langland. The „Crowley“ Text. Ed. by Walter W. Skeat. London, 1869. No. 38 der Publ. der E. E. T. Soc. Unser stück (Passus 15) findet sich p. 328—342.

Bei einer neuen durchsicht der anmerkungen lag mir schon Part. IV. section I des Piers the Plowman, hg. von Skeat, vor. Auf diese treffliche arbeit beziehen sich die unter Skeat's namen gegebenen erklärungen.

v. 113. *wenche* vgl. LB. I. anm. zu 3, 77.

v. 114. Skeat macht hier sehr passend auf die grosse ähnlichkeit unserer stelle mit Cast. o. L. p. 15—24 n. Curs. Mu. p. 545—60 aufmerksam.

to helle ward. Ueber *to . . . ward* vgl. anm. zu 10, 22. Die hölle dachte man sich im westen, Mercy schaut also zurück nach der hölle, da sie aus dem westen kommt, Treuth kommt aus dem osten und schaut ebenfalls nach westen, nach der hölle. So verstehe ich diese stelle im gegensatze zu Skeat a. a. o. 405. Alles schaut nach der hölle, weil dort Christus einzieht. Man vergleiche auch v. 127 ff. die rede der Mercy, welche offenbar schou, was in der hölle vorging, gesehen hatte. — Dass man sich die hölle im westen dachte, geht ausser der bei Skeat angeführten stelle auch hervor aus ADr. u. Rith. z. 21: *Saȝa me, fro howam byð seo summe swa read on aȝen? Ic þe secȝe: for þam þe heo locað ufan on helle*.

v. 115. *pyȝe* vgl. LB. I. anm. zu 4, v. 57 u. 21, 36.

v. 116. *burde*, neben *bride*. *brude*, *burde*. Ags. *brȳd* = braut, frau, mädchen.

v. 119. *trenth*, ebenso schreibt R. o. Gloc. *treuthe* und *trewde* Gen. a. E. Altags. *treowd*. Daneben aber schon A. R. *troude* u. Orm *troupe*.

v. 123. *þe daye rowed* vgl. LB. I. anm. zu 14, 42 und Skeat a. a. o. s. 406.

v. 125. *ferly* wird auch als subst. gebraucht, vgl. Prolog zu P. the Plow. v. 6. *Me biȝel a ferly*. Auch Lag. 5381: *heom þuhte muchel ferlich of al þeom folke ȝher hit at innumen weore*. *fare* = ereignis, abenteuer vgl. Halliw. D. 317 No. 5.

v. 128. *felyng* das vbst. bezeichnet: „berührung, wodurch das gefühl erweckt wird.“

v. 135. *clips*. Ebenso findet sich das adj. *clipsi* R. de la R. v. 5352. Weitere beispiele für abstossen des *c* finden sich Halliw. D. Vgl. auch Skeat.

v. 140. Egl. evang. Nicodemi, vers. A cap. VIII: *qui per lignum et diabolium et mortem damnati fuistis, modo videte per lignum damnatum diabolium et mortem*.

v. 142. *waltrot*. Dieses wort steht wol = *trotendale*, vgl. Mätz. Spr. I, 99. Andere beispiele bei Skeat. Die bedeutung ist = nichtiges gerede, geschwätz, vgl. v. 147. Die etymologie bleibt trotz dem von Skeat herbeigebrachten dunkel, da Coleridge's ableitung von *titivillitia* unrichtig ist.

v. 150. *mouthed* hat hier die bedeutung von sprechen. Halliw. D. s. 564 führt es als Angelsächsisch auf. Wo ist es zu belegen? Vielleicht ist auch in unserer stelle schon die nebenbedeutung: „verweisend, scheltend sprechen,“ wie jetzt *to mouth* gebraucht wird, anzunehmen.

v. 155. *do* ist partie. mit abgefallnem *n*, wie S. 63; vgl. auch anm. zu 10, 42: „bis der scorpion tot und auf die vergiftete stelle gelegt ist.“

v. 156. *venymouste*, von einem Lat. *venimositas* stammend, erinnere ich mich nicht sonst gelesen zu haben.

v. 157. *legge* einsetzen, zum pfande setzen.

v. 162. *nip* übersetzt Stratman eigentümlicher weise mit *extremitas* (?). Altags. haben wir *genip* = *caligo*, *nebula*, *tenebrae* und *nipan* = *caligare*. Bosw. Dict. führt auch *nip* = *darkness* an.

v. 167. *coucyted* = Altfranz. *couceiter*, *cunceiter*, Nengl. *covet*. Vgl. auch v. 180.

v. 179. *beginnen* hat den infinitiv sowol mit, als ohne *to*, nach sich. Vgl. Mätz. W. p. 237.

v. 183. *meynpernoure* = *mainprenour* bürge, der für einen gut sagt. Vgl. Skeat s. 53.

v. 191. *doune rigte* ist hier zu verbinden, wie hentzutage = völlig, gänzlich, zugleich.

v. 193. *ageines his defence* gegen seine sicherheit, unvorsichtiger weise. Oder ist es mit Skeat aufzufassen = *against the prohibition laid upon him*?

v. 196. *his felanes*, naml. Eva.

v. 199. *chewe* steht hier = kauen, essen, ausfressen, mit verächtlicher nebenbedeutung, vgl. Mätz. W. 563.

v. 201. *I* haben nicht alle hss.

v. 205. *hote hunger* wie unser Deutsches: heiss hunger.

v. 209. *deth of kynde* = der tod, der aus der beschaffenheit, dem wesen des menschen hervorgeht, der tod, welchen der mensch, da er sterblich ist, erleiden muss.

v. 213. *comsynge* zu *comenuen* mit der nebenform *comse*; vgl. P. the Plow. I, 137 und Will. de Pal. v. 4869 *fram comsing to fende*, ebenso v. 5092.

v. 214. *modicum* bis dass ein mässiges mass, bis dass der begriff des mässigen bei uns mass.

v. 218. *synne* ist hier verbum.

v. 219. *kyndelich* naturgemäss.

v. 220. *auntred* zu *auntren*, auch *aunter*, neben *aventuren* wagen, sich wagen. Ganz ähnlich von Christus gesagt: II, s. 2 v. 60.

v. 225. *lisse* übersetzt Skeat mit *bliss*. Genauer würde *ease*, *grace*, *forgiveness* = Altags. *lis*, *liss*, sein.

v. 229. *beupere*, *beaupere* = gevatter. Skeat führt stellen an, woraus hervorgeht, dass dieser titel den beichtvätern gegeben wurde.

v. 231. *blasen* wird Prompt. Parv. erklärt *blasyn as lowe of fyre, as doth the leme of a fyre*.

v. 235. *tenden* ist Nengl. *tind* = *kindle*, wie es noch im westen Englands gebräuchlich ist.

v. 240. *pe*. Einige hss. lesen *pat*, andere *pe*. Letzteres ist vorzuziehen im vergleich zu den übrigen ähnlichen gliedern.

v. 243. Skeat macht hier aufmerksam, dass *sonne* hier als femin. gebraucht ist, während sonst *sonne* als mase. gedacht wird. Vgl. auch Mätz. Gr. I, 269; auch Fiedl. ed. K. s. 235.

v. 246. *biquashte*. Nach *sh* wurde die media verhärtet; andere hss. lesen *biquasshed*.

v. 248. *Symondes sone*. Dieser name beweist, dass unsere schilderung der höllenfahrt Christi nach der fassung A des ev. Nicodemi gedichtet ist, vgl. p. 11f. u. pag. 19 meines Evangelium Nicodemi in der Abendländischen literatur.

v. 250. Die anfangsworte unserer zeile sind unverständlich. Vers. C hat an der entsprechenden stelle (21, 263): *Jhesus as a gyaunt*. Wie B liest, ist *pe*

geant erklärung von *Gygys* und *for* ist als verb. zu fassen, von welchem *to breke* abhängig. Unter *Gygys* ist wol Simson zu verstehen, vgl. Skeat.

v. 255. *þe iuuen* fasse ich = *Judaeis*; vgl. 257 *a newe lawe*. *Gives, Juves* sind gewöhnliche formen im Altengl., vgl. v. 299.

v. 259. *bit* = *biddeth* findet sich schon in Altags. zeit in der bibelübersetzung, welche Thorpe veröffentlichte (London, 1842), in Ap. Tyr. 14 u. sonst.

v. 261. *unpyneth*. Halliwell führt D. 903 *unpinne* = *unbolt* an, wol aus unserer stelle genommen. *Pinne* = festhalten durch nigel, bolzen, pflock, fradet sich z. b. Hol. Rood p. 131, 13: *Cros, þou dost no troupe, On a pillori my fruit to pinne*.

v. 265. *combraunce* vom Altfranz. *combrer* = *combler* zu Lat. *cumulus*. *Combrer, encombrer* bedeutet „zurückhalten, verhindern, verwirren“, das subst. also „hindernis, verwirrung.“

v. 271. Zu verbinden ist: „dass ich ihn kennen lernte, ist lange her, ich kenne ihn schon lange.“

v. 274. Dieser gedanke findet sich in ganz ähnlicher weise ausgesprochen Harrow. Hell v. 53 ff.

v. 275. *renk, rink* ist in den alliterierenden dichtungen recht gewöhnlich. Auch in dichtungen mit allit. u. reim kommt es vor, z. b. Roland.

v. 282. Ich will dieses gesetz, recht, nicht fahren lassen, noch ihm (Christ) das geringste zulassen, ablassen — oder — und ihm nicht den geringsten (der gefangnen) ablassen. Eine andere erklärung bietet sich noch dar: und ihn (Christus) am wenigsten fahren lassen. Vgl. Ev. Nicod. A cap. IV.

v. 284. Vgl. LB. I, 4 v. 73 u. 76. „Du brachst seinen zaun, erbrachst sein umzäuntes gut, drangst in sein gebiet ein.“

v. 286. Prompt. Parv. erklärt *eggyñ or entycyn to doon wel or yuele, incito, provocho*.

by hir selue allein, ohne dass Adam dabei; vgl. 12, 3.

v. 289. *graythely* eigentl. bereit, zu Altn. *greiða*. Skeat übersetzt es mit *readily, quickly*. Wie *readily* jetzt auch die bedeutung von „sicher, leicht“ angenommen hat, so dürfen wir denselben begriffsübergang auch für *graythely* annehmen. Will. o. Pal. 3492 u. Al. SK. 858 lässt die bedeutung „sicher“ zu. — v. 289 teilt Skeat noch der rede Satans zu. In C gehört der entsprechende vers gewis zu Satans rede, nicht aber in B.

v. 292. *drede leste*, vgl. darüber Mätz. Gr. III, 437 u. 38.

v. 295. *where* ist als eine contraction aus *whether* anzusehen. Ebenso Cast. o. L. v. 1040: *Where þou beo Godes sone þat art icomen non? wher ... or* wird bei Wiel. häufig gebraucht. Vgl. auch anmerk. zu 15, 57.

v. 296. *trolled forth* = *continued* Skeat: so trieb er es fort.

v. 298. *what dones man*. Wollen wir an dieser lesart festhalten, so muss sie erklärt werden = *what kynges man* von was für einer mache, wie beschaffen. Doch besser ist mit einigen hss. *done* zu lesen, wo es in derselben weise gesetzt ist, wie in der bei Skeat angeführten stelle: *what idone god* = ein wie beschaffener gott.

v. 304. *seyllinge*. Dürfen wir hier noch eine erinnerung an den alten glauben der überfahrt der seelen annehmen? (Vgl. auch Sk. 419 ff.) Oder steht *seyllinge* = *aseyllinge*?

v. 310. *loupen*. Das praet. *lupe* findet sich schon bei Orm, *loupe* Hav. 1801 neben dem gewöhnlichen *lep, lop*. Vgl. Stratm. — *loupen oute* = sprangen, liefen heraus d. h. aus dem himmel.

v. 316. *manere vertues*. Nach *manere* fehlt nicht selten *of* im Altengl. Vgl. z. b. LB. I, 12 v. 430 u. H s. 156 z. 21 u. s.

v. 319. *breth* hier wie noch jetzt = *word*.

v. 320. *wye* = Ags. *wīȝa*, Altengl. sonst *wīȝe*. Unsere form steht auch 22, 20^s Degrev. 563. — Ich habe *opned* aus den hss. WR hier ohne bedenken eingesetzt, da die lesart, welche Skeat bevorzugt, keinen sinn gibt. Auch v. 298 bieten diese zwei hss. das bessere.

v. 321. *he langte, langte*, neben *laȝte, lahte, laht, laute* (zu *lacchen*) schliesst sich in der art der bildung an *cacchen, tachen* an.

v. 333. *paleys paradis* stellt sich dem *prisonn purgatorie* v. 390 gegenüber.

v. 340. *amendes*. Wie jetzt im Engl. dieses wort = ersatz, nur im plur. gebraucht wird, so schon hier. Vgl. auch v. 325.

- v. 344. *queynte* zu *quenchun* stellt sich *quykke* gegenüber.
 v. 365. *prestes* zeigt metathese des *v*. Andere hss. haben *thurstes*, *purstep*.
 Ebenso v. 366 *thruste*, *frist* und *purst*.
 v. 367. *veudage* = *vintage* weinährte, bleibt besser im hier gebrauchten bilde, als *vengeaunce*, wie eine hs. liest.
 v. 387. Eine hs. setzt das hier zu ergänzende zeitwort: *been*.
 v. 390. *parce it hote* = bis es heisst *parce*, bis gnade es anders befiehlt, vgl. Skeat.
 v. 392. Die form *akale* findet sich ein paar mal, vgl. Stratm. p. 2. Doch haben auch andre hss. unseres gedichtes *acalde*, *acold*. Vgl. auch Skeat.
 v. 397. Im Lat. verse fügt eine hs. noch *domine* hinzu und Skeat nahm dies in den text auf. Allein, da meist die Vulgata *domine* nicht hat, so ist kein grund da hier *domine* zu setzen.
 v. 400. *þow love* wird neben *luze* als praeter. von *lizen*, *lezen* gebraucht.
 v. 401. *bonde*. Mit *bittre* schliesst Christi rede, zu *bonde* ist „Christ“ als subj. zu ergänzen, wenn wir Skeat folgen. Besser ist entschieden *bonde* als partic. zu nehmen und *hym* zu streichen. *been* fehlt häufig.
 v. 403. *þe boldest of hem alle* bestimmt das vorhergehende *they* näher.
 v. 406. *þoysye*. Dies wort erklärt sich leicht durch text C. Es bedeutet „poesie“. C hat: *þenne pipede pees of poetes a note*.
 v. 412. *and* ist hier die alte conjunction.
 v. 419. Diesen vers fasse ich als teil der rede von Rygtwisse.

15. John Gowers Confessio amantis.

Die Harleian hs. 3569 ist wol gleichzeitig mit dem dichter. Es ist eine papierhandschrift in kleinfolio, an welche ein paar pergamentblätter angebunden, im ganzen 365 blätter. Vor dem anfang des gedichts (nach dem prologe) findet sich eine abbildung Gowers. Auch im prologe ist ein bild. — Jedenfalls ist die hs. besser, als die von Pauli hauptsächlich benutzte Harleiana 7184. Paulis ausgabe erschien in 3 bänden: *Confessio Amantis* of John Gower. London 1857.

Am rande findet sich, neben dem Lateinischen, mit roter schrift geschrieben: *Versus*.

ope; Pauli: *opes*. Unsere lesart ist entschieden die bessere, da *eget* mit dem ablativ verbunden wird.

est amor etc. Aehnlich findet sich in einer hs. des 13. jh. zu Cambridge abgedruckt in Rel. Ant. I, 168 dieser gedanke gewendet: „Quid est mulier? Amicitia inimica, ineflugabilis poena, necessarium malum, naturalis temptatio, desiderabilis calamitas, domesticum periculum, delectabile detrimentum, mali nata, boni colore depicta, janua diaboli, via iniquitatis, scorpionis percussus notitiumque genus femina. Ex eis ab initio aucupatum est peccatum“.

v. 1. Da unsere hs. einen vorzüglichen text bietet (auch Morris druckte schon darnach in den *Specimens of Early English*, Part. II. 2. aufl. Oxford, 1872, pag. 270 ff.), so wurde der text Paulis nur gelegentlich zum vergleiche herbeigezogen.

v. 3. *this*. In den wörtern mit sanftem *th*, die zu dem pronominalstamme gehören, findet sich in unserer hs. sehr häufig schon *th*, doch ist es nicht durchgeführt, vgl. v. 14, 21, 23 u. s.

which. Hier steht im letzten *h* ein strich, welchen wir manchmal durch *e* wiedergegeben haben. Allein da er auch z. b. im *h* in *rihte*, *noght* steht, wo keinesfalls ein *riheie*, *noghet* anzusetzen ist, so wurde in diesem texte dieser strich nicht weiter ausgedrückt.

v. 5. *compasse* hat hier, wie noch im Nengl., die bedeutung: „umfassen mit dem geiste“, dann wie Nengl. *contrive* geht es über in den begriff: „ersinnen, sich ausdenken, behandeln (vgl. v. 7 *treten*)“.

v. 8. *for thi* d. h. weil ich so grosse dinge nicht behandeln kann, will ich in zukunft den stil, die art, den inhalt meiner schriften ändern.

v. 9. *fro*; wie auch schon in *for* in v. 8 hat hier das *f* die eigentümliche form, welche wie *ff* aussieht. Es scheint dies *ff* oft = *F* zu stehen, wie sich z. b. niemals diese form des *f* im inlaute findet.

v. 10. Wie es häufig schon im Altenglischen geschieht, fehlt hier das relativ-pronomen im nominativ.

Neben dieser zeile steht am rande mit rother schrift: *Postquam in prologo tractatum hactenus existit, qualiter hodie ne conditionis diuicio caritatis dilectiones superauit, intendit auctor ad presens suum libellum, cuius nomen „Confessio Amantis“ nuncupatur, componere de illo amore, a quo non solum humanum genus, sed etiam omnia animancia naturaliter subiciuntur. Et quia nonnulli amantes, ultra quam expedit, desiderii passionibus crebro (hs. crebo) stimulantur, materia libri per totum super hiis specialius diffunditur.*

v. 13. *donn*; die von Pauli benutzte hs. (in zukunft B genannt) hat *done*. Letztere form deutet auf länge des *o*, während in unsrer form *ū* anzusetzen ist. Vielleicht aber neigte auch damals das *o* in *done*, trotz des *e*, zur kürze, wie auch Nengl. noch das *e* geblieben ist, trotzdem es kurz gesprochen wird.

v. 19. *that* bezieht sich auf *reule*: „Liebe steht ausserhalb der regel, welche ziemlich jedermann, in bezug auf zu viel und zu wenig, wissen, kennen muss“.

v. 22. *can* ist in der hs. verwischt.

v. 24. *Bot as it falþ* etc. gehört zu v. 25: „Sondern da die liebe fällt, wie es der zufall bringt, da es keine regel in der liebe gibt, so gibt es keine hilfe dagegen, kein heilmittel dafür.“

v. 26. „Wer sich rühmen wollte, anders zu handeln, wer aus stolzer prahlerei sich nicht der liebe unterwerfen wollte, wäre bald zu grunde gerichtet.“

v. 29. *couine* geht auf *conuenire* zurück, Altfr. steht es = geheime übereinkunft. Dann „geheimer vertrag, list, geheime kunst“, wo es dann auch geradezu für „hinterlist, betrug“ gebraucht wird, vgl. Halliw. D. p. 275.

v. 31. *lawe of kynde* das gesetz der menschlichen natur.

v. 34. *hath*. Dazu ist *ben* zu ergänzen.

v. 36. *lif* = lebendiges wesen, lebender mensch.

oper skile = unterschied, änderung. Ähnlich wurde das verbum *skill* bei Shakespeare gebraucht in der redensart: *it skills not much, not greatly* = es macht keinen unterschied“ Tam. of Shrew. III, 2, 134; II H. 6, III, 1, 251.

v. 41. *But as*. Ich erinnere mich nicht die form *as* = *also* in verbindung wie an unserer stelle gelesen zu haben. Daher fasse ich *but* = ausser, ausgenommen: „sondern, wie die liebe enden soll, was aus ihr werden soll, davon kann keine weisheit das wahre ergründen, ausgenommen in bezug darauf, dass sie eben nach blindem zufall den menschen überfällt.“ *but as* steht also hier ähnlich wie *but that*.

v. 43. *stant* steht für *standep*. Ebenso v. 50 *went* = *wendeþ*.

v. 44. *lieue*. Unsere handschrift liebt *ie* für altes *eā*, *eō* zu setzen, vgl. v. 50 *whiel*, 162 *diere* u. a. Allein *ie* steht auch für altes *ȳ* oder *ē* z. b. v. 66, 96, u. s., *hiere* 151 v. 77 *hierafter*. — Auch in Romanischen wörtern steht *ie* = *ē* z. b. *chiere* (*vultus*) 141, 152. Dass aber auch hier der hauptton auf *e* ruhte, beweisen reime, wie v. 95 *matière hiere*, wo nicht *matiere hiere* zu lesen ist.

v. 55. *perpon* ist entweder örtlich zu nehmen: „was ihm darauf (auf den würfeln), welche zahl auf den würfeln zufallen soll, weiss er nicht“; oder zeitlich: „er beginnt zu spielen, was ihm alsdann während des spieles zufallen soll, weiss er nicht“.

v. 56. *chance* = ungefähr, zufall: bis die würfel, welche der zufall leitet, fallen.

v. 57. *wher* steht für *whether*. Shakespeare gebraucht *whether* sehr häufig als einsilbiges wort z. b. Merch. V, 1, 302; Haml. II, 2, 17, Temp. V, 1, 111 u. s. Auch bei Byron und den modernen dichtern ist dieser gebrauch nicht selten.

v. 59. *mente*. Ähnlich *lente* bei Chauc. Cant. T. (M.) III, 118. Neuengl. findet sich ja auch *meant* neben dem seltenen *meaned*.

v. 61. Nebenangeschrieben findet sich: „Ille quasi in persona aliorum, quos amor alligat, fingens se auctor esse amantum, varias eorum passiones variis huius libri distinctionibus per singula scribere proponit“.

v. 63. *underfongen* bezeichnet „aufnehmen, annehmen“.

v. 64. *go* ist part. (vgl. v. 87) mit abgefallenem *n* = *it is not long ago since*. Es bezieht sich diese zeitbestimmung auf v. 67. — Ebenso steht das partic. *do* mit abgefallenem *n*.

v. 69. *Touchende of loue* gehört zu *a wonder hap*.

v. 70. *the which*. Vgl. Mätz. Gr. I, 326 über diese verbindung.

v. 71. *for to*. Oft steht im Altengl. und Mittelengl. *for* vor dem *to* des infiu. ohne dass dadurch *to* verstärkt werden soll; vgl. v. 83, 102, 151 u. a. vielen andern stellen.

v. 71. *writen*. Hier behielt der infinitiv sein *n*, während es sonst unser schreiber gewöhnlich abwirft, vgl. v. 65, 66, 70, 71 u. s.

v. 75. *chance* = was einem zufällt, schicksal.

v. 77. *rede* steht hier = lesen, während in der nächsten zeile *rede* = raten, steht.

v. 80. *betake* = was ihm gezeigt wird, gelehrt wird in diesem buche.

v. 81. Gower beabsichtigt hier ein wortspiel zwischen *aprise* (lehre) und *emprise* (unternehmung).

v. 84. Die hs. hat *wolherite* in einem worte.

v. 88. *unsely jolif wo*: nämlich die liebe.

v. 89. *out of þe weie* vgl. v. 18.

Neben den Lateinischen worten findet sich, wie oben, mit roter schrift:

Versus an den rand geschrieben.

Unsere hs. hat *casus* statt *casibus*.

v. 93. Die hs. hat *pas* statt *pat*.

point bezeichnet hier: grad der liebe.

v. 94. *which that*. Die setzung beider relative nebeneinander ist im Altengl. nichts ungewöhnliches, vgl. darüber Mätzner Gr. I, 326. Vgl. auch v. 96 *who þat*.

v. 96. Am rande: „Hic declarat materiam dicens, qualiter Cupido quodam ignito iaculo sui cordis memoriam graui vlcere perforauit, quod Genius (Pauli hat richtig: Venus) percipiens ipsum, vt dicit, quasi in mortis articulo spasmatum ad confitendum se Genio sacerdoti super amoris causa sic semiuuium specialiter commendauit“.

v. 98. *enderday*, vgl. anm. zu LB. I, 9 v. 1. *Ender* wird auch mit *night* verbunden, um eine kurzvergangene nacht zu bezeichnen. Vgl. Rel. Ant. II, 76: *this endurs nygt I see a syght etc.* Vgl. auch Mätz. Spr. I, 112 zu v. 366.

v. 101. *make*, vgl. anm. zu LB. I, 22 v. 20.

v. 104. *noþing* dient als starke verneinung: keineswegs, durchaus nicht, gerade wie ja auch *not*, *noht* aus *nawiht* entstand. Auch Neuengl. wird *nothing* noch so verwendet. Vgl. auch v. 157, 244 u. s. Näheres darüber Mätz. Gr. III, 135.

v. 107. Die von Pauli hauptsächlich benutzte hs. (Ms. Harl. 7184) hat hier besser, als unsere: *and* statt *as*, wiewol *as* sich auch verteidigen lässt: in bezug auf, was das betrifft.

v. 109. *forfare* steht nach, weil es für einen ganzen satz gilt: „gleichsam wie ein mann, der verloren, zu grunde gerichtet ist“.

v. 115. *al myn one*. Weitere beispiele für die verbindung von *one* mit dem possessiv finden sich Mätz. W. 78.

v. 120. *wisshide after*. Ueber diese verbindung vgl. Mätz. Gr. II, 478.

v. 137. *non* ist hier die Französische verneinung, nicht etwa ein durch *an* verstärktes Ags. *ne*. Vgl. auch v. 137 u. s.

v. 138. *sawh*, ebenso v. 159 u. s. Dagegen *sygh* v. 352, 361 u. s. Ueber die verschiedenen praeteritalformen vgl. Koch Gr. I, 277.

v. 146. „In ihm, bei ihm fand ich keine andere abhülle (meines schmerzes), kein andres heilmittel“.

v. 159. Unsere hs. hat *wy*, vgl. 351. Diese ausstossung des *h* nach *w* findet sich in unsrer hs. nicht häufig.

v. 163. *elles* = im falle du mich nicht heilest.

v. 165. Unsere hs. schreibt noch getrennt: *ma dame*.

v. 172. *loure*, noch jetzt bezeichnet das verb. *lower* finster, zornig blicken.

v. 174. *faitours*. Im Altfranz. findet sich dieses wort = schöpfer. Doch die bedeutung desselben sinkt herab, dass es, wie auch jetzt noch manchmal, den sinn von „übeltäter, einer, der etwas vormacht, betrüger“ erhält. — *Faitours* ist nicht auf *gow* zu beziehen, sondern der plural wird durch den in *many* liegenden begriff der mehrheit bewirkt: „manche unter euch sind betrüger“ (vgl. *be fentise*).

v. 177. Es ist wol hier, wie sonst manchmal, *wel* zu sprechen. Vgl. 10, 17: *weel whele* und in unserm stücke v. 155 *delle* (= Ags. *dāl, dāl*): *wel*.

v. 187. „Sei es, dass mein leben noch so lange währt, dass ich beichten kann.“

v. 192. „Aber in bezug auf all dieses wünsche ich, dass . . .“

v. 202. Es ist hier *confessioun* zu lesen, auf *doun* reimend.

Auch hier steht *Versus* mit roter schrift neben dem Latein.

v. 205. *seid* ist als *seide* zu lesen.

v. 208. Hierneben steht: „Hic dicit, qualiter Genio pro Confessore sedenti prouolutus amans ad confitendum se flexis genibus incurruatur, supplicans tamen, vt ad sui sensus informationem confessor ille in dicendis opponere sibi benignius dignaretur“.

v. 212. *doun*. Die hs. hat hier ein wort, welches auch für *don* mit strich über dem *n* gelesen werden kann.

v. 214. hs: *deuocoun* und *contricoun* mit einem schnörkel am *c* vor *ou*.

v. 215. *Dominus* war der gewöhnliche titel der geistlichen, vgl. Chauc. Canterb. T. (M) III. s. 108: *doun Johan*, ebenda p. 199, wo der wirt zum münche sagt: *I can not youre name; Whether schal I calle you my lord dan Johan, Or doun Thomas, or elles dan Albon*. Vgl. auch 26, 52 ff.

v. 220 ist in der hs. nebenan geschrieben.

v. 233. Die ganze zeile steht in der hs. am rande. Die hs. hat: *Mi sone sone I am assigned here*.

v. 235. Am rande: *Sermo Genii Sacerdotis super confessione ad amantem*.

v. 243. *Of prest, whos ordre þat I bere* ist wol aufzufassen, wie v. 94 *which þat*, also einfach = dessen orden ich angehöre. Oder man muss *is* ergänzen: „dessen orden derjenige ist, dem ich angehöre.“

v. 255. *arewe* der reihe nach.

v. 264. hs. hat *alyte*.

v. 266. hs. hat *awise*.

v. 277. *leste*. Dies ist hier zu nehmen = *lestest*, *laest*. B hat die gewöhnlichere Altengl. form *laste*.

v. 279. „Ich will sie (*the vices*) so an dich und deine verhältnisse rücken, sie so zurecht machen und dir vorerzählen, wie sie für deine verhältnisse passen, dass du erkennen sollst, was sie bedeuten.“

v. 280. *meue* bedeutet hier wie im Nengl. „etwas zu bedenken geben.“ Unsere stelle heisst also: „was sie zu bedenken geben, was sie meinen.“

v. 288. *þei*. Wie bei Chaucer wird *þei* im nom., *hem* im obl. casus gebraucht. *fragilis*. B hat fälschlich *fragiles*. — *sunt* ist in unsrer hs. herein-corrigiert.

ibi, nach hs. B, A liest *sibi*.

v. 294. Wie 266 schreibt A *awise*, ebenso *tome* in einem worte.

Hier steht am rande: „Hic incipit Confessio Amantis, cui de duobus precipue quinque sensuum, hoc est de visu et auditu, Confessor pre ceteris opponit.“

v. 301. *vnto þe feire* = kommt an die öffentlichkeit; so wird noch jetzt *fuir* = *open* gebraucht.

v. 311. Durch *eure* wird das relat. verallgemeinert, daher das plurale *here* und *þei* (v. 312).

ȝhe ist hier als plur. = *ȝhen* aufzufassen. Die schwache pluralform erhielt sich in diesem worte bis ins Neuenglische. *Eyne* bei Shakesp. z. b. Lucr. 643: *eyne mine*, ebens. Mids. I, 1, 242, L. L. L. V, 2, 206 *shine eyne* u. s. oft.

v. 314. *soucheþ* ist = Altfr. *soucier*, *souchier* unruhig sein, in sorgen sein, sich abmühen (zum schaden eines andern).

v. 321. *oghne part* er seinerseits, der andere am lieben verhindern will.

v. 324. *thurgh him* = durch das auge.

v. 326. *alferuerst* statt *abrewerst*. Aehnlich *alferuerst* und *alderfirst* Chauc. Cant. T. (M) VI, p. 228 v. 7505 u. s.

v. 327. *knoweþ* naml. durch das auge.

v. 333. Am rande steht: „Hic narrat Confessor exemplum de visu ab illicitis preseruando, dicens qualiter Acteon, Cadmi, regis Thebarum, nepos, dum in quadam foresta venacionis causa spaciaret, accidit, vt ipse quendam fontem, nemorosa arborum pulcritudine circumuentum, supernueniens vidit ibi Dianam cum suis nimphis nudam in flumina balneantem; quam diligentius intuens, oculos suos a muliebris nuditate nullatenus auertere volebat. Unde indignata Diana ipsam in cerui figuram transformauit, quem canes proprii mortiferis dentibus penitus dilaniarunt.“

v. 335. *on*, wie noch jetzt = ein gewisser.

v. 337. *cousin* wird wie unser „vetter“ gebraucht, um auch weiter verwante zu bezeichnen, daher hier der zusatz: *nyh*.

v. 341. *caste his chiere* warf er sein auge, fand er vergnügen; vgl. 413.

v. 358. *beseon* bedeutet in der Ags. poesie nur: „sehen nach, besehen, betrachten, untersuchen.“ Altengl. dagegen findet sich das part. praet. auch in der bedeutung „versehen, ausgestattet mit etwas.“

v. 364. *hs. babe*.

v. 365. *hir* ist hier mit einem schnörkel versehen. Da in der zeile vorher *hire* ausgeschrieben steht, ist man wol berechtigt „*hira*“ anzusetzen.

v. 369. *sche which. sche* hat hier noch etwas von seiner ursprünglichen demonstrativen bedeutung beibehalten: „als diejenige, als eine solche, welche.“ Vgl. auch v. 408.

v. 372. *stert* = gestürzt, gesprungen: „ein hirsch, der vor seine (Actaeons) hunde gesprungen war, der vor ihnen herlief.“

v. 374. *horn . . . route* den hunden folgten schaaeren von jägern nach.

v. 379. Am rande steht *Confessor*.

v. 381. Die *hs.* hat *nich*. Da sich die form ohne *h* auch sonst öfters findet, so blieb sie im texte. Vgl. auch anm. zu v. 159.

v. 382. *be war* blieb getrennt, da es einen sehr guten sinn gibt. *Bewar* allerdings gäbe einen ganz ähnlichen.

v. 383. *who*. Die construction ist hier ungenau: „denn besser ist oftmals für den, welcher sich in acht nehmen will, zu zwinken, blinzeln als zu sehen.“

v. 389. *methanor* eine eigentümliche abkürzung für *metamorphoses*. — *it* naml. *a tale tellep*.

v. 390. Am rande: „Hic ponit aliud exemplum de eodem, ubi dicit, quod quidam princeps, nomine Phorceus, tres progeniit filias, Gorgones a vulgo nuncupatas, que nno partu exorte deformitatem monstrorum serpentinam obtinuerunt, quibus, cum in etatem peruenierant, talis destinata fuerat natura, quod, quicumque in eas aspiceret, in lapidem subito mutabatur. Et sic quamplures, incaute respicientes, visis illis perierunt. Sed Perseus miles clipeo (hs. clipeo) Palladis gladioque Mercurii munitus, eas extra montem Athlantis cohabitantes animo audaci absque sui periculo interfecit.“

v. 393. Wie v. 214, hat auch hier die *hs. constellacon*, *nacon* mit einem schnörkel am *c*.

v. 395. *miswendian* findet sich vereinzelt schon im Ags. (Vgl. Bosw. Diet. p. 239), = *pervertere*. Aehn. Chauc. T. (M) IV, 133 v. 633 u. VI, 225 v. 7490.

v. 398. *Stellibon* ist aus *Stheno* entstellt, wie *Suriale* aus *Euryale*.

v. 400. *as tellep in þe tale* steht in beiden hss. = wie man erzählt.

v. 406. *hs. pour partie*.

v. 410. *be proves* = bei zeiten, zu verschiedenen zeiten, abwechselnd, je nachdem irgend ein grund oder notwendigkeit es mit sich brachte.

v. 411. *amis* = verkehrt, unrecht.

v. 417. Unsere *hs.* liest: *Detained wher of þat þei wolde Mistoke*. Zu ändern ist: *detained wer of* = und so wurden gar manche gefangen gehalten, festgehalten, deswegen weil sie unrechter weise sehen wollten, wo sie es nicht sollten. — Um den grund und den urheber anzugeben, wurde im Altengl. *of* noch viel häufiger gebraucht, als jetzt. Vgl. Mätz. Gr. II, 251 ff.

v. 421. *take* = geben, vgl. LB. I, anm. zu 5, 114.

v. 423. *he* = Perseus. — *hs. B* hat mit ungenauem reime: *fell hill*.

v. 432. „womit er sicher sein anlitz bedeckte.“

v. 431. *hs.* hat *drown* neben *slow*. Wir dürfen die weglassung des *h* wol als schreibfehler betrachten, vgl. *sawh* u. a.

v. 436. Am rande steht: *Confessor*.

v. 442. Unsere *hs.* hat das Romanische *fol*, während *B* *foul* liest.

v. 456. *tonard* ist hier = gegenüber: vgl. Mätz. Gr. II, 330: „Alle dem andern gegenüber ist es gut, dein ohr davon abzuwenden.“

v. 465. Am rande: „Hic narrat Confessor exemplum, vt non ab auris ex audicione fatua animus deceptus inuoluatur, et dicit, qualiter ille serpens, qui Aspis vocatur, quendam pretiosissimum lapidem, nomine Carbunculum, in sue frontis medio gestans contra verba incantantis aurem unam terre affigendo premit et aliam sue caude stimulo firmissime obturat.“

v. 470. *carecte*. Diese form ist gerade bei Gower sehr beliebt (= zauberformel); vgl. Mätz. W. 395.

v. 476. Vgl. anmerk. zu 11, 124.

v. 479. *weyued* bezeichnet „in wellenförmiger bewegung sein, auf- und abfluten,“ dann: „wegwerfen, zurückweisen“, wie noch jetzt Nengl.

v. 481. Die hs. hat *king*, was ein offener schreibfehler.

v. 482. Am rande: „Aliud exemplum super codem, qualiter rex Vluxe, cum a bello Troiano versus Greciam nauigio remigaret et prope illa monstra marina (B. maxima) Sirenes nuncupata (hs. nuncupatas), angelica voce canora (hs. canoras) ipsum ventorum aduersitate nauigare oporteret, omnium nantarum suorum anres obturari coegit. Et sic (hs. six) salutari prouidencia prefultus absque periculo saluus cum (hs. cura) sua classe Vluxe pertransiit.“

v. 486. Wie öfters fiel auslautendes *d* hier ab. Früher kommt dies schon im Nordhumbrischen vor.

v. 487. Man vergleiche damit die beschreibung der Sirenen bei Lagamon, I, 56 und Best. Morr. p. 18.

v. 501. *anys* = *avis*, das hier wie Altfr. bedeutet: glauben, meinung: ihrer meinung nach glauben sie . . . Wiedergabe des franz. *v* durch *w* findet sich öfters z. b. Gaw. v. 1388, in P. the Plow. u. anm. zu 16, 192. Ebenso in 19 häufig.

v. 504. *him* ist hier plural, vgl. 505 *pei*. Ebenso oben 13, 216 u. s.

v. 508. *assoter* = den verstand verlieren.

v. 514. Ueber das im Altengl. häufig beim passiv gebrauchte *wip* vgl. Mätz. Gr. II, 444.

v. 518. *tofor the hond compasseþ* 'er bewerkstelligt vorher; *tofore the hond* = Nengl. *before hand*.

16. Thomas Hoccleve, De regimine principum.

Zu grunde wurde unserm texte die Harleian hs. 116 gelegt. Dieselbe ist kleinfolio, teils papier, teils pergament und besteht aus 171 fols. Sie stammt aus der ersten hälfte des 15. jh. Daneben wurde gebraucht Roy. Ms. 17 D. VI. Letztere, eine prachtvolle handschrift, gab Thom. Wright für den Roxburghe Club, London 1859 heraus. Vgl. dort das nähere über die hs. — Ersterer hs. gab ich den vorzug, da in hs. B (= Roy. Ms.) offenbar einige schwer verständliche wörter durch gebräuchlichere ersetzt wurden; siehe unten. Dadurch zeigt sich A (= Harl. Ms.) als die ursprünglichere, wenn sie auch ihre fehler hat.

In unserer hs. finden sich striche, welche manchmal nach der ersten vershälfte stehen, manchmal auch um worte von einander zu trennen, so dass mehr als ein strich in der zeile gesetzt ist, z. b.:

Grace of this world | he fauel is deuoured —

Lo whilom | this was Fraunce ofe hye nobleye —

And be discorde | hate | ire and rancour.

Die lesarten der hs. B wurden nur bei bedeutenden abweichungen angegeben. Unser stück findet sich in B fol. 94 ff., im drucke pag. 186.

v. 4. *the fruyte of ese* = der friede hat die frucht der stillen ruhe zu seinen gunsten, eine verginstigung, die durch friede bewirkt wird, ist die ruhe.

v. 11. hs. hat *dhitable* mit übergeschriebenem *e*.

v. 13. B liest *sty truly*. A richtig *treuly* als dreisilbiges wort.

v. 15. hs. *Tat* mit übergeschriebenem *h*. — *Jeuelle*. Oefters steht in hs. A ein *J* oder *R* ohne grund, (z. b. v. 122, 124) eine eigentümlichkeit, welche ich weiter nicht angebe. Vgl. auch anm. zu 12, 168.

v. 18. *fecendes* = des bösen feindes, des teufels.

v. 19. A. *wete away*, B *welaway*.

v. 20. B. *We cristen folk what within and withoute*.

v. 23. *wintres space*. *Winter* steht in der alten bedeutung = jahr.

v. 27. *swipir* = arglistig, verschlagen. Dieses bisher aus der Ags. poesie nicht belegte adjectiv wurde von Sweet, Anglia I, 154 nachgewiesen.

v. 28. *made hem clothe*. Plurales *hem* braucht der dichter, weil in *many* eine mehrzahl liegt. B hat: *made clothede*.

v. 33. Das particip *exaltat* ist unter einfluss des Latein gebildet, statt *exalted*.

v. 35. Beachtenswert ist hier das nördliche *arn*, B hat *ben*.

- v. 38. *pulle*, Neuengl. *pull* = das hin- und herziehen, stoss, ruck, kampf. Aus älterer zeit führt Stratm. 590 ein beispiel an. — A schreibt *apulle*.
- v. 46. *as who seith*, wie im Neuengl. *as who would say*, ist nicht selten im Altengl.; vgl. Mätz. Gr. I, 32^s.
- was . . . none . . . mighte hem*. Das relativ fehlt im nominativ, wie 15, 10 und sonst oft.
- v. 47. Der dichter meint: „durch den zunehmenden reichthum Roms wurden die bewohner übermütig und gerieten in streit miteinander“.
- v. 50 B hat *murmur* statt *ramoure*.
- v. 52. *Whiles* hat B. In A ist öfters, wie in No. 6 ein unbetontes *e* zu lesen, wo keines geschrieben.
- v. 53. *be the stele*, beim stiele, bei der handhabe, sie hatten glück in händen.
- v. 55. *drove* hat B. *drouth* = *droweth* ist nicht passend, weil man präteritum erwartet. Es ist also wahrscheinlich eine falsche (präsentische) bildung vom sing. praet. *drow*.
- v. 59. *fauel*. Altfr. *favele* von *fabella* = *discours*, *bavardage*, *flatterie*, *cajolerie*, vgl. Burg. III, 155.
- myghtest*, B *myght*.
- v. 60. *shee* nämlich *fauel*.
- v. 61. *a nothir* vgl. über diese hinüberziehung Koch Gr. I, 476; vgl. auch LB. I, anm. zu 5, 14.
- v. 63. *for muk* eig. „für mist“, also „für eine unbedeutende sache.“ Oder Hooceleve meint, dass geld doch ein vergängliches gut, dung, mist sei. Ganz ähnlich Gow. Conf. II, 290: *worldes muck*. Ebenso P. a. L. s. 132 v. 80.
- v. 65. B: *bitwene*.
- v. 67. A hat *presith*, B *preisethe*.
- v. 68. „Sehr einwärts, herein zieht, zerzt er den bogen, er spannt ihn stark.“ Beim spannen des bogens werden die enden desselben und damit der ganze bogen einwärts gezerzt.
- v. 69. Die lesart von B: *his shot is gay but his eye venymede* ist sicherlich eine verschlechterung.
- v. 70. *arte* ist hier „list, schlaueheit“. Die worte der schmeichelei sind süß (*gay*), aber ihre wirkung ist schlimm. Die flatterhafte list d. h. die list der schmeichelei, die immer neue wege findet, kann nicht vollständig aufgezählt, dargestellt werden.
- v. 71. *hyde thow thyne hede* = verbirg, verhülle dein haupt, wie ein toter, denn du bist für diese welt tot, wo nur falschheit und schmeichelei herrscht: du magst es tun, du bist so gut wie tot, deine kunst gilt nichts mehr und ist aus der gunst der menschen.
- v. 74. *gouvernaile* = steuerung, leitung.
- v. 76. A hat: *Into thy cofre warm thyne office*. B *warne is thyne office*. „Fauel, deine falsche führung macht, dass gar manche schiffe in deine schatzkammer segeln, manche reiche beute dir zu teil wird; warm, eifrig ist dein geschäft, bist du in deinem geschäfte, denn (wenn du dich eifrig bemühest) kann dein laster gewinnen, was tugend verliert.“
- v. 80. B: *where as*.
- v. 81. B: *prebendes mo*, eine lesart, welche hier näher liegt, als die in A: *provendres* = proviant.
- v. 83. B: *wernen* abweisen, verleugnen, dürfte die bessere lesart sein, wenn nicht in A: *werrepen* vielleicht = *werrep on* ist, wie noch Neuengl. *to war upon* gebraucht wird; vgl. auch v. 237 *on the foos of Criste . . . werrieth*.
- v. 86. B *the man*. *Feman* ist hier gewis das ursprünglichere.
- v. 88. *convey*. Altfr. *convoier*, *concier* bezeichnet „sich einem unterordnen, dienen, einen zu behandeln wissen“; hier mit dem nebensinne „einem schmeicheln, schön tun mit ihm“. B hat: *cory fauelle* = und er nicht der schmeichelei diene.
- v. 89. Zu *vatrouthe* ist aus *but* ein *if* zu entnehmen: „wenn er nicht verbirgt . . . und wenn falschheit fern von ihm“.
- v. 90. Ist das *e* in *werthey* nur ein schreibfehler oder bezeichnet es schon die aussprache des *y* = *ey*? B hat *worthy*.

v. 91. B: *grace of his lorde*. Offenbar aber ist diese zeile als allgemeiner satz aufzufassen.

v. 95. A: *It at the dor*.

v. 98. „Du selbst drohest dir selbst mit dem tode.“

selfe. Am *f* findet sich in unsrer hs. oft ein schnörkel, wie hier am *self*. Ich habe ihn durch *e* wiedergegeben, da sich, in unsrer zeile, im zweiten *selfe*, ein ausgeschriebenes *e* findet. Ob allerdings in *ofe* wirklich ein *e*-artiger laut gehört wurde, ist fraglich, wenn auch durchaus nicht unglaublich.

v. 101. *haue in memorie* bezieht sich auf das vorige: „Du hast schon früher oft im eigenen lande krieg geführt und alle parteien beruhigt und beschwichtigt, daran denke“. Das folgende ist als frage zu fassen.

v. 103. *diffendid* vermieden, verboten.

v. 108. *ye ben other brother* liest B. Dieser vers ist wol kausal zu dem vorigen zu fassen: „denn ihr seid nach Gottes gesetz alle brüder“.

v. 109. Die darstellung Hooceleves ist durchaus parteiisch, alle schuld wird auf Frankreich gewälzt. Allerdings waren in Frankreich durch die herscheucht Isabelles, der mutter des dauphin Karl, arge verwirrungen entstanden. Isabelle sehnte sich nicht, um ihren sohn nicht zur regierung zuzulassen, mit Johann von Burgund sich zu verbinden, der 1418 Paris eroberte. Nach Johanns ermordung 1419 verband sich Johanns sohn, Philipp, der gute, mit Isabelle und bewirkte, dass 1420 der vertrag zu Troyes abgeschlossen wurde, durch welchen Heinrich V von England die königstochter heiratete und zum erben Frankreichs ausgerufen wurde. — Hierauf fussend hält Hooceleve Heinrich für vollkommen berechtigt, könig von Frankreich zu sein.

v. 110. Der vers bezieht sich auf die verbindung Heinrichs V, wodurch er ganz eng verwant mit dem Französischen königshaus wurde.

v. 123. *cristen* ist mit nachdruck zurückgestellt: „die doch, obgleich sie christlich sind“.

v. 124. *reme* ist hier auf die nicht sehr häufige form *reme*, *reem* = königreich, zurückzuführen, vgl. Prompt. Parv. p. 429 und unser stück v. 202.

v. 125. *sore mecued* = ist sehr aufgebracht, erzürnt darüber.

v. 128. *yourre stile of worthynesse is ronge* die art und weise, der grad eures wertes angeschlagen wird (wie eine glocke), erklingt.

v. 134. *ye* in der hs. sieht fast wie *yei* aus.

v. 135. *sorw* ist wie *sorrow* zu lesen, oder wie *sorwe*. B liest *sorwe*.

v. 143. *belayne* zu *beliggen* = belagern, beschlafen, entehren. Beispiele dafür bei Mätz. W. 251. B hat *forlayne*, ein verbum, welches in ähnlicher bedeutung gebraucht wird, vgl. Strattm. p. 152.

v. 147. *this werre wexith alle to hore and olde*. *This werre* fasse ich als *accus*, der zeit, *wexen* zu wie *become to* (vgl. auch 22, 327): „Während dieses krieges werden alle zu grauen und alten, werden alle grau und alt“.

v. 149. *continuance* = die ursache, weshalb der krieg verlängert wird.

v. 152. *habundance*. Hier ist anfügung eines unorganischen *h*, wie sie sich im Kentdialekte so häufig findet.

v. 154. *lordly conceit* fürstliche gesinnung.

v. 155. B: *and in his graue*. In A ist *yggrane* auch als subst. mit der präpos. zu nehmen. Doch führt Strattm. p. 210 auch stellen für *graven* = *bigraven* an, so dass hier *yggrane* auch = begraben, stehen kann.

v. 158. B. *drowe*.

v. 168. B hat die jüngere form *elles*.

v. 171. *chivalrie*. Die hs. hat das zweite *i* überschrieben.

v. 175. A hat *Dede*. Da sich aber 170, 173 *deth* findet, wurde auch hier geändert. An eine auslassung des subjectes, wie sie sich nicht selten findet, ist hier nicht zu denken (= tot warf er, nämlich der tod, ihn nieder und liess ihn liegen), da *deth* weit davon und im accusativ steht.

v. 176. Die lesart von B: *Witheout grete labour or witheout grete peine Men wyne gode* ist ganz unpassend.

v. 178. *nat* steht in seiner alten bedeutung = nichts.

v. 180. hs. *mygh*.

v. 183. *foghten alle yourre fille* — wenn ihr zur genüge gefochten habt, wenn ihr euch ausgefochten. Aehnlich z. b. Hom. I, 53 *to eten hire fille* I, 53. Anders L.B. I, pag. 78 v. 40.

v. 167. *straf*. Hier fand metathese, wie auch v. 206, statt. B hat *starfe*.
v. 190. Die propheteiungen der Brigitte waren im späteren MA. eine sehr vorbereitete schrift.

v. 192. *warray*. Romanisches *v* wird hier durch *w* wiedergegeben, wie *wertues* v. 215 und 217 *werray*. — *verray* findet sich v. 197.

v. 199. „Nur wenn ein könig regiert, kann wahrer friede gehalten werden, und nur ein könig hat wirklich anspruch auf die krone, deshalb möge sich England mit Frankreich verschwägern und auf diese weise wieder friede und eintracht, wie es Christi wunsch ist, zurückkehren.“ Das gedicht Hoccleves ist noch vor der heirat Heinrichs geschrieben.

v. 203. A hat *Sstintynge*. B setzt für dies Germanische wort das entsprechende Romanische *cecyng*.

v. 204. B hat: *Now sihen the wey is open as ye see How pees to gete in vertuous manere For loue of hym etc.*

v. 206. B: *that dide (= mortuus est) upone the tree.*

v. 208. B: *Folwethe that wey and your strife ley on bere. Purchacethe pees by wey of mariage And ye therynne finde aountage. leyeth on beer* leget auf die bahre, begrabet.

v. 211. Diese strophe fehlt im drucke. — B hat: *Now pees.*

v. 214. *and leef to debate* liest B. A hat *an* mit übergeschriebenem *d*. — Nach lesart B ist *debate* als substant. aufzufassen: raube dem zorne, streite sein, das leben, das hitzig ist und lieb dem zanke, den zank liebt. In der lesart A fasse ich *leue* als verbum: „Friedliche ruhe, raube dem streite das leben und höre auf zu streiten, mit streit“.

v. 215. *abatee* und 214 *debatee* ist im hinblick auf das folgende *three, cristentee* mit *ce* geschrieben, um zu bezeichnen, dass das *e* betont ist. Auffällig ist diese betonung nur im infin. *debatee*, nicht im part. *abatee*.

v. 220 A: *nesshit*, mit verhärtung des anlantes statt *nesshith*. B setzt für dies seltene wort: *softethe*.

v. 229. *mut*, neben *mote*, *moot*. Nebeneinander gebraucht stehen diese formen z. b. Torr. Port. mot 402, 416 u. s. 1443 *mut* — *mut* steht in A auf einer rasur.

v. 232. B. *hensforthe*.

v. 233. B. *a lyfe*. Die lesart in A ist hier entschieden die richtigere, vgl. v. 235.

v. 236. B lässt *longe* aus.

v. 239. B. *myscreauntes*.

v. 240. *And hem to the feithe of Crist to bryng* liest B.

v. 241. *gode were theryn etc.* — B hat das unverständliche: *werre therynne may he no thyng erre*. — Der text von A bedeutet: „gutes wäre, läge darin, daran könnt ihr nicht irre werden, das müsst ihr, könnt ihr glauben“. — Besser ist vielleicht zu interpungieren: *gode were, theryn may etc.* „Gegen die heiden zu kämpfen, das wäre gut, darin (wenn ihr das tut) könnt ihr nicht irren, nicht vom rechten wege abirren, denn das ist der rechte weg zur ewigen seligkeit“. Letztere erklärung scheint mir entschieden die bessere.

v. 245 B: *actour*.

Am ende steht in A: *cxv*. (es ist hier die rune *w* gesetzt) *hoccleue = cweð Hoccleue*.

Am rande von A finden sich einige bibelstellen angeführt, so v. 11. *Et in terra pax etc.*, v. 13. *Pacem meam relinquo vobis*, v. 17. *Beati pacifici etc.*

17. La male regle de Hoccleve.

Abgedruckt nach der seltenen ausgabe: Poems by Thomas Hoccleve, never before printed, selected from a Ms. in the possession of George Mason [and now, 1873 the Middlehill Ms. no. S151]. With a preface, notes and glossary. London 1796. Unser stück findet sich dort pag. 32—42. — Der grossen güte Furnivalls verdanke ich die benutzung dieses druckes.

v. 75. Aehnliche gedanken, wie in der ersten strophe, finden sich in Hoccleves De regimine principum (hg. von Wright) p. 22 u. ff. z. b.

Youthle fulle smalle rewarde hathe to goodnesse
And perille dredethe he none, wote I wele etc.

v. 74. *likly*, wie jetzt gebraucht: welche wol, wahrscheinlich, welche leicht geschehen können.

v. 76. *he* naml. *yonth* = der junge mann.

v. 56. „Der den menschen riet mit überlegung zu handeln.“ Die schwache form *redde* findet sich noch v. 91, 105. Schon im Altags. mischt sich *rēdan* = *consulere* mit dem sw. *rēdan* = *consilium dare* und *legere*. Vgl. By. 15 *rædde* neben starkem *reord*, El. 1023.

v. 59. Vgl. Hoccl. Reg. Princip. pag. 23.

v. 90. *misreule* ist die übersetzung von *male regle*.

fit, hier wie noch Nengl. = ungelegenheit, krankheit.

v. 92. Er solle nicht plötzlich, sondern nach und nach sein unordentliches und ausschweifendes leben aufgeben.

v. 96. Doppelte negation ist im Altengl. nicht selten, besonders wenn wie hier die eine negation im negativen sinne des verb. liegt: dass ich ihm (dem grabe) kaum entgegen gehen kann. Vgl. z. b. v. 104.

v. 98. *smal* ist hier adv. gebraucht, wie noch bei Shakespeare z. b. Lucr. 1273: *it small avails my mood*.

v. 99. *Right so* genau so verhält es sich, wenn ich ...

yoven vgl. Koch Gr. I, 276 u. 277.

v. 101. *chevice*. Prompt. Parv. pag. 74 *chevyschen*, *cheuesshen* = *provideo*.

v. 104. *wondir* steht dem *favour* gegenüber. *wondir* nachteil, weh, vgl. LB. I, anm. zu 1, 69.

v. 107. *leste* wird hier neben *list* (v. 54 u. s.) gebraucht.

v. 108. *ne sette nat therby* nicht darnach sein tun bestimmen, nicht darnach handeln, sich richten.

v. 109. *outrageously* ist dem *attemprely*, wie *out of tyme* dem *in tyme* entgegengesetzt.

v. 111. *nyntir* steht = *yeer*, vgl. 16, 23.

v. 112. „Ausschweifung hat bei tisch ihr messer mit mir gelegt, sass mit mir zu tische.“

v. 113. „Die gewonheit meiner vollgestopften mässigkeit, enthaltsamkeit, die gewonheit mich vollzustopfen, statt mässig zu sein.“ *Abstinence* steht auch geradezu = fasten.

v. 114. *receite* der zufluchtsort solcher schwelgerei; der mund ist der sitz der unmässigkeit.

v. 118. *whippe* die geissel, plage der ausschweifenden leute.

v. 119. *habundantly* vgl. anm. z. 16, 152. — *wage*: die mir reichlich meinen lohn zahlt.

v. 121. *lure* ist die lockspeise, vgl. Prompt. Parv. 317 *lure for hawkys*, *lurale*. Noch Nengl. gebräuchlich. Vgl. Chauc. Cant. (M.) III, 251, 72. Morris erklärt es a. a. o. *a device used by falconers for calling their hawks*.

v. 122. Man pflegte an den wein- und bierhäusern stangen mit fichtenzweigen oder mit dem abzeichen der wirtschafft (vgl. z. b. v. 143) auszustecken. Zeichnungen solcher wirtshaus schilder finden sich in Wright, Engl. Cult. pag. 332.

v. 127. Aelmlich Chauc. Cant. (M.) II, 283, 107: *That charge upon my bak I wil endure*. Unter *charge* ist hier wol sein amt gemeint, er war unterbeamter des geheimen siegelbewahrs; vgl. anm. zu v. 155. Andere abhaltungen gibt er im nächsten verse an.

v. 129. *besteden* = in eine lage versetzt werden: „wenn ich nicht halb nackt, dürftig, ohne geld war.“ Oder darf man hier an eine wörtliche bedeutung glauben, dass Hoccleve bisweilen seine notdürftigsten kleider versetzte? Vgl. Wright Engl. Cult. 230 u. 348. *Nakid* bezeichnet übrigens, ohne weiteren zusatz nur: im heimartigen gewande (denn wirkliche hemden waren damals unbekannt), nicht vollständig ohne bedeckung.

v. 133. Vgl. Hoccl. Reg. Princip. pag. 26, 5 ff.

v. 136. *chynch*. Das verbum *chynchyn* erklärt Prompt. Parv. s. 75 mit *sparyn mekyll* und *chynchy*. *chynche perparcus* = knauserig.

v. 137. *hs. net* wol nur schreibfehler.

v. 138. *Of Venus felow lusty children deer*. Dieser ausdruck ist Chaucer entnommen vgl. 21, 261.

v. 111. *cheere* hat hier schon die bedeutung „fröhlichkeit“. Ueber die begriffsentwicklung vgl. Müllers Et. W.

v. 142. *biscoun* hat auch die bedeutung „versehen, ausrüsten.“

v. 143. Hierzu bemerkt der herausgeber: *When bishops licensed stews, the apostle Paul's head might be a proper sign for a brothel; the fashion of that time decently omitted prefixing the word Saint.* — Diese bemerkung beruht auf einem irrthum. Der „kopf des Paulus“ ist nicht das zeichen eines bordells, sondern eines weinhauses (*the outward signe of Bacchus*), wol in der nähe der Paulskirche. Doch war in diesen weinstuben vielfach weibliche bedienung und manche waren gewis nicht besser als bordelle. Vgl. darüber Wright Engl. Cult. pag. 317.

v. 146. *wafres*. Auch bei Chauc. Canterb. (M.) ist von den waffeln die rede II, 101 v. 193: *wafres pyppyn hoot out of the gleede*.

v. 149. *maistrie*, wie im Altfr. = wegen seiner geschicklichkeit, seiner eigenschaft den magen zu wärmen.

v. 156. „Ich war zufriedener mit einem kusse, als ich gewesen wäre, wenn sie mir alles gewährt hätte.“ — *dede* = beischlaf.

v. 157. „Davon (sc. *dede*) verstehe ich nur wenig.“

v. 166. *neigheburgh* ist eine seltene form, während sich formen wie *neghebur*, *neighebour* nicht selten finden.

v. 167. „Sieh, was für ein vorteil (d. h. hier: nachteil) dem zu theile wird, welcher etc.“

v. 169. Damit vergleiche man Hocel. Reg. Princ. pag. 24:

But this condicioun, loo, hade I ever,
Though I proude were in worde or in speche,
Whan strokes came in place, I gan dissever
Fro my felawes, ne sought I never leche
For hurte, that I there toke; what shulde I seeche
A salve, whan I therto hade no nede,
I hertles was ay thurghe myne impressede drede.

v. 171. Ich hielt an mich, sprach nicht laut, sondern nur flüsternd (*rownyngly*), niemand wagte ich schlecht zu machen (durch lose reden).

v. 174. „Und doch war mein wille gut, wenn ich es konnte und meine menschliche feigheit es zuließ.“

v. 175. Die worte *Cloos* — *cowardyse* sind wie in einer klammer zu denken, sie schieben einen gedanken ein. Mit *that ay* wird v. 170 wieder aufgegriffen: „Ich fürchtete mich so vor einer prügelei, die stets mit hieben den mutigen kennzeichnete, dass ich mich nie einzumischen (in den streit) wagte.“

v. 181. *pyuche* = abzwacken; ich handelte nicht lange, ich zwackte nicht bei ihnen bei meinem handel etwas ab.

v. 188. „So fleten mich hütze, unlust zum gehen und schlemmerei, übermaass der genossen speisen an, warben bei mir, an die brücke zu gehen und ein boot zu nehmen. — Es ist damals bei Westminster noch keine wirkliche brücke gewesen, vgl. alte pläne von London. Auch zur zeit Shakespeares findet sich unter dem namen *Queen's bridge* nur ein pier, ein damm, an welchem boote lagen. Eine feste brücke wurde erst 1739 begonnen. — Die wohnung Hooceves lag am Strand, wo jetzt Somerset House steht, also gar nicht weit von Westminster. In Hocel. Regim. Princip. wird davon gesprochen, dass er im gebäude des „*Privie-Seel*“ wohnte: (pag. 29 des druckes):

Where dwellest thou? — Fader, withouten drede,

In the office of the prive-seel I wone etc.

v. 193. *deep* steht jetzt auch = gross, weit. Hier aber wol: „schwierig, schlecht durch schmutz und schnee.“

v. 197. *ytuggid to and fro* = sie zogen mich hin und her, jeder wollte mich fahren und jeder war froh, wenn ich sein boot benutzte.

v. 202. *audience* wenn ich dabei war und es hörte, in meiner gegenwart.

v. 205. *larger of despence* noch freigebiger. — Auch im gedichte *De Regimine Principum* spricht Hooceleve seine reue über sein vergangenes leben, besonders seine verschwendung, aus. Vgl. pag. 24 u. 156ff. des druckes.

v. 208. *to hic* ist zu verbinden = zueilen.

18. Uebersetzung des „Boetius, de consolatione philosophiae.“

Unser text beruht hauptsächlich auf der handschrift, Royal Ms. 18. A, XIII. Es ist dies eine pergamenths. in 4^o aus dem 15. jh. Sehr hübsch geschrieben.

Sie umfasst 114 blätter. Ansserdem wurde noch herangezogen die hs. Harl. Ms. 44, ebenfalls eine pergamenths. des 15. jh. 4^o, auch sorgfältig abgefasst, von 102 blättern. In B (= Harl. 44) steht das stück I fol. 5^r—6^r, 11 13^v—14^r. Bei weitem schlechter und nachlässiger geschrieben ist Harl. Ms. No. 43. Es ist letztere eine papierhs. mit einigen pergamentblättern. 92 folios. Der schluss fehlt, auch beginnt sie mit der eigentlichen übersetzung. Nicht nur einzelne worte, auch ganze verse sind vom schreiber ausgelassen. Die angabe in Warton III, pag. 10 ist daher falsch: Harl. Ms. 11 ist die hübsche, Harl. Ms. 43 das *less elegant Ms.* — Von verschiedenheiten der hss. A u. B sind nur die wichtigern angegeben.

I.

- v. 1. B hat noch *whilom*.
 v. 3. *in* wurde aus B eingesetzt. — Statt *and unselthe* hat B. *in slenthe*.
 v. 1. *With* ist in A und B gewöhnlich *Wt* abgekürzt.
 v. 5. *redyng*. Im Latein steht *laceræ camenae*. *Redyng* die mir ratenden, die zu mir sprechenden Mäusen.
 v. 6. *pai*, B. *pey*. In A wechselt *pai* 15, 28, u. s. mit *pei* 13, 16, 30 u. s.
 v. 7. A. *distryed*, B. *distroyed*.
 v. 8. *bonchife* liest A; B. *boon cheif*, C. (= Harl. 43) hat *bonchief*. Es ist das gegenteil von *myschef*, *myscheif*.
bace. Auch hier trat, wie sehr häufig im Altenglischen, *c* für *s* ein = *bas*. Vgl. anm. zu 9, 2.
 v. 9. A. *poght* — *wiht*, B. *pogh* — *with*. Den formen *poght* wie *wiht* begeben wir öfters. Vgl. wörterbuch.
 v. 14. *grene* = grün, frisch.
 v. 15. *solacen*. Hier ist der plural, wie auch in der nächsten zeile, vielleicht als conjunctiv aufzufassen, obgleich der conj. plur. zur damaligen zeit schon meist kein *n* im auslaute mehr hatte. Vgl. auch v. 46. Im indie. plur. steht *techeþ* v. 5, doch *ben* v. 20 kann auch nur indicativ praesens sein, ebenso 27 u. s.
 v. 17. B. *Fnwar age*.
 v. 18. „Durch schmerz, den ich erlitt, kam plötzlich das alter über mich.“
 v. 19. *sorow his eld* die sorge hiess ihr alter = hiess ein sorgenvolles alter nahe zu sein.
 v. 22. *ampty*, B. *empty*. In Romanischen wörtern wechselt vor *m* und *n* im Altfranz. wie im Altenglischen oft *a* mit *e*. *ampty* = die haut, die lose um die knochen hängt.
 v. 26. *peyn*, B. *them*. Aber *peyn* = *cos* steht neben *þem* noch II. 7, 49.
 v. 27. B hat hier die bessere lesart: *com* (nämlich *wolde*).
 v. 29. *out* dient noch jetzt zur verstärkung von *allas*, vgl. 38, 172 u. s.
 v. 30. A hat *wryng*, B. *wryng*.
 v. 37. *sche* nämlich *fortune*. Nach *sche* ist das relativpronomen ausgelassen.
 v. 39. A hatte zuerst *wrecchid world*, dann ist *world* ausgestrichen und *lyf* dafür eingesetzt: „Während jetzt, wo mir das glück sein verhülltes gesicht zeigt, die sonne meines glückes sich verdunkelt hat, das mir widerwärtige, unerquickliche leben sich heran schleppt und jetzt zu entlichen zögert, schien es, als ich im glücke war, plötzlich entlichen zu wollen.“
 v. 41. *awaunt* = prahlerei. Nengl. ist noch *vaunt* erhalten: „ihr prahltet so oft mit meinem glück, rühmte es so oft.“
 B hat *my friendes*.
 v. 48. hs. I *brought*, wie II, 25 I *sonen*; 27 I *growen*.
 v. 52. *tolde* = ich hielt fast nichts mehr auf mein leben, gab nichts mehr darum.
 v. 54. In B steht *seye*, *saw* ist darüber geschrieben.
 v. 55. B. *comde*.
 v. 56. Ueber *shap* steht ein strich (= *shappe*?). Die form *shap* ist übrigens ganz gewöhnlich. B. *semblye was hire shappe*.
 v. 59. „Ihre augen brannten, leuchteten in geziemender weise (= sie hatte einen leuchtenden, aber nicht stechenden blick), in bezug auf klarheit übertrafen sie weit das menschliche auge.“
 v. 63. A hat aus versehen: *semyd he*. B. *Yet semed she*.
 v. 66. Mit anderer tinte ist über *comune* ein *ly* geschrieben. B. *commune*. Es ist kein grund zu dieser nachträglichen veränderung in A vorhanden.

v. 68. *beet* = sie schien mit ihrem haupt die himmel zu schlagen, zu erreichen, manchmal reichte sie bis in den himmel hinein. Im Latein: *pulsare caelum*.

v. 69. *geet* steht = *get up* sie erhob ihr haupt.

v. 70. B hat hier ausgeschrieben *pressed*. Die lesart von A ist hier entschieden die bessere: „Ihr haupt drang in die wolken ein und ward nicht mehr gesehen.“ *Pressed* drückte nur dasselbe, wie v. 68, aus. Ausserdem lauten die Lateinischen worte: *quae cum altius caput extulisset, ipsum etiam caelum penetrabat respicientiumque hominum frustrabatur intuitum*.

v. 74. B. *with subtilt crafte*. Bei der lesart in A ist *of* zu *craft* zu ergänzen.

v. 81. Hier ist in A *in hem* offenbar ein fehler. B. *in the hemme*, C. *yn hem*. *hemme* wird Prompt. Parv. 235 *finbria*, *limbus* und *hemmyng garmentys* = *limbo*, *finbrio* erklärt. Es ist daher in *pe hem bynyen* eine genaue übersetzung vom Latein: *in extrema margine*.

v. 86. *munien*, *münnen*, *minen*, *menen* = erinnern, werden Altengl. nicht selten mit dem *accus.* (= an) verbunden, bes. mit *acc.* der pronomina. Belege dafür finden sich Stratt. 357: „daran (an eine leiter) erinnerte es immer.“ An *menen* = bedeuten, ist hier nicht zu denken.

v. 90. Die form *kyt* findet sich auch P. the Plow. Vgl. Mätz. W. 531. B liest *ent*.

v. 92. *theier* ist vielleicht nur ein schreibfehler für *there*.

II.

Vgl. 43, I pag. 188.

v. 1. *makere of sterres heuen* = *stelliferi conditor orbis*.

v. 3. *turnest*. In A wird das *st* in diesem worte, wie auch v. 9 in *neigest*, durch ein schiefstehendes *p* ausgedrückt.

B. *a wonder swythe*. Chaucer hat in seiner Boetiusübersetzung *sweiz* = *sway*.

v. 6. *Beschyned*. Ebenso hat B die schwache form, statt des sonst üblichen *beschyne*. Mätzner scheint diese form entgangen zu sein. vgl. W. 261.

v. 9. *sche* nämlich *pe mone*.

B. *nygget nere*. A hat hier das schiefgestellte *p*, welches *st* bezeichnen soll. Unbedenklich ist hier B der vorzug zu geben. Latein: *Luna (Luna) obscuro pallida cornu Phoebo propior lumina perdat*.

v. 18. B. *the faire day lighte*.

v. 21. Dieser vers übersetzt in A das Latein: *Tua uis uarium temperat annum*. B hat statt *by pi myght* die worte *by the nyghte*. Abgesehen davon, dass dann die reime *nyght nyght* stehen, widerspricht dies auch dem Latein. Denn die verse: *Tu . . . Agiles nocti diuidis horas*, die man in der lesart von B übersetzt glauben könnte, wurden schon v. 20 übertragen.

v. 23. *uylight*. Wir finden *unhuhtlic* = *unjoyous* in Lazamon, zu *hyht* = freude, vergnügen, gehörig. In Westengl. Dialecten findet sich *lighty* Halliw. D. p. 449 = *pleasant*, *cheerful*.

v. 28. Wie A liest auch C *drye* = trocken, dürre, reif werden. B hat *dye* = sich färben, gelbbraun werden (wie die farbe des reifen getreides). — Der lesart AC ist der vorzug zu geben, weil sie dem Latein entspricht: *Sirius altis arit segetes*.

v. 29. *aplie* = sich zuwenden. Nichts kann dem gesetzte sich zuwenden, noch sich davon abwenden (*fortete*), ohne deinen willen.

v. 31. B: *Oo god that al thyng rulest certenlye*.

v. 36. A: *goode Innocent*.

v. 38. *cawtyfes*. *u* ist wol nur für *y* verschrieben.

v. 41. B: *This folk the faithfull haue oppressed*.

v. 42. B: *And vertu that is so . . .*

v. 44. A hat *mais* mit einem strich darüber.

v. 45. A geriet hier in unordnung: *ffor sworn men pat men that wipouten schame*. B: *forsworne men that with oute shame*. C hat: *that ben with oute shame*. — *forsworn men* ist als genitiv, von *blame* abhängig, zu betrachten. Vgl. Latein: *iustusque tulit Crimen iniqui*.

v. 46. B: *theyme*. Ebenso 48, 51 und sonst = *hem* in A.

- v. 52. B: *accobreth*.
 v. 54. B: *now scholde*.
 v. 59. B: *We ben*.
 v. 60. B: *the lawes*.

III. Geschichtliche dichtungen und chroniken.

17. John Barbours geschichte des Robert Bruce.

Abgedruckt aus: The Bruce or the Book of the most excellent and noble prince, Robert de Broyss, King of Scots, compiled by Master John Barbour. Hg. von W. W. Skeat. Vol. I. London 1870. No. XI der Extra Series der Publ. der E. E. Text Soc. Unser stück steht dort pag. 1—18.

v. 1. Diese eigentümliche form β des *s* findet sich auch im nächsten stücke angewendet. Sie scheint mit vorliebe von nördlichen schreibern gebraucht zu werden.

Zu verbinden ist: *storyß ar delitabill to rede Suppoß that . . .* = erzählungen sind angenehm zu lesen, vorausgesetzt dass . . .

v. 2. *nocht bot* nicht nur. — Im Schottischen wird der gutturale laut ganz gewöhnlich durch *ch* ausgedrückt, vgl. No. 20 v. 17, 21, 23, 26 u. s. Vgl. K. Qu. VI, strophe 5 v. 4, 5; str. 6 v. 1; str. 10 v. 1 (daneben allerdings *gh*).

v. 5. *hawe*. Das *w* ist hier wol schon als vokalisiert aufzufassen, das wort ist daher einsilbig zu lesen (vgl. auch die schreibweise *haiff* v. 117), wie jetzt im Schott. *hae* = *have*, vgl. auch v. 21.

v. 6. *carpyng. carp* bedeutet „reden, sagen“, vgl. Mätz. W. 400.

v. 10. *tyll* = *to* ist im Nordengl. ganz gewöhnlich. Auch im Westengl. ist es gebräuchlich. Vgl. Mätz. Gr. II, 337 und anm. zu LB. I, 6 v. 4709.

v. 11. Die form *walde* kommt schon im Durh. B. vor und seitdem in Nordenglischen und Schottischen. Im Südwestenglischen findet es sich z. b. bei Lagamon, vgl. Koch Gr. I, 360.

v. 15. *let* nämlich aus dem gedächtnisse.

v. 16. *ger* Südengl. *zeare* = einstmals, lange zeit. Hier ist es von der zukunfft gebraucht: einstens, jemals. Vgl. auch v. 307.

v. 19. *lymyt*. Schon im Ags. ist *f* zwischen vokalen = *v*, d. h. als die tönende labiodentale spirans zu sprechen. *w* ist hier nur eine andere schreibweise. *w* statt *v* steht auch in Roman. wörtern wie v. 23 *trawailt*, 25 *chewalry* u. s. Vgl. auch anm. zu 15, 501.

v. 22. *thar* = *their*, ebenso v. 23, 43 u. s.

v. 29. *gud*, vgl. anm. zu LB. I, 6 v. 4759.

schyr. Der übergang des *s* zu *sch* vor *i*, *y* ist im Schott. sehr häufig. Vgl. auch *scho* (= älterm *sio*, *seo*).

v. 30. *sa* steht in unserem gedichte mit ausgefallenem *w* neben *swa* v. 34.

v. 36. *nocht but* ist hier anders zu nehmen als v. 2. Hier bedeutet es: „nichts als“.

v. 37. *quhen*. Diese schreibweise des gutt. lautes vor *w* ist im Schottischen und Nordenglischen ganz gewöhnlich. Vgl. No. 20, 3, 9, 11, 21 u. s. Ebenso LB I, 1 v. 34, 92, 204 u. s. Noch jetzt sprechen die Schotten einen hörbaren gutt. laut vor *w*.

deid, *haid* (38), *mayr* (39). Heutigen tages findet man noch im Schottischen nach langem vokal einen kurzen vokal nachgeschlagen, welcher durch *i* oder *e* bezeichnet wird.

v. 40. *hys day*. Es ist *day* hier aufzufassen, wie es auch noch jetzt im Englischen vorkommt = lebenszeit. Allerdings ist der plural in dieser bedeutung häufiger.

v. 15. *that aucht* = welchen die königswürde gebührte, zukäme.

v. 52. *nyl* = *nyed* sie verneinten, läugneten die ganze sache, den ganzen rechtsanspruch.

v. 54. *in alsner degre* die, welche in gleich engem, gleich nahem verwandtschaftsgrade standen, aber vom mannesstamme waren.

v. 58. Bei kleineren lehen konnte der stamm der frau folgen, in der königs-würde nicht.

v. 61. *ewyn descendant* in gerader linie abstammend.

v. 62. *beren ou hande* = „behaupten, sagen, versichern, einreden“, ist im Schott., doch auch bei Chaucer, gebräuchlich. Vgl. Mätz. W. 207. — *Thai* greift das subj. von v. 57 wieder auf.

v. 63. *for than* denn da, d. h. nach ihren reden. — *scil*, nämlic. *the neyst male*.

v. 74. *but* ist im Schott. ganz gebräuchlich als praepos. in der bedeutung „ohne,“ doch ist *withoutyn* und *forowtyn* in gleicher bedeutung nicht ausgeschlossen. Vgl. Mätz. Sprachpr. I, 375 v. 84.

v. 76. *tauld*. *au* ist hier nur eine andere schreibweise des *o*-lautes.

v. 78. *ryng* ist hier wol = ihn umringen lassen, umgeben lassen (vom volke) und zum könige ausrufen. Oder: ihm den ring als zeichen der würde verleihen? Doch ist mir diese ceremonie bei der krönung des königs nicht bekannt.

v. 84. *for that at. at* wird im Schott. = weil, da, um den grund anzuführen gebraucht. Vgl. Mätz. W. 130 unten. V. 248 steht es = wie, vgl. gleichfalls Mätz. a. a. o.

v. 90. „Aber anders ging das spiel, einen andern ausgang nahm die sache.“

v. 92. *enkrety* = eifrig, schnell. Vgl. Gaw. pag. 95 und Halliw. D. 335.

v. 95. *how at* = wie dass, vgl. anm. zu v. 84.

v. 98. *throw*, vgl. Mätz. Gr. II, 345: „und vermöge seiner macht“.

till = *to*, vgl. Mätz. Gr. II, 337.

v. 99. *till him* = zu ihm, nach England, aber in feindlicher absicht: die gegen ihn marschieren.

v. 103. *rebaldail*. Ueber die merkwürdige form dieses wortes, die sich noch v. 335 findet und in den entsprechenden stellen bei Wintown, und ähnliche bildungen, vgl. Mätz. Sprachpr. pag. 375 zu v. 68. Der druck von Hart liest *ribalds all*: „wenn er sie zum kampf gegen ein andres volk aufforderte, musten die vornehmen Walliser und Iren alle zu fusse wie bublen laufen.“

v. 106. *fra ewyn fell*. Nach Eduards „Statute of Wales,“ das er nach der eroberung dieses landes gab, durfte kein Walliser die nacht in einem festen platze zubringen; sobald es abend wurde, musste er, damit keine verschwörungen stattfinden, in einen offenen ort bei verlust seiner glieder oder seines lebens.

v. 114. *his* nämlic. Eduards handlungsweise.

v. 115. *veyle* = *weil*, *weill* (124). Wie *w* für *v* in unserm gedichte steht, so wechselt auch *v* mit *w*, so z. b. IX, 584 *vay* = weg.

v. 120. *forow*, neben *forouch* I, v. 163, 356, 603 und *forouth* IX, 234 u. s., wird als praepos. und adv. gebraucht. Siehe Mätz. Sprachpr. I, 378 zu v. 234.

v. 139. Eduard war damals auf einem kreuzzuge, vgl. z. b. R. o. Gloe. pag. 570.

v. 141. *fra* = von dem augenblicke an, dass . . . zugleich aber hat *fra* auch causale bedeutung: nachdem, da er wusste. Vgl. Mätz. Sprachpr. I, pag. 378 anm. zu 264.

v. 142. *but mar abad*, ebenso IX, 490 = ohne längern aufenthalt.

v. 154. *hald in cheyff* = als lehen vom könige tragen. Vgl. Mätz. W. 561.

v. 174. *tane* = *taken*, vgl. LB. I, anm. zu 6, 5141 u. 12, 416; ebenso Mätz. Gr. I, 395.

v. 156. *war intill* = war in seine gewalt gebracht und war nun in derselben.

v. 199. *forly* wie 16, 143 *beliggen* = entehren, schänden.

v. 202. *natyt hym with scaith* = sie warteten ihm mit grossem schaden auf. Genauer wird dies durch die folgenden verse erklärt. Wie *ay* = *à* steht, vgl. z. b. v. 223 *fays* = *fas* (*foes*), so *à* = *ay*.

v. 212. *leyff* (= *leve*, *läfan*) bleiben in not, in not leben (doch hat *leyff* nichts mit *livien* = *vivere* zu tun).

v. 213. *dempt* = *demt* für *demed*: „sie richteten sie nach willkür.“

v. 226. *mayß* = *makys*, vgl. anm. zu LB. I, 12, 416.

v. 238. *perquer* = *par coeur* auswendig.

v. 242. *the tothir*. Ueber dieses *t* vergleiche Mätz. Gr. I, 337 ff.

v. 246. „er hat nicht soviel frei, soviel freiheit, als da ist freier wille, zu unterlassen oder zu tun, wie er es für gut findet.“

v. 253. *det* = *dede*, das was sie getan haben will. Oder darf man hier an *det* = *debitum* denken, vgl. v. 262.

v. 255. *he avert* naml. im auftrage der frau. Dagegen v. 258 *commandyt* *is* = das was ihm von herrn befohlen wurde.

v. 264. *thought* neben *touch* = *though*.

v. 269. *deid, dede* (v. 272) ist als subst. = *mors* anzufassen.

wer neben *war* ist eine Schott. form = *werre, worre, wurs, wors* = *pejus*.

v. 275. *thus gat* auf diesem wege, in dieser weise. Aehnlich *while gate* = *quo modo, oßer gate* = *alio modo*.

v. 278. *drew* sie folterten einige. Vgl. LB. I anm. zu 12 v. 211.

v. 292. *I wndirta* = ich versichere euch. Vgl. Mätz. Sprachpr. I, 377 zu v. 225.

v. 303. „der wäre keine seligkeit, kein glück wert, der nicht auch sorgen fühlen, ertragen könnte.“

v. 305. *escheve* steht = *ascheve, acheve*. *als* und das folgende ist abhängig von *he thoct* neill.

v. 306. *barganyngis* = händel, steht im Schott. auch geradezu für „kampf.“ Vgl. Mätz. W. 177, wo unsre stelle fehlt.

v. 309. *ec* auch, steht = und.

v. 312. und die stunde, die rechte zeit, die günstige gelegenheit ergreifen.

v. 316. *at* vgl. anm. zu v. 95 u. 84.

v. 323. *will off wane*, ebenso v. 348 *will of red*. *will* geht auf Altn. *villr* = irrend, daher verlassen, zurück. — *wane* (= *vân, wone, woone*) bedeutet: reichthum.

v. 327. *dre* entstand aus *dreien, drehen* = *drezen, dragan* = ertragen.

v. 330. *can*, vgl. anm. zu Ps. 142 v. 53 und zu 13, v. 138.

v. 332. *the quethir* und das einfache *quethir* steht im Schott. oft in der bedeutung: obgleich, trotzdem. Vgl. Mätz. Sprachpr. pag. 376 zu v. 158.

v. 335. *umquhill*. Auch im Südengl. treffen wir *umhwile* = *sometimes* an; vgl. Halli. D. 900. — *quhile* gebraucht unser dichter in derselben bedeutung, vgl. v. 338, 344 u. s.

v. 338. *mony gatis*, vgl. anm. zu v. 275.

v. 355. *gert* ebenso 358. Ebenso Ev. Nic. v. 7 *pe emperoure Theodosius gert it* (das ev. Nicodemi) *pus translate be*. Doch finden wir dieses praeter. auch im Westenglischen schon bei Laȝamon *ȝirde, ȝeorde*. Es kann also an der existenz dieses zeitworts wie an der form kein zweifel sein. Der sinn ist: „verlangte, wünschte.“ Allein es ist offenbar auf eine nebenform *geren, ȝeren*, neben *ȝernen, ȝharnen*, nicht auf einfachen ausfall des *n* im praeter, wie Stratum. es für möglich hält, zurück zu führen. Vgl. v. 232 *ȝharuyt*. Hier an unserer stelle an *gert* = *paravit* zu denken, gäbe einen schiefen sinn. Ebenso v. 358. Eher könnte man es 20, 16 so übersetzen. Vielleicht ist eine vermengung der an sich naheliegenden begriffe; „wünschen“ und „den wunsch verwirklichen, etwas bereiten, bereit machen“ anzunehmen.“

gert him wer his knyrys forouch him to scher. Hart (vgl. anm. zu v. 103) druckt: *gert him beare his knyrys to carue to him and scher*. Bischof William von Lambyrton machte den jungen James Douglas zu seinem *carere*, der das amt hatte bei tische vorzuschneiden und vorzulegen. Ein junger *squyer*, wie es James war (vgl. v. 411, 417), wurde durch ein solches amt bei einem bischof nicht nur nicht zurückgesetzt, sondern hoch geehrt. Vgl. B. o. Nurt. pag. 140, woraus deutlich hervorgeht, dass man junge edelleute zu diesem dienste brauchte. Sie wurden alsdann auch von ihrem herren gekleidet und wohnten bei ihm (vgl. die nächsten verse).

v. 361. *effe* = *affere* gebaren, benahmen.

v. 361. *lawte* ist hier wol dreisilbig zu lesen, wie *learte* v. 365, 366, 369.

v. 375. *lele* = trenn, zuverlässig, loyal, zu *lei, loi* gehörig. Vgl. v. 436.

v. 376. *for him dedeyngit etc.* *dedeyngit* wird hier impers. gebraucht = es schien ihm schmach zu sein. Hart setzt das gewöhnlichere pers. *he dedeynged* = er verschmähte es. Anderson (1607) ändert *denyed*. Die folgenden negationen haben nicht auffälliges.

v. 379. *hym contenynt* er betrug sich, benahm sich, vgl. Mätz. W. 473.

v. 387. *lenye*. Jamies. Scot. D. führt das adj. *lenye, lenye* = *lean, meagre* an, belegt es aber nur mit unsrer stelle. Ferner gibt er noch die bedeutung: *of a fine or thin texture*. *lenye* = mager, möchte ich hier nicht annehmen, weil es offenbar ein lob des Douglas sein soll. Mit *lenty* = *limber, pliable*

(Devondialekt) hat unser wort nichts zu tun. Doch dürfen wir die bedeutung: „fein, zart gebaut“ annehmen.

v. 430. *deyt* = *deide*, *degede*.

v. 434. *thuroff* d. h. von seinem erbe.

20. Andreas von Wintowns Schottische chronik.

Unserm stücke ist die beste hs., Royal Ms. 17 D. XX, zu grunde gelegt. Sie ist gleichzeitig mit dem dichter entstanden. Kleinfolio, 312 blätter, eine papierhs. mit einigen pergamentblättern. Einige blätter dieses bandes stammen aus späterer zeit, als die hs. unsers gedichtes ist. Daneben wurde noch benutzt Cott. Nero D. XI, eine papierhs. aus nicht viel späterer zeit. 213 blätter in sehr schmalem folio. Anfang und ende fehlen. Eine dritte hs. Harleian Ms. 6909 aus der mitte des 17. jh. kann hier nicht in betracht kommen, weil darin die geschichte von Macbeth fehlt. — Mit den hss. wurde noch verglichen: David Macpherson: *De Orygynale Cronykil of Scotland be Androw of Wyntown etc.* Now first published with notes etc. 2 bde, London 1795. Ebenso der abdruck bei Pinkerton, *Ancient Scottish poems.* London 1756, wo sich pag. 510 ff. die geschichte von Macbeth abgedruckt findet. Bei Macpherson steht unsere stelle: buch VI, cap. XVIII p. 224—29 und 238—40 (v. 1—115, 343—410).

v. 5. Das vorhergehende kapitel beschäftigt sich mit England:

*Dis chapitere schall telle þe tyde,
Quhen slayne wes Eadmund Irnesyde.*

v. 14. *langyd*. Das einfache verbum steht öfters statt *belangien*, *bilangen* = anbelangen, angehen.

v. 20. *leyhsß* = Nengl. *leash*. Die bedeutung ist: „riemen, an welchen die hunde gekoppelt.“ *grewandys*. B (= Cott. hs.) hat *grewhundes*, D (= druck von Macpherson) *grewhundys*.

v. 21. *A* schreibt *ws*.

v. 23. *þai* steht hier noch in der alten demonstrativen bedeutung.

v. 25. *hard*. Das *e* vor *r* wird hier durch *a* wiedergegeben.

v. 27. *þe toþir*, vgl. anm. zu 19, 242.

v. 34. „nachdem Dunkans tage ein ende genommen hätten.“

v. 38. Vgl. v. 9 u. 10.

v. 54. *awfull* ist hier wol nicht in schlimmer bedeutung aufzufassen, nicht „schrecklich“ sondern „ehrfurchtgebietend“. — *levis* kann sowol „lehns Herrn“ als „lehns mann“ bezeichnen, hier bedeutet es das letztere, da Macbeth als könig von Schottland keine lehns herrn hatte.

v. 56. *he* naml. Macbeth.

v. 57. *sew eig*. säte, teilte reichlich aus.

v. 58. *myster* Im Schottischen bedeutet *mister* mangel, not an etwas, auch finden wir dort ein verbum *mister* = bedürftig sein, mangel leiden. Vgl. Jamies. Scot. D. III, 116 ff.

v. 73. Auch in unserm stücke hat anlautendes *f* oft das aussehen von *ff*.

v. 77. „und an ihr, von ihr erhielt er zum sohne, als sohn diesen Macbeth.“

v. 79. *þir* = Altn. plur. *þeir*. Diese form kommt auch im Nordengl. nicht selten vor. Vgl. LB. I anm. zu 6, 1699.

v. 83. *joerne* das tagewerk = diese person hatte ihr spiel mit ihr getrieben, ihre lust befriedigt.

v. 86. *fleyd* B. *fleyid* bedeutet „erschreckt, entsetzt“. Noch jetzt ist dies wort in Nordengland und Schottland gebräuchlich. Vgl. Halliw. D. 359.

v. 94. *ivele* ist offenbar = *imele* auszusprechen.

v. 106. *get* ist hier subst. = *procreation*, erzeugung, geburt. Vgl. Towneley Mysteries, glossar unter *get*.

yet. Pinkerton druckt *set*. Allerdings ähnelt hier *f* dem *S*, wie v. 95. *Set of* wäre zu *story* zu ziehen = ausgeschmückt. Doch steht *yet* in der hs.

In den versen, welche in unserm texte wegblichen, wird die geschichte von Macduffs flucht nach England und wie der vertriebene Malcolm, der eine königssohn, beschliesst, nach Schottland mit Macduff zu ziehen, um Macbeth zu bekämpfen, erzählt.

v. 120. *leve* neben *lene*, *gave*, *wayage* u. a. Vgl. voriges stück v. 118.

v. 124. *suppowale* steht = *suppoelle* (vgl. Halliw. D. 829) in der bedeutung *support*. B *suppowel*.

v. 133. *syne* D. *doun*. *syne* neben *sene*, *sen*, *senyn* ist Schott. und Nordengl. im sinne von *since* = darnach.

strawcht = *straight*, geradesweges, ist im Schott. sehr gebräuchlich. Vgl. Barbour IX, 127, 584, 802 u. s., ebenso Wintown.

v. 135. *Brynnane* ist der wald, welchen Holinshed *Birnan wood*, Shakespeare dann *Birnam* nennt.

v. 138. *fantown fretis*, *fret*, *freit* bezeichnet im Schott. einen abergläubischen gebrauch oder einen aberglauben. Vgl. Jamies. Scot. D. 438.

v. 154. *wytryd*. *wütter* = *to be informed*, vgl. Halliw. D. 935.

v. 160. Hier, wie v. 176 und im Latein. schlussverse haben die hss. *Lun-sanan* oder *Lunfanan*.

v. 178. *pine* neben *penc*, *penn* = *thence*.

Malcolm tötet, nach unserm gedichte, eben so wenig als Macduff den Macbeth, sondern ein ritter (*knycht*). *truncaril* bedeutet also nur: er liess ihn töten, verursachte seinen tod.

21. Hardings chronik.

Zu grunde wurde gelegt die Harleian hs. 661, eine hübsche pergamenthandschrift des 15. jh., leider etwas durch feuer beschädigt. Sie besteht jetzt aus 190 blättern.

Benutzt ist ferner der druck „Chronicle of John Hardyng, together with the Continuation by Richard Grafton“. Hg. von H. Ellis. London 1812. Darin wurden 5 hss. benutzt. Die verse, die aus dem drucke eingefügt und welche unserer hs. fehlen, wurden in eckige klammern gesetzt.

I.

Dieses stück steht im drucke s. 52–55. Ueberschrift: „*Kyng Leyr of Brytaine gaue away with his doughter all his lande and had it all again and dyed kyng possessid*“.

v. 1. *His*, nämlich Bladuds sohn.

v. 3. Vgl. Gottfr. von Monmouth II, 11: *Aedificavit autem super fluvium Soram civitatem, quae Britannice Kuerleir, Saxonice vero Leir-Cestre nuncupatur*.

v. 8. *uponne*. Wie v. 1 *sonne*, v. 7 *Reganne*, v. 10 *thane*, so ist auch hier *upon* mit einem striche über dem *n* geschrieben. Da kaum eine form *sonn*, *uponn*, *thanu* anzunehmen ist, ausserdem auch die *n* einen herangezogenen strich haben, so wurde in diesem texte *ne* aufgelöst.

v. 12. Dieser vers, der aus dem drucke hereingesetzt ist, durfte so wenig als v. 33 und 68 fehlen, da sonst eine zeile der siebenzeiligen strophe fehlte.

v. 14. Der sinn ist: „er gewährte ihnen zwei (teile) von England abzutheilen und so (in diesen zwei teilen) sein erbe zu sein“. *departyn* = *divido*, *partior*, vgl. Prompt. Parv. 118. Der druck hat: *He graunted theim twoo, of thre partes to bee heire*.

v. 16. *value*. Diese form, welche dem Neengl. *value* entspricht, findet sich auch 19, 372.

v. 27. *rewse* wol nur eine verschreibung für *renle*, wie der druck hat.

v. 28. *for age and nounne pyysaunce* wegen alters und schwäche, ohnmacht.

v. 29–31 sind ohne die überschrift, die einzelne hss. geben: *Howe Leyr made a temple and a flumyne to rule at all Leiceter* nicht zu verstehen.

v. 38. Druck hat: *after that*.

v. 44. *golde*. Das *l* in diesem worte ist abgeschabt, aber deutlich. Druck hat: *good*.

v. 53. *clere* durch alter, das sich deutlich, klar zeigte, das sich geltend machte.

v. 54. *infere* in gesellschaft, zusammen mit (näml. *Leyr*).

v. 57. Ueberschrift in manchen hss.: *Howe Cordell, queene of Fraunce and doughter of kyng Leyr, reigned after the death of hir father*.

II.

Im drucke steht dieses stück s. 84 und 85.

v. 5—7 incl. fehlen im druck, doch stehen dort zwei andere verse: *When Vaspasian to Roome retourned home again, The kyng enduyd Joseph in Meuthyne (?)*.

v. 8. In einigen hss. steht die überschrift: *Howe Joseph conuerted this kyng Arinragus and gaue hym a shelde of þe armes, that wee call saint George his armes etc.*

v. 10. *Mcwynus*. Es ist hier nicht etwa an Merlin zu denken, sondern an Nenius. Druck hat *Neninus* und v. 25 *Nenyus*.

v. 14. *parfite*. Druck hat *perfect*, wodurch aber der reim zerstört wird.

v. 15—21 incl. fehlen dem drucke.

v. 26. „Dieses wappen hatte man nach Christi passion“ ist entweder zeitlich zu nehmen: „Joseph brachte dies wappen bald nach Christi tod“ oder: „zufolge, in erinnerung an das leiden Christi“, schon lange vor Georgs geburt wurde es verehrt.

IV. Romantische dichtungen.

22. Geschichte des Wilhelm von Palerne.

Abgedruckt aus der ausgabe von W. Skeat: *The romance of William of Palerne* (otherwise known as the romance of „William and the Werwolf“), to which is added a fragment of the alliterative romance of Alisaunder. London 1867. No. 1 der Extra Series der Earl. Engl. T. Soc. Unser stück steht s. 11—18.

v. 172. *ghe*. Diese form, die in Mätz. Gr. I, 309 fehlt, kommt sowohl bei Lag. als *geo* als auch bei Orm *gho* vor; Gen. Ex. *ghe*. Vgl. Koch Gr. I, 469.

wist. wisien, wissen bezeichnet „zeigen, lehren, unterrichten, leiten“, kurz „erziehen“.

v. 173. *buschen* = sich aufmachen, gehen; hier: ins feld gehen, um die heerde zu behüten.

v. 175. *bistode* eig.: wenn sie die not umringte, anfiel = wenn sie es notwendig hatten, bedurften.

v. 175. *shawes*. Vgl. Al. W. v. 6109: *theo mores, theo shawes and the fen*. Ebens. M. Arth. 1723, 1760, 1765 = gehölz.

v. 180. *pertly* = *aperly* vgl. 291, 2536 u. s. Diese form *pertly* ist in unserem gedichte ganz gewöhnlich, vgl. glossar s. 295.

v. 185. *ho*. In diesem pronomen fiel *w* in der aussprache im Altengl. ganz weg, wie auch jetzt; deshalb fehlt es auch oft in der schreibung.

v. 189. *fredom* bedeutet hier wie noch Nengl.: ungezwungenheit, freimut, vertraulichkeit.

v. 193. *seffyd* = *feofatus, feofactus* Promp. Parv. 153 bedeutet: belehnt, beschenkt.

v. 194. *comsen* = *comensen* Altfranz. *comenser*; vgl. anm. zu 14, 213.

v. 195. *tidde* wird neben *betidde* = „es trug sich zu, geschah“ gebraucht.

v. 205. *attele* gehört zu *atlien, etlien*, vgl. Mätz. W. 134 = sich wenden, gehen, vgl. v. 272.

v. 206. *brutnen* eigentlich: zerstückeln, zerlegen, auch überhaupt: erlegen, vgl. Mätz. W. 360. *þe abaie* geht dem *brutnen* voraus; das stellen der tiere durch hunde. Skeat will *and* in *at* ändern.

v. 207. *is*. Hier fiel, wie so häufig im Süd- und Westengl., *h* aus. Vgl. v. 219, 244 u. s.

v. 208. *wies*, vgl. anm. zu 13, 206 und 14, 320.

v. 211. *lud* = mann, mensch. Ebenso v. 452, 535, 1001. Vgl. auch *leod* 14, 354 u. s.

v. 217. *icarped*, vgl. anm. zu 19, 6.

v. 225. *sad* bezeichnet: verständig, bescheiden. Vgl. glossar zu William von Pal. p. 299.

v. 241. *kynde father* = natürlicher vater.

v. 244. *kyne* = *cyen* (*vaccas*).

v. 261. *feizliche* ist hier gewis dasselbe wie *feizpely* v. 230, *feizpli* 4793. *where* ist hier offenbar ein versehen des schreibers. Dieser fehler beweist aber, dass *h* vor *w* nicht mehr gehört wurde. Vgl. *white* = *wite* v. 304.

v. 263. *tyred* = *atired*, gekleidet, geschmückt.

v. 294. Es ist zu verbinden: *cloping comly for any kinges sone*.

v. 325. *fordedes* = *previous deeds*. Skeat hat gewis recht mit dieser übersetzung.

v. 331. *kuppes* = bildung, feine sitten.

v. 332. *bonure* neben *bonere*, *bonaire* freundlich = *debonaire*.

v. 344. *bestow* = *shalt thou* Skeat. Ich weiss nicht wie Skeat zu dieser erklärung kommt. *bestow* bedeutet „stellen“, dann „anwenden, gebrauchen“. Unglück gebrauche, erfahre niemals = müge es dir niemals schlecht gehen.

v. 362. *lütel dwerp*. Vgl. das Franz. *Salues moi Huet le nain*.

v. 364. *cristen Akarin*. Ihm ist *pe payenes sone* gegenüber gestellt.

v. 371. *hal alwes* = *al halwes*.

v. 373. *kayren*. Altñ. *keyra* steht im Altengl. ganz gewönlich = gehen, sich wenden, zurückkehren. Vgl. Mätz. W. 356.

v. 381. *pull* hat hier offenbar die bedeutung: mit gewalt wohin stossen, wohin bringen = er brachte sie durch seine ganze überredungskunst dazu, dass sie hoffnung fasste.

23. Die zerstörung Troias.

Herausgegeben wurde dies stück von Geo. Panton und D. Donaldson: *The Gest hystorial of the Destruction of Troy*. No. 39 und 56 der Publ. der E. Engl. Text Soc. (Part I 1869, Part II 1874). Unsere stücke stehen II, 407—410 und 429—435.

XXXI. buch.

v. 12464. „Die schöne jahreszeit war vorbeigegangen bis zu dem punkte, wo der winter eintritt, der sommer war vorbei und der winter begann.“ Vgl. die nächsten zeilen.

v. 466. *a course low* näml. der sonne.

v. 477. *sore* entspricht hier genau unserem „sehr“.

v. 479. *counted* steht in ähnlicher bedeutung wie vorher *doutyng* = anrechnen, in anschlag bringen, beachten. Bei Mätz. W. 489 fehlt diese bedeutung.

v. 480. *to passe* die zu überstehen waren.

v. 481. *a hond quile* = im handumdrehen. Dieser ausdruck wird öfters in unserem gedichte gebraucht. Vgl. z. b. v. 1157, 13122 u. s.

v. 483. *laghton* zu *lacchen* sie ergriffen das wasser, begaben sich zu sec.

v. 484. *shotton* sie schossen, sie eilten, zu *schotien* gehörig. Ebenso v. 5933 u. s.

v. 486. *rife* berühmt, ebenso v. 13142, vgl. anm. zu LB I, 1, 232.

v. 490. „Sie hatten den wind im rücken, so dass dieser das schiff vorwärts trieb.“

v. 491. *du* die dazu gehörigen nächte = vier tage und vier nächte hatten sie günstigen wind. Ueber *foure* als unbestimmtes zahlwort vgl. anm. zu LB I, 12, 182.

v. 496. *prublet* = *trublet*, *troublet*. Vgl. anm. zu 6, 1.

v. 497. *noy* = *anoi* sorge, kummer; vgl. 12513.

v. 12500. *skirmyt*, vgl. Nengl. *skirmish*. Eigentlich bedeutet es: schützen, abwehren, dann kämpfen.

v. 502. *walt*. Ags. treffen wir bei Somner *wealtian* = *nutare*, *titubare*, ohne belege. Leo Gl. 427: *wealtian* (walzen) *rolvere*, walzen machen, wälzen. In dieser bedeutung: *totter*, *rouse*, *rush* ist dies zeitwort sehr häufig in unserem gedichte, vgl. glossar 581. „Als ob die wolken wankten vor hitze, als ob sie zusammenbrüchen.“ Vgl. auch 12504 *walt up* = wälzten sich empor.

v. 506. *with heste* = auf befehl der fluten, wie die fluten sie zwangen. Ueber *with* in instrumentalem sinne vgl. Mätz. Gr. II, 443. Siehe auch v. 12523.

v. 516. *brant*. Wir können hier an feuer, das durch die blitze ausbrach, denken. Vielleicht bezeichnet es auch nur: unter feuer (der blitze) zu grunde gehen. Vgl. auch v. 12523.

bre eig. „brühe“ wird hier von der dunkeln see gebraucht.

v. 517. *leymond* ist part. zu *leym*, *leomien*. Vgl. 12522 *prinaund*.

v. 518. Mit dieser beschreibung des sturmes vergleiche man die ähnliche in No. 13.

v. 522. *thrifty and prinaund* ziehe ich zu *thretty and two*, nicht zu *godes*: 32 schöne und reiche schiffe giengen auf dem wasser zu grunde. *Buerne* bedeutet nicht nur „brunnen, bach“ sondern überhaupt „wasser“; vgl. Mätz. W. 375.

v. 525. *hym seluyn* nämlich Oeluis Aiax.

v. 526. *swalprit*. Dies wort fehlt bei Stræt. Es kommt auch nur an unserer stelle vor und bedeutet: auf und ab sich (im wasser) bewegen.

v. 529. *in the slober and the sluche*. Beide worte bezeichnen den mit erde und schmutz gemischten schlamm, wie er an der küste sich zeigt.

v. 532. *wonen*. Entweder: „sie siegten mit mühe, not (*with wo*) über die wogen, sie retteten sich mit not aus den wellen“ oder *winnen* erhält auch geradezu die bedeutung: „kommen, gehen“ also: sie gingen mit mühe, aus den wogen.

v. 533. *soght were to lond* = die ans land getrieben worden. Beispiele für diese bedeutung finden sich in genügender menge gloss. 567.

v. 534. *lited*. In Gaw. 355, 411, 449 findet sich dieses wort, welches Altnord. *leita* (= suchen, nach jemand aussuchen) entspricht.

v. 535. *hym* verbesserten schon die herausgeber aus *hom*, wie die hs. liest.

v. 542. *tid* = erfolg haben: denn Telamon gelang es, glückte es mit unrecht, mit gewalt Cassandra zu entführen.

v. 547. Vgl. 13, 170 ff.

v. 551. „Wie Fortuna ganz grausam ihren (der helden) untergang plante.“

XXXIV. buch.

v. 13106. *lurkyd* bedeutet im Altengl. gewöhnlich, wie noch jetzt: im versteck liegen, auflauern. Doch hier wie z. b. v. 513 unseres gedichtes steht es = sich heimlich hinwagschleichen, hinwegstehlen.

v. 112. *naythly*. *nait* ist die Nordengl. form = *need*. *Naythly* hat hier wol die bedeutung: gewaltsam, durch gewalt, wie v. 13123 und *needely* Al. Sk. v. 747. An anderen stellen unseres gedichtes ist wahrscheinlich die bedeutung: *quickly* z. b. v. 2427, 2746, vgl. gloss. 554.

v. 114. *tor son*. *tore*, *tor*, *teir* kommt häufig in den allit. dichtungen vor. Vgl. Will. v. Pal. 1425, 5066. 5143; Gaw. 163, 719. An all diesen stellen steht die redensart: *pat were to tore for to telle* = es wäre zu mühsam, schwer zu erzählen. Allein Destr. Troy findet sich v. 1035 *tore men of strenght*. 1637 *toures full tore*, ähnl. v. 320, 6717, 13339 = trotzig, kräftig. In dieser bedeutung ist es auch hier zu nehmen.

v. 117. *une* = *even*, *quite*, *completely*, vgl. gloss. 578, wo eine genügende menge stellen angeführt ist.

v. 119. *his pouer*: Ulixes gelangte aus seiner macht, aus seinem reichthum zur armut. *his* bezieht sich also auf Ulixes, nicht auf Telamon. Anders v. 13121.

v. 120. *wallond wale*. *to wale* bezeichnet: in reicher fülle da sein, vgl. gloss. 550. Es findet sich auch ein adjektiv *wale* = *good*, *strong*, *excellent*, vgl. ebenda — *walt* = er hatte keine gewalt über sie, freute sich ihrer nicht. *walde* neben *welde* findet sich schon in Lagamon, vgl. Koch I. 243.

v. 124. *o lyue*. Die hs. hat *ou lyue*. Dies ist offenbar ein fehler, daher besserten schon die herausgeber in *o lyue* = *of lyue*.

v. 126. *prise* adj. = tapfer, berühmt, stellt sich zum subst. *prise* = wert, berühmtheit. Vgl. v. 47, 322, 1099 u. s.

v. 129. *iapis or gen* eig. äffereien und kunstgriff. Vgl. 14, 290 *biaped*.

v. 130. *skoþe*. Es ist hier eine vermischung von *skape*, *schapten* und *scape* = *escape* anzunehmen, da kein Romanisches zeitwort stark flectiert wird.

v. 137. *þan* hs. hat *þat*. *þan* ist jedenfalls besser, doch lässt sich *þat* auch verteidigen: das gewährte er ihm, nämlich seinen willen zu tun.

v. 141. *shot*. *to shoot* hat noch jetzt die bedeutung: vorwärts stossen, herablassen (von waaren in einen schiffsraum oder von fässern in den keller), daher einen waarenraum, ein schiff befrachten, füllen.

v. 150. *hæling* = *contempt*, *mockery*, das, da es aus dem Altnord. stammt (*hæding*), besonders im Nordengl. seine anwendung findet. Vgl. Halliw. D. 447 und Stræt. 244.

- v. 155. *rede toke*: wie ich rat annahm, wie es mir gefiel, vgl. v. 12266.
 v. 160. *wilt* = trieb uns in der irre umher. *will* umher treiben, gehört zum adj. *will*, vgl. anm. zu 19, 323.
were = meer vgl. Stratm. (?) Besser belegt Halliw. D. 923 dies wort = *confusion*.
 v. 161. *cauping* = *couping* eig. stossen, schlagen, stürmen der wellen.
 v. 166. *wone þat the kyth aht* = sie gewannen, erreichten es, dass sie die landschaft, das land, die herschaft über das volk hatten.
 v. 185. *lappit* eig. eingehüllt mit, in liebe.
 v. 196. *speciall* = die vorzügliche, auserwählte, geliebte.
 v. 198. *soght* = gieng mit ihr fort, entfloß mit ihr. Vgl. über diese bedeutung gloss. 567.
 v. 13204. *frike* ist nur eine nebenform von *freke*. Prompt. Parv. 179 findet sich *fryke* or *craske* or *yn grete helthe* = *crassus*.
 v. 206. *the ton* vgl. anm. zu 19, 242 und Guy o. Warw. anm. zu v. 658. Vgl. auch v. 226 *þat tother*.
 v. 215. *noth hom lakked* = nichts mangelte ihnen. Es ist dies wol auf *nigromansy* zu beziehen: keine zauberkunst mangelte ihnen, sie verstanden alle zauberkinste. Vgl. auch nächste zeile.
 v. 217. *spretis* = *sprites* mit geistern und zauberkunst.
 v. 219. *þai* bezieht sich auf *who so*, welches einen pluralbegriff in sich schliesst.
pure bedeutet wie noch jetzt: vortrefflich, auserlesen, gross.
 v. 224. *to wale* = sie auszuwählen, zu kennzeichnen vor den andern.
 v. 229. *nissit no wile*. *wissit* gehört zu *wissen* = *visien*. — *wile* = *astutia*: sie verstrickte mich durch zauber so sehr in liebe, dass mir keine list einen weg zeigte, wie ich entkommen konnte.
 v. 231. *yeuerly* = *zierliche* AR: zierig, willig, bereitwillig.
yepe = Ags. *zēp*, bei Lag. und Örm *zēp*, *zēp* = schlau, verschlagen, vgl. Stratm.
 v. 234. *coning* ist hier verbalsubstantiv. — Ueber *to cast* reflexiv gebraucht = sich anschicken, vgl. Mätz. W. 404.
 v. 242. *a lite* = mit geringer mannschaft.
 v. 245. *qwaitid*, *awaitid* sie stellen mir nach. *qwaintis* = seltsame künste, zauberei.
 v. 257. *with gomes*, ebenso v. 13147 = unter den leuten.
 v. 260. *angardly* neben *angarly*, *angarely* = *angrily*, *eagerly*.
 v. 271. Vgl. 15 v. 481 ff.
 v. 276. *ledyn* eig. Latein, dann überhaupt sprache, rede, hier: gesang mit worten.
 v. 282. *stightill*. Das zeitw. *stihlten* = *dispose*, *rule* ist in den allit. dichtungen nicht selten. Vgl. Stratm.
 v. 285. *derkon* = dunkel werden, hier vom aufhören des bewusstseins.
 v. 287. *walton all vnder*: sie wälzen, ziehen es ganz herunter; vgl. anm. zu v. 12512.
 v. 289. *dump* = stossen; vgl. Jamies. Scot. D. 345. — *þai* ist auf *Sirens* zu beziehen: „sie stossen die schiffsleute in die tiefe und bringen sie zum tode“.
 v. 296. „Wir beachteten sie nicht mit hören, wir hörten nicht auf sie.“
 v. 13300. *failit 1*: „fünfzehn ‘furlongs’ vor dem strudel entkam ich“.
 v. 317. *gyng* neben *zung*, *geong* = junge mannschaft, mannschaft überhaupt. Vgl. über die form, die schon im Ags. vorkommt, Grein, Sprachsch. I, 499: Hier finden sich auch beispiele für diese bedeutung. Für das Altenglische führt Halliw. D. 400 genug beispiele an.
 v. 319. *barē*, *barat* sowol „kampf“ als „mühsal, not“ überhaupt.
 v. 322. *torfer*, *torfor*, *tourfer* (Alt. *torföri*) = mühsal, fehlt bei Stratm.
 v. 343. *triet* und v. 12350 *tried*; vgl. Prompt. Parv. 502 *triin* = *cligere*.
 v. 345. *cloise* = sie hatte sich sehr zurückgehalten, sie hatte sehr zurückgezogen gelebt.
 v. 348. *ferkit*, vgl. anm. zu 13, 187.
 v. 353. *kyng*. Die hs. hat *kym*, was schon in der ausgabe verbessert wurde.
 v. 354. *kairēn* = gehen, Alt. *keyra*; vgl. anm. zu 22, 373.

- v. 367. *þe* = *þei*, steht öfters im Altengl.
 v. 371. *ho grippet to* = sie griff nach, ergriff, umarmte.
 v. 373. *in sound* = in gesundheit; vgl. v. 546, 1813 u. s.

24. Geoffrey Chaucers Canterburygeschichten.

Unserm texte wurde zu grunde gelegt: Poetical Works of Geoffrey Chaucer. Ed. by Rich. Morris. New and revised edition. London s. a. 6 vols. in: the Aldine edition of the British poets. Unser stück steht dort II, s. 355—375. Herbeigezogen wurde noch: Chaucer, in der Clarendon Press Series. Vol. 2. Ed. by W. Skeat. Oxford 1874. s. 103—125. — Benutzt wurde auch noch: Geoffrey Chaucers Canterbury-geschichten. Uebersetzt von W. Hertzberg. Hildburg-hausen 1866.

I. teil.

- v. 3. *which* bezieht sich auf den vorhergehenden satz: *that werryede Russy*.
 v. 5. *which* wird im Altengl. ganz gewöhnlich auf personen bezogen, vgl. ann. zu 6, 53.
 v. 9. *which that*, vgl. Mätz. Gr. I, 326.
 v. 14. *as eny centre stable*. Der mittelpunkt ist das feste, das, was am wenigsten hin und herschwankt. Vgl. auch Skeat s. 200.
 v. 15. *desirous* begierig nach kampf und kriegsruhm.
 v. 31. *couth* der seine farben kannte, mit ihnen umzugehen wüste.
longyng = *belonging*, wie *gan* = *bigan* und andere. Vgl. ann. zu 20, 14.
 v. 38. (*let*) *don cryen*, vgl. LB. I, 3, 7: *let crie* = er liess ausrufen.
 v. 39. *after the year*. Skeat: *according to the time of year*. Ich möchte *year* auf das jahr, wie alt er war, beziehen: „er liess die feier seines so und so vielsten geburtstages ausrufen, gerade nach dem lebensjahre, das er erreicht hatte“.
 v. 46. *what for* = *because of*.
 v. 48. *geten*. Wie in *zouen* und *troden* neben *treden* tritt im 14. jh. auch neben *geten* ein *goten* ein. Vgl. Koch Gr. I, 276, 277. Hier steht noch die regelmässige form.
 v. 55. *tharray*, vgl. ann. zu LB. I, 3, 5. Vgl. auch v. 114.
 v. 56. *a someres day*. Ein sommertag ist hier genannt, weil der am längsten ist.
 v. 58. *at every cours* nach jedem fortgang, jeder folge, stück für stück.
 v. 59. *sewes*. Ags. finden wir *seawe* = sauce, brühe. Vgl. Prompt. Parv. 454 *sew* = *ceputatum*.
 v. 63. *this lond* = England.
 v. 65. *pryme* nämlich während der junker erzählt.
 v. 68. *cours* bedeutet hier: gang (von speisen).
 v. 80. *wayten* bezeichnet hier, wie noch Nengl.: mit etwas fortfahren, eifrig und voll erwartung, was kommen wird, dastehen.
 v. 84. *by ordre* der reihe, ihrem range nach.
 v. 87. *than Gaweyn*. Der lesart Skeats: *that* ist entschieden der vorzug zu geben. Gaweyn galt als der höfischste ritter, er war überhaupt der beliebteste ritter der tafelfründe in England, von dem wir die meisten gedichte haben.
 v. 88. *they* wenn er auch wieder aus dem zauberlande gekommen wäre.
 v. 96. *leere* = *lerne*.
 v. 97. *sonne* hier: im tone nachahmen.
 v. 100. „Ich sage nur das: so viel bedeutete alles, was er meinte, was er sagen wollte, wenn ich es noch recht im gedächtnis habe.“
 v. 110. *in droughthe or in schoures*: durch trockenheit oder regen.
 v. 113. *thugh foul and fair*: durch schlechtes und schönes wetter, durch dick und dünn.
 v. 119. *pyn* eine feder am rosse.
 v. 123. *a seal and bond*. Er kannte manchen zauberknoten (*bond*). Hertzberg. Doch irrt II. offenbar, wenn er *seal* auf „Salomons wundersiegel“ bezieht, dann könnte nicht *many* stehen, da Sal. nur eines besass. Es ist vielmehr nur: zaubersiegel, wie eines, und zwar das berühmteste, in Salomons besitz war.
 v. 136. *he* nämll. *the kyng of Arraby and Fynde*, vgl. v. 102.

- v. 140. *hir*. Obgleich vorher ganz allgemein *who so* gebraucht wird, so denkt der ritter doch an Canacee (vgl. v. 136), vgl. v. 142, 146.
- v. 147. *his woundes* = die wunden dessen, welchen sie heilen will.
- v. 149. *smyte* wer damit haut, schlägt.
- v. 154. *the plat*, wie v. 156 *the platte swerd* = das flache schwert, die flache klinge.
- v. 158. *glose* ohne weitere randbemerkung = es ist durchaus wahr.
- v. 161. *rit* = *rideth*, wie 163, 174 u. s. *stant* = *standeth*. Vgl. darüber Koch Gr. I, 339.
- v. 163. *stille as eny stoon*. Diese bezeichnung der stille ist im Altengl. häufig, vgl. z. b. LB. I, 16 v. 32 *stanestill* u. s.
- v. 164. *lad* = *leded* vgl. Koch Gr. I, 314. Ebenso v. 175 *laft*, vgl. Koch a. a. o. 315.
- v. 176. *polype* = *pulley*. Franz. *poulie* = flaschenzug.
- v. 180. *voynen* leeren, räumen, wegräumen, wegschaffen.
- v. 182. *gauren wol* = Altfr. *garer*, *guarer*, *warer* gewahren, betrachten, anstarren.
- v. 187. *Poyleys*. Sowol die Lombardei als Apulien waren ihrer pferde wegen berühmt.
- v. 194. *they demede*. Es steht hier der plural wegen des in *peple* enthaltenen mehrheitsbegriffes.
- v. 201. Skeat hat *the Grekes hors Synon*. Unsere lesart nennt er *odd blunder*. Wenn wir allerdings mit ihm *Synon* als namen des pferdes auffassen, so ist unsre lesart nicht zu halten. Er führt selbst eine reihe von beispielen an, wo im Altengl. die Altfranz. construction gebraucht ist, wonach der name des besitzers ohne praeposition angefügt wird. Die zufügung einer apposition ist zwar in diesem falle das gewöhnliche, doch nicht nötig. Morris' lesart = „das Griechische pferd des Sinon“ lässt sich also wol halten. Ueber die sache selbst vgl. Skeats ausführliche anmerkung.
- v. 209. *It lyth*. Hertzsb. übersetzt: „er lügt“ nach der lesart *he lyeth*, wie auch Skeat hat. Des *rather* wegen möchte ich dieser lesart allerdings den vorzug geben. Unsere worte bedeuten: Es lügt = es ist nur ein trugbild, existiert nicht wirklich, denn mehr als dem Trojanischen pferde (*rather*) gleicht es einem gaukelspiel.
- v. 215. *comprehende* ist hier *comprende* auszusprechen.
- v. 216. „Sie denken von allem lieber das schlechtere“. Aehnl. wie hier *the badder ende* steht LB. I, 12 v. 308 *bei gete þe fairer ende* und ebend. 325 *þe fairer side*.
- v. 222. *angels* durch zusammensetzung aus winkeln, indem dass glas so gesetzt wird, dass die gläser in winkeln zu einander stehen und sich in einander spiegeln. II. übersetzt: in winkelconstruction. Die lesart Skeats ist hier besser: *shye reflexions* = durch schlaun ersonnene, schlaun berechnete reflexion.
- v. 223. *such oon* = der, welchen der zauberer Virgil machte. Vgl. Sev. Sages v. 2007 ff.
- v. 227. *her bokes* = die bücher des Arabers Alhazel (Alhazen), des Polen Vitello (Vitellio) und des Aristoteles.
- v. 236. *medicines* H. arzenei. Der sinn ist hier wol: wundersäfte, wodurch man das eisen härten kann. Im Lat. wird *medicina* auch = mittel, hilfsmittel gebraucht, hier also: mittel das eisen hart zu machen.
- v. 246. *ferne aissen* aus der asche von farrenkraut. Ueber die sache vgl. Skeats anmerkung.
- v. 248. *so ferne*: „aber da sie dies nun in so fern, nun so weit erkannt hatten, so hört ihr geschwätz und ihre verwunderung auf.“
- v. 250. *of cause* Skeat: *on cause*, wie nachher *on ebbe* etc. Doch wird im Altengl. *wonder* als verbum einer äusserung des wahrnehmens sowol mit *of* verbunden (vgl. Mätz. Gr. II, 261 ff.) als mit *on* (ebend. 386 ff.).
- v. 251. *gossomer* = *godsomer* = altweibersommer. Ueber andre ableitungen vgl. Müller Et. W.
- v. 257. *Aldryan* oder *Aldiran* ist ein stern im löwen. Es war zwei uhr nachmittags.
- v. 261. *chambre of parementz* = prunkgemach.
- v. 271. *dul* einer, der nicht Venus verehrt, der unempfindlich gegen solche lust.

v. 277. *dissimilynges*: sie wissen ihre verliebten blicke zu verbergen vor den augen der späher.

v. 284. *in al this melodye* unter aller dieser musik wurden die speisen aufgetragen. *usser* = Franz. *huissier* eig. „der türstöher“ wird hier als „diener“ überhaupt gebraucht.

v. 289. *al by day* = noch bei tag.

v. 299. *ther as*, wie v. 259, II 70 u. s., steht = *there* oder *where*.

v. 308. *trille* = trillern, in schwingende bewegung setzen, herumdrehen.

Vgl. Müller Et. W.

v. 309. *bitnen us two* unter vier augen, vgl. v. 325.

v. 326. *byd* Skeat u. H. lesen *ryde*. Unsere lesart ist entschieden die bessere. Der könig weiss noch nicht die geheimnisse des pferdes, er kann also auch noch nicht ohne weiteres fortreiten. *byd* bedeutet: gebietet mir (das geheimnis mitzuteilen), sobald es euch gefällt, weiter habe ich nichts mehr zu bemerken.

v. 331. *repeyryng* = indem der könig zurückkehrt. Sk. *repeireth*.

v. 335. *ye get* in meiner erzählung kriegt ihr nichts mehr davon.

v. 337. *his lordes festeynge*. *lordes* ist entweder nomin.: „ich lasse diesen Cambianskan und seine edeln schmausend zurück“ oder accus. „ich lasse diesen C. seine edeln bewirtend zurück.“

II. teil.

v. 2. *to hem* der festversammlung.

v. 4. *galpyng mouth* er küsste sie mit gähnendem munde und sie gähnen ihn wieder an. Ein ähnliches bild liegt Shakesp. Macb. III, 2 v. 42 zu grunde: *the shardborne beetle with his drowsy hums hath rung night's yawning peal*.

v. 6. Schon Tyrwhitt führt hierzu aus dem, Galen zugeschriebenen buche „De Natura“ an: *Sanguis dominatur horis septem, ab hora noctis nona ad horam diei tertiam*.

v. 7. *cherischeth* pflegt das blut, kommt dem nach, was ener blut für seine gesundheit verlangt.

v. 11. *for* = vor mir, in meiner gegenwart, oder = *fro* von mir aus? Vgl. 2, 55.

v. 13. *no charge* die keine wichtigkeit, keine bedeutung haben.

v. 14. *prime large*. Sk. erklärt es mit recht = *fully pryme*, zu Thopas 2015, bis es völlig prime d. h. bis diese längst vorbei.

v. 15. *the moste part* der grösste teil ausser Canacee, wenn wir C. ausnehmen.

v. 21. *firste* sie schlief ihren ersten schlaf, dann (gegen morgen) wachte sie auf und schlief nicht wieder ein. Dass hier nicht etwa zu übersetzen ist: sie hielt ihre zeit schlaf, sie schlief ihre richtige zeit (also *firste* = *friste*), beweist das folgende.

v. 26. „Der spiegel machte einen solchen eindruck auf ihre seele, dass sie ihn im traume sah, dass sie von ihm träumte.“

v. 30. „die gerne weise sind, die sich gerne den anschein der weisheit geben.“

v. 41. *he*: „die sonne war noch nicht höher gestiegen, als sie (Canacee) bereits fertig war, so sehr beeilte sich die prinzeßin.“

v. 51. *what . . . what* = teils . . . teils, wie Nengl. *some what*.

v. 57. *yore*: die schon vor langer zeit, die (zu) lange zeit darauf gehört haben.

v. 61. „ich sollte dem knoten der erzählung nachgeben, zu dem knotenpunkt der geschichte kommen.“

v. 63. *fordrye* Sk. *fordrye* = ganz vertrocknet.

v. 70. *sche* nämlich der falke. „Das blut rann dem baume entlang, auf welchem er stand, sass. Dass hier mit *sche* nicht etwa Canacee gemeint sei, geht aus v. 93 hervor.“

v. 89. *lydne*, vgl. anm. zu 23, 13276.

v. 115. *ferde* das mit sich selbst so erbarmungswürdig verfuhr.

v. 123. *god of kynde* der gott der natur, der die ganze natur erschuf und ihr herr ist.

v. 136. *auctorite* durch gewähsmänner, aus büchern, dem *werk* = tat, entgegengesetzt.

- v. 141. *your principles* = bestandteile eures wesens.
 v. 145. Man vergleiche über diese redensart Sk. s. 211. Das sprichwort ist:
Beat the dog before the lion.
 v. 150. *that other* naml. *Canacee*.
 v. 160. *al* im sinne von *although*, vgl. Mätz. W. 57. Ebenso v. 219 u. s.
 v. 165. *greyn*. Lat. *granum*, Franz. *graine* = farbe, färbemittel.
 v. 168. „dieser heuchler des liebesgottes = er, der den liebesgott betrog.“
 v. 169. *doth* naml. *hude*.
 v. 181. *forferen*. Stratm. gibt *to perish, destroy* als bedeutung an. Doch in unserer stelle ist die bedeutung: sehr in angst sein, fürchten.
 v. 182. *sewerte* die sicherheit, bürgschaft, die er gab.
 v. 190. „dahin gegangen ist manch ein tag, seitdem dieses sprichwort entstanden = es ist ein altes sprichwort.“
 v. 199. *as hy* = soweit es sein gesicht angieng, äusserlich sah er edel aus.
 v. 204. *altherfirst*. Diese einschubung eines dentals ist in dieser verbindung ganz gewöhnlich, vgl. Mätz. W. 56.
 v. 214. *poynit devys*. Wie noch im Nengl. *point-device* = pünktlich, genau. Sk. hat *at point-devys*.
 v. 233. *wher* = *whether* wie öfters in unserm lesebuche. Vgl. anm. zu 14, 295.
 v. 237. *which harm* ist abhängig von *I know*. Obgleich unsere lesart sich sehr wol verteidigen lässt, ist doch wol die bei Sk. *swich harm* besser.
 v. 250. Wie LB. I, 6 v. 5081 steht hier *Johan*, ist aber einsilbig zu lesen. Vgl. die anm. zur ang. stelle. Dass Johann der apostel der treue ist, vgl. Sk. s. 212.
Saint Johan to borne = ich rief Johan zum bürgen an.
 v. 255. *than hath he doon* er hat gehandelt, nach seinem gefallen getan.
 v. 273. *and loven none leveres of propre kinde*. H. „und liebt nicht fütterung der rechten art.“ Diese übersetzung erklärt die stelle nicht. Sk. liest *nouetries* und wir dürfen ihm zustimmen, dass *nouetres* = *nouetries* zu lesen ist.
 v. 276. *though he were*. Im Ags. und Altengl. steht nach *though*, auch wenn der durch diese conjunction eingeleitete nebensatz etwas aussagt, was tatsächlich stattfindet, häufiger der conjunctiv als der indicativ. Vgl. auch Mätz. Gr. 2, 134 unten.
 v. 296. „Sie versah ihr amt (der krankenpflege) und tat von früh bis spät alles, was in ihrer macht stand.“
 v. 297. *muwe*. Unsere form steht näher dem Franz. *mue*, als *mewe*, wie Sk. liest. Mittellat. *mula* zu *mutare* bezeichnet die zeit, wo die vögel mausern, dann: der ort, wo man die falken während der mauserzeit einsperrte, daher: der stall, käfig.
 v. 300. *greene*. Wie blau die treue bezeichnete, so grün die treulosigkeit. Vgl. Sk. s. 212 unten.
 v. 302. *tydifs*. Stratm. übersah dies wort vollständig. Es bezeichnet einen kleinen vogel: Nach Nares' Diet. *motacilla regulus*. Vgl. auch Sk. s. 213 u. 286. Hertz. übersetzt es: zeisig.
 v. 303. *to crye and chyde* = sie öffentlich auszurufen (als trenlos) und sie zu schelten; sie öffentlich zu ihrer schmach als trenlos zu erklären. Vgl. nächste zeile.
 v. 304. Alle hss. haben diesen vers vor v. 303. Doch schon Tyrwhitt stellte die von uns gegebene ordnung her, eine änderung, die alle herausgeber seitdem annahmen.
 v. 306. *as none* für jetzt, später komme ich wieder darauf zurück.
 v. 312. *my proces* ich will den fortgang der erzählung einhalten, ich will nicht der erzählung voransgreifen, sondern alles der reihe nach erzählen.
 v. 319. *for whan*. Sk. hat *for whom*. Letztere form ist die gewöhnliche im Altengl., wenn sich *whom* auf eine person bezieht. *for hwan* aber findet sich im Ags. neben *for whan* = weshalb, also auf den ganzen vorher gehenden satz bezüglich. Vgl. Grein, Sprachsch. II, 113.
 v. 321. *Camballo*. Alle herausgeber fanden schon den anstoss, der in dieser stelle liegt. Camballo (v. 310 Camballus) ist einer der beiden brüder Canacees. Der sachverhalt ist offenbar folgender: Ein liebhaber der Canacee kämpft gegen die zwei brüder Algarsif und Camballo, um seine geliebte zu erringen. Der name dieses liebhabers mag ähnlich wie Camballo geklungen haben und ein

gedankenloser schreiber setzte dafür Camballo. Gewis gab Chaucer nicht dem geliebten der Canacee den gleichen namen, wie dem bruder derselben, so dass wir sicherlich in „Camballo“ ein verderbnis sehen müssen.

25. Geoffrey Chaucers Troylus und Cryseyde.

Diesem stücke wurde ebenfalls die ausgabe von R. Morris zu grunde gelegt. Die abgedruckten verse stehen dort Vol. V s. 22—29.

v. 521. *his owen brother*. Pandarus ist nicht der leibliche bruder des Pandarus, wol aber sein bester freund. Vgl. buch I v. 548, 610 u. s. Pandarus ist oheim der Cryseyde. Vgl. buch II v. 76, 92, 98 u. s.

v. 523. *as go we*. Ueber *as* zur einleitung von heischesätzen vgl. Mätz. Gr. III, 526 ff.

v. 529. *cely* = *sely*. Ueber den wechsel von *c* und *s* in den hss. vgl. anm. zu 9, 2.

v. 532. *adoun* vom pferde heruntrer, denn er reitet hin, vgl. v. 538 u. 557.

v. 546. *gye*. Vgl. Prompt. Parv. 193 ff. *gyyn or ledyn* = *duco*. *gyyn or wyssyn* = *dirigo*, *gyyn or rewlyn* = *rego*.

v. 574. „Bis in den tod hält sich mein herz zu ihr, gehört ihr an.“ Vgl. anm. zu 2, 28.

v. 576. *alderlevest*, vgl. anm. zu 24, II 204.

v. 590. *drededeful for to greve* der du schrecklich zu beleidigen bist, der du fürchterlich, wenn man dich beleidigt.

v. 596. *destraindre* hat im Altfranz. die bedeutung: pressen, schnüren, drücken, daher: zu etwas (gegen seinen willen) bewegen, zwingen.

v. 602. *hire bane*. *hire* ist gesetzt, nicht *his*, wegen des pluralbegriffes, welcher in *folk* liegt.

v. 604. *ther as* vgl. anm. zu 24, I v. 299.

v. 605. *wente* bedeutet: pfad, weg, vgl. Troil. III, 738, Boke o. Duch. v. 398: *doun by a flowry grene wente*.

v. 608. *joye* freude, dann: frühliche stimmung, gute laune. Möge er aus guter laune wollen, dass ich sie wiedersehe. — *as wolde* vgl. anm. zu v. 523.

v. 628. *drof forth* entspricht genau unserm: er trieb es fort. Vgl. auch v. 680 u. s.

v. 641. *wynde in steere* winde im steuerruder, günstige winde, die hinter dem schiffe her kommen und es vorwärts treiben.

v. 652. *hornes old* beim abnehmenden monde ritt Cryseyde weg und will nach zehn tagen beim neu Monde (*when thow ert horned newe*) zurückkommen.

v. 661. *and that* ist von *hym thoughte so* abhängig. Mit dem unpersönlichen *hym thoughte* wird nachher ungenauer weise *and (he) seyde* verbunden.

v. 664. „Phaeton ist wieder aufgelebt und bringt den sonnenwagen auf falsche bahnen.“

v. 673. *hardy* bedeutet noch jetzt: vertrauensvoll, zuversichtlich. *Hardyly* ist = zuversichtlich, sicherlich.

v. 674. *stoundemele*. Ags. finden wir *stundum* = bisweilen, manchmal, auch *mælum* wird in ähnlicher weise adv. gebraucht. *stoundemele* steht auch R. de la R. 2304.

encreeseth hat, wie noch jetzt *increase*, die bedeutung von: anschwellen, sich erheben. „Der lufthauch, welcher mehr und mehr anschwillt und in mein andlitz bläst“.

26. John Lidgates geschichte von Theben.

Unser text ist gegeben nach: The workes of Geffrey Chaucer, newly printed with diuers additions, whiche were neuer in printe before; with the siege and destrucion of the worthy citee of Thebes, compiled by John Lidgate, Monke of Berie. As in the table more plainly dooeth appere. — Folio, London 1561. — 378 folios. Unser stück steht fol. 356^r sp. 1—356^v sp. 2. — Zum vergleich wurde noch herangezogen: The workes of our ancient learned and excellent English poet Jeffrey Chaucer etc. To which is adjoined the story of the siege of Thebes, By John Lidgate, Monk of Bury, together with the life of Chaucer etc. London 1657. Folio. 660 folios und anhang. Auf fol. 622, sp. 1—623, sp. 2 steht unser stück. Zum vergleiche mit Chaucer wurde gerade dieser prolog gewählt.

v. 1. Diese astronomische bemerkung ist Chaucer nachgeahmt, der diese geschmacklosigkeit auch öfters in seinen dichtungen zeigt. — Chaucer trifft in Southwark mit den pilgern zusammen, wie er sagt, prol. v. 7: (*whan*) *the yonge soune Hath in the ram his halfe cours ironne*, bei ihm ist es anfang April. Lidgate findet die pilger in Canterbury, daher bei ihm mitte April. Wir sehen hieraus, und dies ist nicht unwichtig, wie lange sich Lidgate, und wol auch Chaucer, die pilgerfahrt von London bis Canterbury ungefähr vorstellte.

v. 5. Der April galt als regenmonat; vgl. Chauc. Cant. T. prol. v. 1. Doch auch zugleich als der monat, wo alles keimt und grünt; vgl. ebend. prol. v. 4 ff.

v. 14. *clad in grene with her floures, craftely meint*. Flora hat den boden in grün gekleidet und mit ihren blumen, welche künstlich darunter, unter das grün gemengt sind. Oder es lässt sich dieser vers auch zum folgenden ziehen: *hath with her floures depeint*.

v. 19. *complet and tolde* wenn sie völlig, vollständig und erzählt sind, wenn sie völlig erzählt, berichtet sind, nach der verschiedenen stufe der einzelnen stände, gemäss dem bildungsgrad und der eigenart der einzelnen stände. *Stage* kann man auch in ursprünglicher weise = bühne, nehmen. Jeder stand hat gleichsam seine eigene bühne (wie bei den mysterienspielen), von wo er herunterspricht und seine erzählung berichtet.

v. 22. *disporte* bedeutet hier scherz: sie erzählten eine scherzhafte geschichte, doch keine gemeine. Gegenüber steht *ribaudrie* = schmutzgeschichte.

v. 27. Jeder wird zugelassen, keiner will wirklich den andern beleidigen und der koch, der müller und der verwalter machen gegenseitig ihre sache wett, indem der verwalter dem müller, dessen geschichte gegen ihn gerichtet war, mit einer ebenso kräftigen erzählung dient, der koch, dessen geschichte verloren, wendet sich gegen den wirt.

v. 32. *pilled nolle* = Prompt. Parv. übersetzt *pyllyd mit depilatus, glabellus*. Der ablasskrämer wird als „mit kahlem scheitel“ bezeichnet, denn bei Chaucer trägt er keinen hut, vgl. Chauc. C. T. prol. v. 650: *and hood ... ne wered he noon*. Vgl. auch v. 653.

v. 33. *beerdles*, vgl. C. T. prol. v. 659 *no berd ne hadde he ne never scholde have, As smotho it was as it ware late ischave*.

v. 34. *glasie eyes* vgl. C. T. v. 654 *suche glaryng eyghen hadde he as an hare*. — *face of cherubin* gibt Chaucer nicht dem ablasskrämer, sondern dem büttel (*sompnour*) v. 623.

v. 35. *to anger with the frere*. Auch dies ist eine verwechslung des büttels mit dem ablasskrämer. Letzterer erzählt eine sehr moralische erzählung, während sich der ordensbruder mit dem büttel zankt.

v. 46. *youe*. Vgl. Koeh Gr. I, 277.

v. 49. *all*. Es ist dies abhängig von dem in *registrer* liegenden verbalbegriff. Von *seyng* kann *all* des sinnes wegen nicht abhängig sein. *Chief registrer* nennt Lidg. seinen lehrer, weil er selbst ja auch geschichten erzählen will, welche von ihm auf der pilgerreise berichtet wurden und die Chaucer nicht kennt. Doch will L. sagen, dass das hauptsächlichste von Chaucer gesagt sei.

v. 53. *Of eche thyng* etc. „Von jedem dinge, jeder erzählung behielt er in den hauptpunkten den sinn ganz ohne änderung bei, er erzählte sie im allgemeinen so, wie sie der einzelne pilger berichtete.“

v. 55. *voidyng the chaffe* er leerte die getreidehülse aus, er nahm die fruchtkörner aus der hülse, er trennte die spreu vom weizen; während die pilger wichtiges und unwichtiges bunt durch einander erzählten, suchte er das bedeutungsvolle heraus (*true piked greine*) und stellte dies in das rechte licht (*enluminyng*).

v. 59. *first the pilgrimes*. Aus den vorhergehenden zeilen ist zu ergänzen: er beschrieb. Zuerst beschrieb er die pilger alle, die im Tabard versammelt, einen nach dem andern und dann, wie sie aus Southwark ihren weg ritten etc. Vgl. Cant. T. prol. v. 715 ff.

v. 65. Zu *none* ist *was* oder *being* zu ergänzen.

v. 67. *one and all* der einzelne und alle = alle insgesamt. Aehnlich ist der ausdruck: *all and sum* = alle und einige. Vgl. darüber Mätz. Spr. I, s. 374 anm. zu v. 28.

v. 77. *myne inne* ein gasthaus für mich.

v. 82. *dan Pers*, vgl. anm. zu 15, 215.

v. 86. *besechyng*. Diese participiale anknüpfung liebt Lidg. Vgl. v. 80, 98 u. s.

v. 88. *without more shortly* und aus welcher gegend dass ihr seid, sagt mir kurz ohne weitere erörterungen.

v. 90. Lidgate nahm sich als vorbild zur beschreibung seiner eignen person wol die des studenten aus Oxford im Prol. der Cant. T. Vgl. dort v. 255 u. ff.

v. 95. *hight* wie ich verheissen, gelobt habe (nämlich eine pilgerschaft zu tun).

v. 100. *rounde bagis*. Die folgenden speisen sind alle eierspeisen, welche der wirt dem genesenden Lidg. empfiehlt. *bagis* ist wol dem heutigen *bagpudding* = serviettenpudding, kloss, entsprechend. Zu dieser übersetzung stimmt dann auch das *rounde*.

v. 101. *franche moile*. Oft wird dies wort auch zusammengeschrieben. Es ist ein Gebäck, das hauptsächlich aus eiern und schaaßfett bestand. Vgl. Halliw. D. 378 u. Prompt. Parv. 177 *fravnehemul, puddynge* = *lucanica*.

tanse. Vgl. Babees B. s. 212: Tansy cake is made of grated bread, eggs, cream, nutmeg, ginger, mixt together and fried in a pan with butter, with green wheat and tansy stamped.

froise. Vgl. Babees B. s. 212, wo *froize* mit *pancake, fritilla* übersetzt wird und erklärt als: eggs beaten together with minced suet and so fried in a pan, about the quantity of an egg together, on one side, not to be turned, and served with a sauce of vinegar and sugar.

v. 102. *coise* wird von Halliw. D. 276 nur mit einer stelle aus Gower belegt, mit der gleichen bei Mätzner. Dieselbe beweist, dass *coise* = körper, einen verächtlichen nebensinn hat, also etwa unserm „balg“ entspricht. Auch unsere stelle passt dazu ganz gut. Der grobe wirt meint: „dafür dass du ein mönch bist, ist dein balg recht dünn.“

v. 107. *your fill* wenn ihr eure fülle, wenn ihr hinklinglich geschlafen habt.

v. 109. Ich verbinde: unwickele ordentlich deinen kopf, (winde) tücher herum. Oder ist *round* imperat. = rund herum legen? — Es war im MA. sitte, wenn man auch sonst im bette gar keine bekleidung trug, doch stets den kopf dicht zu verwickeln. Vgl. Wright Engl. Cult. s. 345.

v. 110. *nottie*. Wie *notien, noten* neben *nutien, nutten, nitten*, so steht das adj. *nottie* von diesem stamme gebildet, neben *nuttie, nittie*. Letztere form belegt Nares Dict. noch aus späterer zeit. Nares' etymologie = *nitidus* ist selbstverständlich zu verwerfen, ebenso der zusammenhang unseres adj. mit *nittie* = *filthy*.

v. 112. *blowe* hier = einen wind fahren lassen. Durch die nächste zeile wird diese bedeutung ganz klar.

v. 114. *colles passion*. Das Franz. *col* = *collum* kann hier nicht gemeint sein. Es steht hier wol *col* = *cul*. Schott. findet sich *cules* = *buttocks* vgl. Jamies. Scot. D. s. 278. Hier ist also u- nicht ü-laut, der im süden zu o geschwächt wurde. Der sinn passt sehr gut. Es wäre hiermit auch dies wort für den süden belegt, vgl. Mätz. W. 517.

v. 117. *fenell rede* auch *fenelle the browne* genannt, war als mittel zur verdauung im MA. bekannt. Vgl. z. b. Babees B. s. 183, anm. zu v. 991.

v. 120. *rise not* d. h. um im mondenscheine von Canterbury zu reisen.

v. 122. *orlogere* ich will euer glückner, türmer sein, will euch aufwecken, wenn ich sehe, dass es die rechte zeit (*my tyme*) ist. Vgl. Chauc. C. T. prol. 823.

v. 124. *parcell*. Wie das subst. *parcel* in der bedeutung völlig *part* gleichkommt, so auch das verbum. *parcell* bedeutet *to part* sich weggeben, sich weiter (*forth*) auf den weg machen.

v. 126. *looke vp*, vgl. v. 105 *left vp your hedde*.

v. 127. „du sollst frühlich sein, wer auch immer „nein“ dazu sagte, wer auch immer dagegen sein mag.“

v. 133. *chese* du sollst keine wahl haben.

v. 135. *like* finde gefallen an dem brauche dieser gesellschaft, schliesse dich dem brauche, eine geschichte zu erzählen, an. Vgl. v. 141.

v. 140. *continen* ist eine nebenform von *continuen*, vgl. Mätz. W. 473, 474.

v. 155. *breake our faste*. Hier ist deutlich, wie das subst. *breakfast* entstand.

v. 162. *a twentie deuill way*. Vgl. Cov. Myst. s. 217 *adewe, adewe, a XX^a deuyt way* und LB. I, 15 v. 16 *at hit goth a develway*. — Ich fasse die ganze stelle auf: Schliesse deine türen d. h. höre auf (mit beten), zum teufel zu, denn es ist keine ergetzung so paternoster herzumurmeln und zu beten, es wird deine lippen ganz trocken machen. Erzähle eine geschichte und mache einen scherz daraus

d. h. erzähle einen schwank. — *pateren* = paternoster sprechen, findet sich bei Chaucer R. de la R. v. 7243.

v. 169. *becke*. Vgl. Prompt. Parv. 29 *beck or lowte* = *conquiniscio*. Nieke nicht mit deinem ersten kopfnicken, mache so kein ernstes heiliges gesicht.

v. 170. „das darauf hinaus geht nur freude zu erwecken.“

v. 174. *bouude* ist particip, ein *hath* oder *had* ist zu ergänzen.

v. 175. *coud*. Der jüngere druck schreibt hier schon *could*.

27. Arthurs tod.

Unser text ist nach der ausgabe: Morte Arthure. Ed. by George Perry. Earl. Engl. Text Soc. No. 8, 1865. Trantmann in seiner abhandlung Anglia I hat es sehr wahrscheinlich gemacht, dass der verfasser dieses gedichtes der Schottische dichter Huchown ist. Unser stück findet sich bei Perry s. 120—128.

v. 4073. *than*. Es wird vorher geschildert, wie Arthur nach Cornwall zieht, um Mordred zu fangen. Plötzlich greifen Mordreds truppen das heer Arthurs an. Der könig stellt sein volk in schlachtordnung auf.

v. 4074. *stedes* ist hier wol als genitiv aufzufassen und es ist ein substantiv dazu zu ergänzen: auf eines prächtigen pferdes rücken.

v. 4076. Durch die interpunktion trennt Perry Ewayne und Errake von der *avawm-warde* und scheint sie dem gros (*medilwarde*) zuzuteilen. Dass dies falsch und dass beide ritter im vortrabe kämpften, geht aus v. 4136 hervor, wo Arthur Idrous herbeiruft, um Ewayne, der heftig angegriffen wird, zu helfen. Aus v. 4174 zeigt sich, dass vorher das gros noch gar nicht im kampf war, während Ewayne schon tapfer stritt. — Zu *demeuys* v. 4077 ist Arthur subjekt: er führt das gros hinter den vortrab.

v. 4078. *strengthes*, nicht *strengthes*, ist die gewöhnliche form in unserm gedichte. v. 4097, 4107, 4135 u. s. Es beruht die schreibweise *strenghe* wol auf einem schwanken zwischen den subst. *strenzo* und *strenzðu*, *strenzðo*.

v. 4079. *þire* vgl. anm. zu 20, 79.

v. 4082. Ueber *reken* = *beautiful, merry* vgl. Allit. Po. s. 154.

v. 4084. *syene comforthes*. *syene* steht = *syne*, neben *seyne* v. 192, 464, 939, woneben auch *sene*, *senin* vgl. LB. 16 II v. 58. — *comforthes* statt *comfortes*, ebenso v. 4102 u. s. ähnlich wie 6, 1, vgl. anm. dazu.

v. 4087. *fightes*. Auch in unserem gedichte gleicht in der hs. anlautendes *f* häufig *ff*, Perry druckte daher auch *ff*.

v. 4092. *hewede*. Im Ags. wird *hebban* stark conjugiert, doch schon bei Laz. findet sich das präter. *hefde*. Hier haben wir *hewed* = *hefed*, *hered*, die schwache bildung statt *hafen*, *horen*, *heven*. Vgl. auch v. 4157. — *halfe colde* = ehe unsere leichen kalt geworden, sollen wir in den himmel kommen.

v. 4094. *the layke* spiel, tanz, kampfspiel, kampf: es sei dem kampf ein ende. Ebenso wird es häufig gebraucht Destr. Troye s. 546.

v. 4095. *teute*, ebenso Destr. Troye 2462 und das verbum 665, 719, 2310 u. s. in der bedeutung *to attend to*, *to heed*. *Take no tente* also wie Nengl. *to take, pay attention*.

ne tale. Ich fasse nicht *tale*, sondern *rekke* als den imperativ, *tale* aber als adv. = gross, sehr: kümmert euch nicht viel um mich.

v. 4097. *stuffede* dass sie (nämlich *my banners*) ausgestopft sind, dass sie dicht umgeben sind von kraftvollen rittern und dass sie mächtig in die höhe, hoch gehalten werden, um sie den leuten zu zeigen, dass sie die leute sehen.

v. 4099. *arase* steht gleich *arace*. Altfr. *aracer*, *aracher*: wenn ein ritter (von feindlicher seite) sie, nämlich die banner, entreissen sollte, so erobert sie sofort wieder.

v. 4103. *creatours*. Im Altfranz. bilden die Lat. masc. subst. auf *-or* eine nomin. form auf *cres*, *erres*, in den eas. obl. steht *or*, *our*. Hier haben wir es wol mit einer falschen analogiebildung *-ours* zu tun, da *kyndeste creatours* doch Christ bezeichnen soll. Die bedeutung kann hier sowol „schöpfer“ als „geschöpf, wesen“ sein. Ueber die form vgl. Orell, Altfr. Gr. s. 17 ff.

v. 4106. *pype up . . . approaches* sie spielen auf und ziehen näher heran (gegen den feind). In unserem gedichte ist die gewöhnliche form des plur. praes. auf *-s*, daneben auch die auf *-n* (v. 4169), oder wie hier mit abgefallenem *n*. Dass

die nebeneinanderstellung beider formen in derselben zeile nichts auffälliges hat, beweist z. b. v. 4171.

v. 4107. *pris mene and priste*. Beide adjektive sind in der alliter. dichtung nicht selten, vgl. z. b. Destr. Troye s. 558, Will. o. Pal. s. 296 und anmerkung zu 23, 13126.

v. 4108. *brethemen*. ein wort, das Mätzner W. s. 343 übersah, obgleich unsere stelle s. 328 angeführt ist, bedeutet den bläser. — *bruggen* bed.: ertönen, ertönen lassen, blasen. Vgl. Mätz. W. s. 327 ff.

v. 4110. *beis*. Diese schreibweise soll nur ein langes *ê* ausdrücken. *theise* findet sich bei Maundeville, *these* bei Wycliffe.

v. 4111. *ajuggede* erachtet, geschätzt: eine schönere tagfahrt, ein schöneres tagewerk wurde nie erachtet = kein anderes tagewerk wurde für so schön oder für schöner erachtet.

v. 4113. *castis in fewtre*. Perry erklärt s. 433 *fentyre*, allerdings in hinhlick auf v. 1366: *the rest which supported the spear and castys in fentyre = lays his spear in rest*. Diese bedeutung ist wol einfach auf v. 3776 hin gegeben. Jam. Scot. D. 393 gibt *fentir* = *rage, violent passion. to cast in* bedeutet: in einen zustand versetzen. Vgl. Destr. Troye v. 11341: *the kyng . . . cast was in ire*. Ebenso ist es hier zu fassen: sie gerieten in anregung. — Perrys erklärung ist auch deshalb unglaublich, weil hier doch wie in v. 1366 *sperre* oder *lance* bei *castis* nicht fehlen dürfte, wenn es die von ihm angenommene bedeutung haben soll.

v. 4115. Hier und in der nächsten zeile ist wieder ein merkwürdiger wechsel der tempora: sie griffen an, sie entziehen sich dem nicht länger, sie beschossen die schlachtreihe und schreien laut.

v. 4118. *rydde*. Jamies. Scot. D. s. 310 führt *ride* = *rude* an. Die bedeutung von „roh“ kann man hier unmöglich annehmen. Mätz. Sprachpr. I, 376 anm. zu 151 stellt es passender zu Altn. *reidr* = *iratus, infensus*. Dagegen leitet es Ström. von Ags. *ride, rīde, zēride* = *opportunos* ab. Zupitza, Guy o. Warw. zu v. 1647 schliesst sich ihm an. Mit Mätz. würde stimmen, dass noch jetzt im Westen *ride* = *to be made angry* gebraucht wird. Vgl. Halliw. D. s. 683. Doch nach den ausführungen Zupitzas schliesse ich mich ihm an. Die bedeutung ist: dienlich, passend, geschickt, daher: tüchtig.

v. 4119. *theire mayles* naml. sie ritzen, durchhauen der feinde panzer.

v. 4120. *browddene* ist das starkgebildete partic. des German. verbums *breiden* = flechten, nicht des Roman. *brouden* = stecken, verbrämen. Obgleich Ags. *bregdan* schon frühe teilweise schwach conjugiert wurde, so finden sich noch eine reihe beispiele für den gebrauch des starken particips im 13. jh. Vgl. Mätz. W. s. 337. — *burneste*. Im Altengl. steht *burnissen, burnessen* = Franz. *burnir* in der bedeutung „polieren“. Vgl. Mätz. W. s. 376, wo aber die nebenform *burnessen* übersehen ist.

v. 1123. *unfers*. Die gewönl. form ist *unfere, unfer*; vgl. Ström. s. 530, Halliw. D. s. 901 und Bosw. D. 514. Unsere form ist als anlehnung an Roman. *fers* = *fierce* zu betrachten. — Ueber die construction: *of the frekkestē* vgl. Guy o. Warw. anm. zu v. 1961.

v. 4124. *Ethyns of Argayle*; *ethyns* ist hier wol nicht als eigennamen aufzufassen, sondern es steht für *etyns*, vgl. anm. zu v. 4081. *Etayn, etayne* findet sich Gaw. v. 140, 723 und Jamies. Scot. D. s. 351. Riesen in den heeren der heiden sind etwas ganz gewöhnliches.

v. 4125. *venymmos*. *Venym* hat wie jetzt noch die bedeutung „bosheit“ im Altengl. Vgl. Allit. Po. III 71 *her vilanye and venym*. Das adj. bedeutet also „boshafft.“

v. 4132. *theme* wegen des pluralbegriffes, der in *non* liegt. Vgl. 4171.

v. 4134. *he* naml. Arthur.

v. 4135. *redy* ist hier imper.

v. 4141. *unsawghte*. Hier steht, wie so häufig im Altengl., doppelte negation: wenn sie nicht errettet werden, bin ich niemals versöhnt.

v. 4146. Ewayne befahl seinem sohne stets sich bei Arthur zu halten (*one þe lence*) und sonst niemand, auch seine nahen verwanten (*sybredyne*) nicht, zu verteidigen.

v. 4151. *wil me thole* wenn er dulden, geschehen lassen will, dass ich es ausführe. Vgl. v. 4318.

v. 4153. *ferkke* vorangehen, vorausseilen; vgl. anm. zu 13, 157.

v. 4158. *gwythene*. So druckt Perry. Man könnte an *gwythene* = *whethen*, *whence* denken, doch gibt dies hier keinen sinn. Auch findet sich v. 3504 dafür *gwyne*. Ich möchte daher *gwythene* in *gwy thene* trennen und es als das, auch noch im Nengl. die rede einleitende *why then* nehmen. *then*, *thene* kommt in unserm denkmale = *than* vor.

v. 4165. *gobone*. Dies wort erklärt Perry nicht. Ein verbum *gob* führt Halliw. D. 406 = *to impede* an. Sollte „hindern, verhindern“ in den sinn von „erschlagen“ übergehen? Vielleicht dürfen wir es auf das Gälische zeitwort: *gabh* = *take, receive*, dann aber auch „*strike, beat*“ zurückführen. Vgl. Gael. D. Die bedeutung passte sehr gut und der übergang des *a* zu *o* hätte nichts auffälliges. Wie aber ist dann die form zu erklären: etwa = *gobene*, wie 4169 *merkene*, also als präs. Oder ist zu trennen: *gob* (= *gobe*, vgl. anm. zu v. 4106) *one of þe gretteste* sie schlugen einen der grösten? Man könnte auch *one* als adv. nehmen: sie schlugen darauf los. *of the gretteste* wäre dann zu fassen wie v. 4123; vgl. anm. dazu.

v. 4169. *merkene in sondire*. Merken einen bezeichnen, einem einen denkkettel anhängen, verwunden, zerhauen. Vgl. Destr. Troie s. 552.

v. 4176. *thus holte eyrys*. Ebenso v. 1253. Ferner v. 1760 *þe schire eynez*, v. 2516 *þe wodde eynis*. Halliw. D. 343 setzt auf grund unseres denkmals die bedeutung = *a thicket* an. Ebenso Perry s. 132. Bei Stratt. D. fehlt das wort. Es ist wol das Ags. *eyren* = *glomulus, a little round heap*, s. Bosw. D. 24x.

v. 4182. *the churles chekyne*. *churles* fasse ich = die gemeinen (das heer Arthurs) bieten schach, leisten widerstand. Dass die *n*-formen im plural praes. nichts ungewöhnliches in unserm gedichte sind, darüber vgl. anm. zu 4106: *y, i* als vokal der tonlosen silbe, vgl. v. 4113, 4182 *chaungyde* u. s. Ueber *chekyn* vgl. Mätz. W. 560. — *hade chaungyde*. Es ist ein *he* = Mordred, dazu zu denken. Die ausschluss des pers. pron. und der plötzliche übergang von einem subjekte ins andre hat bei den allt. dichtungen nichts auffälliges.

v. 4183. *þe santuroure engrelede*. Wie die folgenden zeilen beweisen, muss es sich hier um ein wappen handeln. Der vers zeigt, dass eine silbe zu viel ist, ich möchte daher *oure* streichen und als versehen des schreibers betrachten, der die endung *ur* oder *oure* doppelt schrieb. *Santur* ist vom herausgeber vielleicht für *santier* verlesen, wie sich *ie* oftmals leicht mit *u* verwechseln lässt. Doch kann auch die *u*-form stehen bleiben, da sich neben *santier* auch *santur, santour* findet. Es bedeutet urspr. den „steigbügel“, dann geht es in der wappenkunde in die bedeutung: „Andreaskreuz“ über, da dieses dieselbe gestalt wie die alten steigbügel hatte. *engreled* ist = *formed with pointed curves, like the edges of the holly leaf*. Vgl. Newton Her. s. 43. Das *saltier engrailed* ist noch jetzt ein nicht seltnes wappenbild, wie es z. b. die familie der Tiptoft, Kerdeston, Hawley, Watton u. a. tragen, vgl. a. a. o. s. 44. Dies wappen legt der verräter ab und nimmt dafür eines mit drei silbernen löwen auf purpurnem feld an. *passande* bedeutet in der wappenkunde „aufsteigend, ausschreitend.“ Dies bild ist mit edelsteinen reich ausgelegt (*of perrie fulle ryche*). Betrachten wir beide wappenbilder, so zeigt sich im bilde, das der verräter ablegt, eine grosse ähnlichkeit mit dem alten Schott. wappen, das ein silbernes Andreaskreuz auf blauem grunde war, allerdings nicht *engreled*. Drei aufsteigende löwen aber, übereinanderstehend (*in pale*) auf rotem grunde (*gules*) sind das Englische wappen. Allerdings sind sie golden nicht silbern. Es wollte der dichter hier offenbar den Engländern, die bei den Schotten stets als verräter galten, einen hieb versetzen und zugleich seinen landleuten ein compliment machen, indem Mordred das erste wappen nicht durch verrätereie entehren will. Dies scheint mir wieder ein beweis, dass der dichter ein Schotte war.

Wollen wir das *oure* nach *santur*, das mir den vers zu überladen scheint, beibehalten, so ist *oure* wie oft im Nordengl. und Schott. = *over* zu fassen und als adv. zu nehmen = oben, auf der oberfläche des schildes. Auf alle fälle ist es von *santur* zu trennen.

v. 4185. Die silbernen löwen sind in purpurfarbnem feld und das ganze ist mit edelsteinen ausgelegt. Ueber *perrie* vgl. Halliw. D. s. 617 *perrye* und Allit. Po. I, 729, II, 1117.

v. 4187. *atyre* ist hier „das helmzeichen, wappenbild“, eig. schmuck.

v. 4189. *karpis* = sprechen, vgl. Mätz. W. 400.

- v. 4192. *torfere*, vgl. anm. zu 23, 13322.
 v. 4193. *alles* = *als*, vgl. 4286, 4318 u. s.
 v. 4194. *Clarente* ist das schwert, welches sich Mordred aneignete. *Caliburne* ist das Arthurs, sie sollen sich offenbaren, sollen kundgeben, welches kräftiger von schnitt oder härter von schneide. *kerse* ist sicher für *kerfe* verlesen, was in handschriften, wo lange *s* (*ff*) stehen, sehr leicht geschehen kann. Belege für *kerfe*, *kirfe* stehen Mätz. W. 417.
 v. 4197. *Itt* naml. *Clarente*.
 v. 4200. *hiltas* der plur. ist auffällig doch denkt der dichter wol an die einzelnen teile des griffes. Vgl. v. 1251.
 v. 4203. *unclede* aus der scheide gezogen.
 v. 4205. Es wuste niemand von seinem, des schwertes, aufenthaltsorte (*wone*) ausser Waynor; nur sie kannte die schatzkammer zu Walyngford. — *wy* ebenso 4332 u. s., vgl. auch anm. zu 13, 206.
 v. 4210. *malyncoly* bezeichnet hier: ärgerliche, zornige stimmung über Mordreds verrat.
 v. 4211. *mellyd*. Noch jetzt bedeutet *mell* in Ostengland *to swing or wheel round*, vgl. Halliw. 548 und Forby 212.
 v. 4212. *bacenett*, vgl. anm. zu LB. I, 18, v. 3708.
 v. 4215. *he byddys*. Unsere hs. zeigt eine vorliebe consonanten doppelt zu setzen, wo sie keine kürze anzeigen sollen. Vgl. 1158 *dryghttyn*, 4150 *forfoughttene* u. a. So ist auch hier nicht *bydden* = beten, bitten, gemeint, sondern *byden* (ags. *bīdan*) = stand halten.
 v. 4217. Es ist eben *Clarent*, welches schon Uther gehörte.
 v. 4219. *þe derfe dogge* „der grausame hund“ ist eine bezeichnung Mordreds. *he* wiederholt das subj.: „solche hiebe teilte er aus.“
 v. 4220. *þe tother*, vgl. anm. zu 23, 13206 u. 19, 242. — *one dreghe* ist zu trennen, durch ein versehen ist es im drucke in einem worte. Ebenso v. 786 u. 787 unsers gedichtes und Destr. Troye s. 527. Vgl. auch Halliw. D. 317 *on dreghe* = *at a distance*. Es ist das adj. *dreg*, *dregh*, siehe Stratm. 132 u. Jamies. Scot. D. 336. — *none other* naml. *dynt*.
 v. 4224. *snete* blut, wie auch im Deutschen noch „schweiss“ bei gewissen tieren für „blut“ gebraucht wird.
 v. 4225. *to* gehört zu *presses*: er eilt herbei.
 v. 4233. *schafmonde*. Die bed. ist „eine hand breit“ *mund* allein wird im Ags. in dieser bedeutung gebraucht, vgl. Bosw. 475. Ursprüngl. ist *schafmonde* wol die ausgestreckte hand bis zur handwurzel. Vgl. Halliw. D. 726 unter *shaftman*, wo auch die formen *shafmet* und *shafment* angeführt, ebenso Nares Gl. s. 753. Perrys erklärng: *spear length* ist sicher falsch: ein hieb von einer speerlänge hätte Mordred in zwei stücke geteilt.
 v. 4235. *schontes* wird von Stratm. ausser mit unserer stelle nur noch einmal AR. belegt. Denn in Gaw. 1902 kann das praeter. *schunt* auch zu *schmien* gehören, wie überh. *schonten*, *shonten* nur eine nebenform zu *shunien* = zurückfahren. zurückweichen, ist.
 v. 4238. *the felettes of þe ferrere syde*. *felett* oder Nengl. *fillet* ist die lende, wo das dicke fleisch sitzt, dass sich nach vornen und nach dem rückgrat zu zieht. Vgl. Jamies. Scot. D. 397 u. s. *þe ferrere syde* = vorderseite, wird hervorgehoben, da Arthur als tapfrier mann keine wunden auf dem rücken empfieng.
 v. 4239. *joponne*. Bei Chaucer Cant. T. Prol. v. 75 finden wir *geponn*. Es ist ein kurzer waffenrock. *jesserante* ist ein schuppen- oder maschenpanzer, der darüber getragen wurde, wie der ritter bei Chaucer den *haburgeom* darüber trägt. Unser dichter befolgt die verkehrte ordnung, als die, in welcher der hieb wirklich verletzte. — *flassches* gehört zu Franz. *flechir* = biegen, auseinander biegen, trennen. Hier: *þl. in sondyre* trennt von einander, haut entzwei. Vgl. Will. o. Pal. s. 271 u. Halliw. D. 361.
 v. 4240. *fichede* naml. *Clarent*.
 v. 4241. *his dede* d. h. Arthurs.
 v. 4242. Zu *at dryghttyns wylle* ist *he subde dy* oder ein ähnlicher begriff zu ergänzen.
 v. 4245. *swappes of* er schlägt die rechte hand ab (naml. dem Mordred), als er vorbei gleitet. Stratm. übersah diese bedeutung von *glenten*. Es wird nur von der schnellen, blitzartigen bewegung gebraucht. Vgl. Jamies. Scot. D. 485.

v. 4246. *ochede*. Das verbum findet sich noch 2565, 3676 u. s. Es geht dies wol auf Altfr. *occire*, *ochir* zurück (vgl. Burguy), indem man *ire* in *ochire* als endung nahm. Es bedeutet: zerstören (vgl. Halliw. D. 555), bes. durch schlag mit der waffe, daher: zerhauen.

v. 4247. *pe swrathe*. V. 1126. steht die gewönlichere form *swarthe*. Letztere form kommt neben *swath* vor, vgl. Nares D. 555 und Halliw. D. 534 u. 835. *swyn*. Ags. findet sich *swima* = schwindel, Jud. 30, 106, Cri. 1300. Altengl. *swime*. Halliw. D. 839. Aus „schwindel“ geht es auch in den sinn von „onmacht“ über.

v. 4248. Dieser und der nächste vers gehören offenbar ursprünglich entweder vor v. 4246 oder 4247.

brater fehlt bei Mätz. W. 330. Es bedeutet: armschiene, harnisch; vgl. Halliw. D. 207.

v. 4250. *fente* ist wol nur eine andere schreibart für *feint*, *faint*. — *rererys* ist nicht etwa ein versehen des schreibers, denn v. 4251 finden wir es wieder. Es ist also eine bildung einer Roman. partikel mit einem Germ. verbum. Gerade bei *re-* ist dies nicht selten, vgl. Mätz. Gr. I, 548.

v. 4252. Mordred schreit an dem schwerte, während er am schwerte steckt und macht sich bereit zum sterben, schickt sich an zu sterben.

v. 4261. *chapyde* für *achapyde* oder *echapyde*.

v. 4262. „sie hauen sie nieder, es kümmern sie wenig“, eig.: es belastet sie nur wenig, macht ihnen wenig bedenken.

v. 4269. *launde*. Der kampf findet auf einer waldebene statt, dort legt er die leichen zusammen, vgl. v. 4176.

v. 4270. *a lowde stevene* mit lauter klage.

v. 4275. *coveren* bedeutet: erreichen, erlangen, sich erholen, aufrichten; hier: er richtet sich auf ein knie auf.

v. 4292. *relyes* es eilen herbei, vgl. auch Halliw. D. 676.

v. 4293. *ride þam*, vgl. LB. I 9, 1: *I me rode* u. anm. zu 28, 1216.

v. 4299. *gree* die gunst, freundliche zuneigung. Vgl. auch Nares D. 385. *theis lordes* sind Arthurs ritter, während *þis beryns*, in der vorhergehenden zeile, die anhänger Mordreds sind.

v. 4303. *lamede* da er ihn in der hüfte verwundete.

v. 4304. *graythe us* machen wir uns bereit, daher: eilen wir nach ...

v. 4306. *be lovede*. Perry hat wol nur durch einen druckfehler *belovede*.

v. 4311. *merkes to a manere*. *merken* = eilen zu; vgl. Destr. Troye s. 552. — *maner* ist Altfr. *maner*, *manoir* sitz, wohnung.

v. 4315. *Criste* d. h. die monstranz.

v. 4315. *of kynde* wie ihm seiner abstammung nach zukommt.

v. 4327. *with mayne* mit kräftiger stimme.

v. 4330. *gloppyuande*. Noch jetzt bedeutet *gloppen* in England: *to frighten*, *to feel astonished*, doch auch: *to mourn*, vgl. Halliw. D. 405.

v. 4333. *thoroly*. Das adv. = *earnestly* bei Halliw. D. 569.

v. 4339. *lowrande*, vgl. Prompt. Parv. 316 *lowryn* or *mornyn* = *merco*, *lowryn* or *fade coloure* and *chere* = *tabeo*.

v. 4340. *buskede*. Weitere beispiele für *busken* = kleiden s. Mätz. W. 378.

v. 4342. *whas*. Die schreibweise *wh* statt *w* ist nicht selten, vgl. anm. zu 22, 261. So führt auch Zupitza in Guy o. Warw. s. 402 eine menge *wh* statt *w* aus diesem gedichte an.

28. Lancelot vom see.

Unser stück ist abgedruckt aus: Lancelot of the Laik. Reedited by W. W. Skeat. Second Ed. 1870. E. Engl. Text Soc. No. 6, pag. 34—37.

Lancelot, der als gefangener bei der herrin von Melyholt weilt, erwirkt von dieser, dass er gegen Galiot das heer Arthurs unterstützen darf. In einer roten rüstung kämpft er gegen Galiot und besonders durch ihn wird der feind gezwungen, friede zu schliessen. Nach der schlacht eilt Lancelot, seinem versprechen gemäss, zur herrin von Melyholt zurück. Weder Arthurs leute noch die mannen der herrin wissen, wer der rote ritter war.

v. 1166. *very* steht hier für *nery*, wie es sich v. 1192 findet. Die schreibweise *v* statt *w* treffen wir in unserem denkmal oft; vgl. 1179, 1202, 1226, 1265 u. s. Es deutet dies auf die aussprache als weicher, dentilabialer laut, nicht als labio-

labialer, hin; eine aussprache, die das alte *w* jetzt in den meisten Engl. dialekten hat.

passing als die müden ritter zur ruhe gehen, gehen alle ritter der herrin von Melyholt heim und begeben sich in ihre gegenwart, zu ihr.

v. 1171. *maner wyß* art von weise; vgl. ann. zu 14, 316.

v. 1175. *can* dient zur umschreibung des verbums wie *do*; vgl. ann. zu 13, 138.

v. 1176. *in armys* gehört nicht zu *nan*, sondern zu *deid* = waffentat.

v. 1181. *one to* = *unto*, vgl. v. 1198, 1199 u. s.

v. 1184. *ther* ist gebraucht wegen des in *every* liegenden pluralbegriffes. Vgl. ann. zu 27, 1132, wo eine ähnliche construction.

v. 1186. *wich*. vgl. 1192, 1195, 1226, 1263 u. s. An sich hat diese weglassung des *h* nach *w* nichts auffälliges. Doch in einem Schottischen denkmal, wie das unsere, ist es selten.

speciall = befreundet. Eine reihe von belegen für diese bedeutung findet sich Guy o. Warw. zu v. 1703.

v. 1187. *qwhayr* steht für *wher* = *whether*. *whether* treffen wir 1182.

v. 1189. *maiden*, ebenso 1193, 1218 u. s.; es ist also keine verschreibung, wie es z. b. *myden* 1, 1 ist, sondern hier wurde das *z* ausgestossen, nicht vokalisiert.

ton für *tan* = *taken*.

v. 1194. *strokis was*. Wie bei Chaucer als dialektische form in der erzählung des verwalters *we*, *you*, *they is* gebraucht wird, so hier *was* als plur. Vgl. Koch Gr. I, 349 § 63 schluss.

v. 1198. *one to* wird noch durch *at* genauer bestimmt; *at* bezeichnet die nähe an etwas, hier also: heran bis dicht dazu.

v. 1201. *fruscht*. *fruschen* ist = Franz. *fruisser*, *froisser* quetschen, zerquetschen, zermalmen; vgl. Al. W. 1814 und die andern Halliw. D. 384 gegebenen beispiele.

v. 1204. *accordith* stimmt überein, passt: die rüstung war so arg zerhauen, dass sie nicht mehr im kampf getragen werden konnte.

v. 1207. *thei* naml. *his armys*.

v. 1208. *bur* hat nichts mit *buren* zu tun, sondern gehört zu *beran*. *bur* = *bor* statt *bar*. *o* wurde lang durch einfluss des pluralen vokals und gieng dann im Nordengl. und Schottischen in *ò* über. Vgl. ann. zu LB. I, 6, 4759.

v. 1209 und ff. Das möget, könnt ihr behaupten, dass Lancelot die waffen nicht misbrauchte, sie mit ehren trug, auch wenn der tüchtigste, der auf erden lebt, oder der, welcher sich als der würdigste in waffen beweist, zeigt, oder sich je, zu irgend einer früheren zeit bewies, sie getragen hätte.

v. 1215. *incontinent*. Wie noch jetzt Franz. adv. *incontinent* = sogleich, gebraucht wird, so hier. Ebenso v. 253, 2647, 2834.

v. 1216. *goith them*. wie 27, 4293 *ryde þam*; sie begeben sich . . .

v. 1219. *schowderis*. Nach Franz. weise fand hier erweichung des *l* statt. Er lag nach damaliger sitte nackt im bette, nur bis zur brust bedeckt.

v. 1222. *newis* bringt Skeat s. 123 richtig mit *nevis*, *nires*, Altn. *hnefi* zusammen: faust, hand. Weitere beispiele gibt Stratm. 270 und Halliw. D. 573 unter *neif*. Letzteres wort findet sich auch noch bei Shakespeare. Vgl. Schmidt Sh. L. 760.

v. 1224. *assaid* er wurde tüchtig erprobt im kampf, er hat sich ordentlich herumgeschlagen.

v. 1225. *rewit* sie empfand mitleid bei dem anblicke.

v. 1226. *worschip* ist abhängig von *sauch* oder von dem in *rewit* eingeschlossenen begriff des sehens.

v. 1234. Zu verbinden ist: *that I may kyß, or that I paß*.

v. 1235. *at ze menue*, ähnlich v. 1238 *at zhe think*. Vgl. darüber Mätz. Gr. II, 405.

our mekill = *overmekill*, ebenso v. 71, 2180 *ourfret* = *overfret*: ihr saht so sehr viel, zu viel würdigkeit hier, als dass ihr . . .

v. 1239. *walkin*. Dass *l* ist hier nicht aus versehen vom schreiber gesetzt, sondern *walken* neben *waken*, wie *awalken* neben *awaken* 1019, eine nebenform, die Mätzner übersah. Ein weiteres beispiel aus Dunbar s. Skeat 116. Steht *al* um eine o-artige aussprache des *a* anzudeuten, wie *a* im Nengl. *walk* sie hat?

v. 1240. *tharof*. In der hs. hat hier das *th* eine dem *y* ähnliche gestalt, daher druckt Skeat *yarof*.

v. 1241. *entent* steht hier = *thoughts*.

v. 1246. *be defam*. Nach *do* ist wol das komma zu tilgen und zu übertragen: ich kann nichts tun einem solchen ritter zu liebe, was mich verunglimpfen kann. Es ist also hier eine auslassung des relativs. die sehr gewöhnlich ist, anzunehmen. Früher fasste ich die stelle: denn ein solcher ritter kann mich verunglimpfen, schimpf auf mich laden.

v. 1247. *for to* dient hier wie oft nur zur verstärkung des *to*; *considir* ist ebenfalls von *for to* abhängig. „Ich weiss, dass diesen ritter zu lieben, seinen ruhm zu erwägen und dann in der liebe so vorwärts gehen, wie es die gute sitte anordnet, verlangt, das wäre keinerlei vorwurf für euch, daraus könnte euch niemand einen vorwurf machen, da er euch wieder lieben kann.“

v. 1253. Skeat nimmt an dieser stelle grossen anstoss. Vgl. s. 108: The meaning perhaps is: „But what if he be appealed to and threatened, and (meanwhile) his heart be elsewhere set to love“. Observe that *and* is often the third or fourth word in the sentence it should begin. Ich stimme nicht mit Skeat überein. *thret* zu *threten* Ags. *þreatian* bedeutet nicht nur: zwingen, sondern auch: drängen, vgl. Grein Sprachsch. 595; *to urge, press* vgl. Bosw. 1013. Zu *thret* und *yset* ist *be* zu ergänzen: „Aber wie wenn er aufgerufen, vorgefordert werde, um sich öffentlich zu erklären, und sein herz wäre schon zur liebe hingedrängt, und anderswohin gesetzt, d. h. der liebe einer andern zugewendet.“

v. 1260. *conclusit. conclusen* fehlt bei Mätzner, er gibt W. 463 nur *concluden*. Die bedeutung ist: eure frölichkeit ist abgeschlossen, ist zu ende.

v. 1265. *vroght* so viel bewirkte sie, so sehr wirkte sie ein auf ihre herrin.

v. 1270. *al at* = *at all*. Diese nachstellung der praeposition ist nichts seltenes im Altengl.

V. Lyrische dichtungen.

29. Chaucer zugeschriebene sprüche.

Diese sprüche sind der oben No. 24 und 25 erwähnten ausgabe von Morris entnommen. Sie finden sich bd. VI s. 303. — Die überschrift soll, gerade wie bei den drei folgenden, nicht sagen, dass ich die sprüche für unächt halte, sondern nur, dass ich die frage, welche von diesen kleineren dichtungen wirklich Chaucer angehören, als eine offene betrachte, die entscheidung darüber berufenen forschern überlassend.

v. 4. *pylch*. Ags. findet sich *pylca, pylce* = *toga pellicea* und Prompt. Parv. 397 *pylche* = *pellicium, pellicia*.

v. 6. *tweyne* = *twegen*: der ganze umkreis der welt will nicht in meine beiden arme, ich kann mit meinen armen nicht die ganze welt umspannen.

v. 9. *thaire* = *the aire*; vgl. ann. zu 24 I v. 55.

v. 15. *as here*. Ueber diesen pleonastischen gebrauch des *as* vor adverbien vgl. Mätz. Gr. III, 526.

v. 19. *lere* ist hier am besten als substantiv zu fassen: je leichter der abschied, desto schwerer fällt es zu gehen.

v. 20. *al out of mynde*. Zu ergänzen ist *I am*: desto mehr bin ich aus dem sinne, desto mehr werde ich vergessen.

v. 21. Zu verbinden ist: *I not, is this fortune or infortune*.

v. 22. Obgleich ich los, frei und ledig umhergehe, bin ich mit einem stricke gebunden. *lune* wird noch jetzt bei der jagd von der falckenleine gebraucht. Vgl. auch Halliw. D. 534.

30. Rondels, Chaucer zugeschrieben.

Aus derselben ausgabe wie das vorige stück; bd. VI s. 301.

v. 5. *grene*. Wenn eure worte nicht schnell meines herzen wunde heilen werden, so lange sie noch grün, d. h. frisch, ist . . .

v. 12. *me naraieth not to pleyne*. Hier, wie so häufig im Altengl., steht doppelte negation.

v. 13. *daunger* bedeutet hier: *coyness*, *sparingness* sprödigkeit, kargheit (im austheilen von gunstbezeugung).

v. 11. *thus* = durch dieses verfahren.

v. 15. „Ich sage euch die wahrheit, ich brauche nicht zu heucheln, ich brauche kein blatt vor den mund zu nehmen.“

v. 17. *compassed* dass natur in euch so grosse schönheit eingeschlossen hat, dass niemand zu eurer gunst gelangen kann. Diese bedeutung von *compassen* übersah Mätz. W. 160.

v. 19. *stere*. Wir treffen im Altengl. ein verbum *stewen*, *stowen* = *sistere* einhalten, doch passt diese bedeutung nicht. Ausserdem könnte man auch noch an *stiven* = *stiffen*, starr werden, erstarren, denken. Es wäre alsdann *i* wie häufig zu *e* geschwächt worden. Am liebsten aber möchte ich glauben, dass hier eine verschreibung stattfindet und *sterve* für *stene* zu lesen sei: „wenn er auch vor liebesweh stirbt“. Diese lesart gibt den besten sinn.

31. Virelay, vielleicht von Chaucer.

Aus Morris' ausgabe, bd. VI s. 305 ff.

v. 18. *cure*. Die abgerissenheit der gedanken in diesem gedichte, durch das versmass bedingt, lässt zweifeln, ob wir hier übersetzen sollen: „vor anderer sorge, als die erwähnte, bin ich nicht sicher“ oder „ich weiss nichts von heilung auf irgend eine andere weise“. Der ersten übersetzung gebe ich den vorzug. Ueber *sure of* = sicher vor, vgl. Mätz. Gr. II, 244 ff.

v. 22. *ure* hat hier, wie Altfranz. *cur*, *heur* die bedeutung von „schiicksal“, eine bedeutung, die sich noch in den compos. *bonheur*, *malheur* erhalten hat.

v. 25. *my trouth*. Diese zeilen deuten darauf hin, dass es sich wol um liebeschmerz handelt; alsdann ist *trouth* = treue, beständige liebe: „meine treue liebe, so rein, ist vergeblich dahin gegeben und es ist grosser unwill, mich ergreift grosser unwill, wenn ich daran denke“.

v. 31. *me to absteyne from thys penaunce*: gern wollte ich klagen, wenn ich nur mich der reue enthalten könnte, wenn ich nur nicht reue über mein tun dabei empfinde.

v. 33. *in substance* im wesentlichen.

v. 39. *araunce*: mein schiicksal bringt mich vorwärts mit misfallen, mit misgunst, ich lebe unglücklich weiter.

v. 40. *and thus an ende*. Entweder: „und somit bin ich zu ende mit meinem liede, ist ein ende meinem liede“ oder „und so endet mein leben“.

32. Das goldene zeitalter.

Aus Morris' ausgabe bd. VI p. 300—302. Eine andere hs. (B) ist ebend. s. 317 ff. abgedruckt. — Man vgl. damit auch die prosaübersetzung des Boetius auf s. 189 unseres buches.

v. 4. *by usage* aus gewonheit, von selbst, ohne dass das feld bestellt wurde, vgl. v. 9 ff.

v. 5. *forpamprid* vollgestopft. Ueber die etymologie vgl. Müller Et. W. II, 157. *outrage* ist hier nicht = gewalt, gewaltthätigkeit, wie jetzt im Nengl. die bedeutung ist, sondern wie im Altfranz. bezeichnet es *action outre mesure*, *prodigalité*: sie stopften sich nicht übermässig voll.

v. 6. *the qwerne* und *the melle*. Ersteres bezeichnet die handmühle, *melle* ist die wasser- oder windmühle.

v. 7. *mast* die eichelmast, ist umschreibung des *acornes of okes* in der prosaübersetzung.

hawys = mehlbeeren, die beeren des weissdorns.

v. 7. *pownage*. Wie sich *poune* neben *paunc* = *pan* findet (vgl. Coleridge s. 63), so steht *pownage* (B hat ebenso), *pownage* = *panage*. Letzteres bedeutet: nahrung, von *pain* als dem hauptnahrungsmittel abgeleitet. Vgl. Burguy Gl. Bei Morris fehlt das wort.

v. 11. *knoddid* sie kneteten es. *Knodden* ist noch jetzt in Nordengland gebräuchlich, vgl. Mätz. W. 112. — *u t half inow* es war so reichlich korn da, dass sie nicht die hälfte davon assen.

v. 14. *engrobbyd*. In Durham treffen wir jetzt noch *grob* = *to dig in soil or*

mud as children do. Vgl. Teesd. Gl. In Yorkshire wird *grob* gebraucht = *to examine, as the hand dives into the corner of the pocket.* Vgl. Yorksh. Gl. Vgl. auch Robins. Mid. Yorkshire, s. 55 und Robins. Whitb. 84. Es ist dies offenbar eine sw. bildung auf *graben*, *graben* = *graven* zurückgehend, vgl. v. 29. Aus dem „graben nach etwas“ entsteht die bedeutung „suchen nach“. Vgl. auch Halliw. D. 119. *ungrubbyd* wäre dann: ungesucht blieb die rebe, man verlangte nicht nach ihr. Weit besser aber halte ich, in *graben* eine nebenform von *graffen* zu erblicken = Franz. *greffer*, Nengl. *graft*: unbeschnitten und ungepfropft blieb die rebe. Diese bedeutung passt besser zu *uncarryn*.

v. 16. *galantine*, noch jetzt im Franz. und Engl. gebräuchlich, wird erklärt: a dish of veal, chickens and other white meat, freed from bones, tied up, boiled, and served cold.

v. 17. Vgl. s. 189 z. 6 ff. — *madder* der rote färbstoff, entspricht dem *blode of a manar shelfysshe* s. 189, 9 oder *purper* z. 10. — *lister*, vgl. Prompt. Parv. 307 *lystare, clothe dyngge* = *linctor*.

wellyd or woode. wellyn bedeutet „kochen, sieden“. Dialektisch kommt es noch heute vor z. b. im dial. von Lancaster, vgl. Peac. Lonsd. — den purpur, weder gekocht noch im rohen zustande, kannte noch kein färbler, daher blieb das fell in seinem früheren ausssehen, von derselben farbe.

v. 20. „noch kannte man nicht münzen, welche ächt und welche falsch, man wuste noch nichts von falsehem und gutem gelde.“

v. 24. *hight* = *highed*, *hezged*. Es ist nicht einzusehen, warum Strätm., der s. 257 selbst die nebenform *hizen* bei *hezzen* angibt, für part. *hiht* = *hight*, *hized* ein sonst gar nicht zu belegendes *hihten* ansetzt. — B hat *heye*.

v. 33. *prese* wird sehr häufig gerade vom kriegsgetümmel gebraucht.

v. 36. *there as.* vgl. anm. zu 24, I 299. Vgl. auch Guy o. Warw. anm. zu 1144. — Das komma nach *is* ist zu tilgen.

v. 39. *spare for no synne* sie wollen es nicht unterlassen, um keiner sünde willen, deren sie sich durch diesen krieg schuldig machen.

v. 42. *soft and swete* ist besser zu *sleptyn* als zu *wodes* zu ziehen und dann sind die kommata um diese drei worte zu streichen.

v. 47. *alle oone* ganz einig, einträchtig.

v. 48. *odyr*, vgl. v. 52 oder.

v. 49. *plate* bedeutet hier den plattenpanzer.

v. 55. *emprise* ist hier nicht = *undertaking*, sondern, wie auch durch die lesart von B *emprice* noch deutlicher wird, = *empress*.

v. 58. *Nenbroth* = Nimrod.

33. Rätselgedicht.

Dies liedchen findet sich in derselben hs. wie No. 4 und 5. Es ist gleichfalls in der Kürenberger strophe. Es steht folio 11r—11v.

v. 2. *dromyris.* Halliw. D. 320 übersetzt dies wort ungenau mit *jewels, ornaments. druerie, drurie*, eig. = *amilié, amour*, vgl. Burguy Gl. 120. Dann aber geht es in den begriff „liebeszeichen“, dann überhaupt „geschenk“ über, wie hier: die gabe einer schwester an die andere. Vgl. Jamies. Scot. D. 310.

che vgl. anm. zu 4, 2.

v. 4. *dowe.* Nach v. 3 und 5 ist hier vor *dowe* ein *pe* zu ergänzen.

v. 5. *brere* ist ein strauch mit dornen, dornstrauch. Einige bestimmte dornsträucher, die so bezeichnet werden, führt Mätz. W. 310, 311 an.

v. 6. *longgyng* d. h. *louc longgyng*.

v. 7. *auld* ebenso s. 9, 10 und No. 37, v. 3, 4, 8 des prologs und v. 4, ebenda v. 20, 42 u. s. Es fand hier metathese des *sc* zu *es* = *x* statt, ein vorgang, welcher sich schon im Ags. findet z. b. Beow. 510 *hronfiscas*, *fix* = *fisc* oder *fisc* vgl. Grein Sprachsch. 300.

v. 10. In der hs. stand ursprünglich *ony louc*, doch ist *ou* ausgestrichen.

v. 13. *ou bred* ist wol zu verbinden und als partiep eines compos. *ou-breden* = erzeugen, hervorbringen, zu fassen. Allerdings kann ich dies compos. sonst nicht belegen. „Als der strauch hervorgebracht, noch eine knospe war.“ Dies würde dann auch mit den vorhergehenden zeilen *flour, ey* stimmen. Sonst könnte man auch an *bred* = brett, planke, denken. Allein es ist nur von einem strauche, nicht von einem baume die rede. Ausserdem würde dann auch die form *ou* statt *o* oder *a* schwierigkeit machen.

34. Gedichte Karls von Orleans.

Unser text ist nach der hs. Harleian 682, einer papierhs. 4^o aus dem 15. jh. aus 118 folios bestehend. Gedruckt wurde diese Englische übersetzung der gedichte Karls für den Roxburghe Club von George Watson Taylor. 1827. — Das Französische original wurde veröffentlicht: *Les poésies du due Charles d'Orléans, publiées par Aimé Champollion-Figeac. Paris 1812.*

I.

Das original steht bei Champollion s. 249.

Las! Merencolie!
 Me tendrez-vous longuement
 Es maux dont j'ay plus de cent,
 Sans pensee lie.
 Je l'ay souffert main et soir
 Loingtain de joyeux confort.
 Mais nul bien n'en puis avoir
 Dont mon cuer est presque mort.
 Au moins je vous prie
 Que me laissiez seulement
 Aucun peu d'alegement
 Sans m'oster la vie,
 Las! Merencolie!
 Esperance d'avoir mieulx
 Dist qu'elle me veult aidier.
 Mais tousjours maugracieux
 Je trouve le faulx-dangier
 Qui tant me guerrie!
 Si vous requier humblement
 Qu'en ce douloureux tourment
 Ne me laissiez mie.
 Las! Merencolie!

v. 2. *cast you* ist in der wortstellung genau dem Franz. nachgeahmt. *you* bezieht sich auf *fortune*: Wehe, schicksal, wehe. Mein leid, wie du es angeordnet hast, so soll es mich immerdar umfängen. Ueber *cast* = anordnen, einrichten, vgl. Mätz. W. 404.

v. 4. *that sonnech to gladnes* das nach fröhlichkeit tönt, das nach frohsinn schmeckt.

v. 5. *denre* = *endure*. Wegen beispiele vgl. Halliw. D. 301. u. vgl. v. 18 *denresse*.

v. 7. denn da, wo (für andre) glückseligkeit ist, die mich heilen könnte, da wird mir der todeskrampf, dieser schreckliche, zu teil, da stellt sich bei mir der todeskrampf ein. — *resort* statt *resorteth*. Schon im Ags. fällt *ð* nach *t* ab. Vgl. Koch Gr. I. 335.

v. 9. *as* vor heischesätzen vgl. anm. zu 25, 523.

v. 16. Entweder ist zu verbinden: *y fynde acurst to me* ich finde durch einen fluch mir atgewünscht, oder: ich finde für mich, den unseligen.

v. 17. *damgere* bedeutet hier wie auch noch im Nengl. „pein, leid, übel.“

v. 20. *set me of my grevous som a schore* fasse ich: setze mich aus der menge meiner leiden, aus der flut meines wehes, ans ufer; erlöse mich von meinen leiden.

II.

Das original lautet Champ. s. 250:

Avancez-vous, Esperance,
 Venez mon cuer conforter;
 Car il ne peut plus porter
 So tres greveuse penance.
 5 P'ieça joyeuse pensee
 S'esbatoit avecques lui.
 Mais elle s'en est alee

- Tant a pourchassie ennuy.
 Se vous n'avez la puissance
 10 De tout son mal lui oster,
 Plaise vous a alegier
 Au moins ung peu sa grevance:
 Avancez-vous, Esperance.
 Vous lui avez fait promesse
 15 De le venir secourir.
 Et de lui tollir Tristesse;
 Mais trop le faictes languir.
 Ayez de lui souvenance
 Et le venez deslogier
 20 De la prison de Dangier,
 Ou il meurt en desplaisance:
 Avancez-vous, Esperance!

v. 1. *affyaunce*. Mätz. W. 36 gibt nur: vertrauen, als bedeutung an, unsre stelle beweist, dass es auch = jemand, dem man vertraut, der, die vertraute“ steht.

v. 3. *he* = Franz. *il* bezieht sich auf *hert*.

v. 5. *ine* ist so geschrieben, dass man auch *me* lesen könnte, ebenso in nächster zeile *me* statt *me*. — ich hatte in meinen gedanken, unter meinen gedanken gar manchen, mich damit zu belustigen.

v. 11. Diesen vers erkläre ich: Wenn du auch nicht die macht hast, mich von all meinem gram zu befreien, so gelingt es dir (doch), etwas mich von meiner bekümmernis zu erleichtern. — *hit* findet sich z. b. l. 2 und sonst oft in der hs. neben *it* l. 3. *the* treffen wir neben *thee* (l. 1, 13, 22) in der hs.

v. 12. *as*. vgl. Mätz. Gr. III, 525, 526.

v. 14. *him* näml. dem herzen.

v. 17. *langore* = Franz. *languir*: aber allzu lange machst du es schmachten.

v. 19. *at large* in grossem massstabe, gänzlich, ist dem *sunwbat* v. 12 entgegengesetzt.

III.

Für dieses gedicht kann ich kein original unter den von Champollion-Figeac herausgegebenen liedern finden. Vgl. übrigens s. XXXII seiner vorrede.

v. 4. *the enpese made of many gret affray*. *enpese* ist wol zum Altfr. *empeser*, *enpescher*, *enpecher* zu stellen. *enpecher* bedeutet: *embarrasser*, *enpese* also: unruhe, verwirrung. Der mound machte durch seinen wechsel (bes. wol durch seine verdunkelung) unruhe, verwirrung voll von manchem schrecken, manche schreckliche verwirrung.

v. 10. *say* ist hier als plural des praesens aufzufassen. In *spirit* liegt ja eine mehrheit.

v. 11. dass man es für eine kleinigkeit hält . . .

v. 12. *this is no nay* da ist kein nein, dem kann niemand widersprechen.

v. 14. *entristid*: ich kann keinen glauben erlangen, kann nicht erlangen, dass ihr mich für treu haltet.

v. 18. *day* liest die hs. = *morior*.

v. 21. *and* = *an* steht hier in der bedeutung *if*. Vgl. Mätz. Gr. II, 131, III, 480 ff.

v. 23. *for onys and ay* ein für allemal.

v. 27. *aray* steht hier in der bedeutung: aufzug, aussehen. „Die, welche einen frischen, heitreren aufzug machen, die heitrer aussehen.“

v. 28. Dieser satz ist als unabhängiger wunschsatz aufzufassen. Schon im Afs. wird in solchen fällen oft *zif* gebraucht, vgl. Mätz. Gr. II, 98.

35. Das parlament der liebe.

Abgedruckt aus: Political, Religious and Love Poems. Ed. by Fred. J. Furnivall. E. Engl. Text Soc. No. 15. London 1866. s. 18 – 52.

v. 4. *houth*. So Furnivall. Ist es vielleicht eine abkürzung in der hs. für *hou that*?

v. 6. *wyfe* kann überhaupt „das weibliche wesen“ bedeuten. Es ist daher der zusatz *fat had housbonde* durchaus nicht überflüssig.

v. 9. *where* = *were*, vgl. anm. zu 27, 4342. Ebenso 22, 261 — *theym vndre* die unter ihnen standen, ihnen dienten.

v. 14. „wenn ich die wahrheit geradeheraus sagen soll“ ist natürlich nur ein flickvers.

v. 20. *stede* = *in stede*.

v. 21. *för goode spede* gehört zu *songe*: sie sangen für guten erfolg.

v. 25. *nyche lorde*. Ein *art* ist hier zu ergänzen.

v. 27. *too*. Dies ist die gewöhnliche schreibweise in unserm gedichte. Vgl.

v. 12, 23, 30 u. s. Vgl. auch *soo* v. 27, 62 *vntoo* v. 31, *oof* v. 49.

v. 29. *egall* gleich austeilend, billig.

v. 31. *dyssert* = *dessert*, vgl. anm. zu Psahu 142, 15.

v. 32. *done* hat hier schon die bedeutung: getan = zu ende, vorbei.

v. 33. *eueryschone*, v. 34 *schanbyr*, v. 68 *mosche*, v. 75 *whysche* statt *ch*.

Es deutet dies offenbar auf eine breitere aussprache des *ch* hin.

v. 37. *maner debate*, ebenso v. 90, vgl. anm. zu 14, 316 u. 28, 1171.

v. 39. *rygh*, ebenso v. 10, 17, 42 u. s.; v. 30 *nygth* u. s. Es ist dies nur eine andre schreibweise des guttur. lautes. *th* ist also nicht = *ð*. Der gutturale laut wurde kaum mehr gehört, daher diese schwankende schreibweise, daher auch v. 68 die schreibweise *rith*, v. 96 *myth*.

v. 41. *whem*. So Furnivall.

v. 47. *vyttes* neben *wittes* z. b. v. 50; vgl. anm. zu 28, 1166.

v. 50. *apptye*. Wie Nengl. *apply* hat dies wort die bedeutung: anwenden; eine bedeutung, welche Mätz. W. s. 98 nicht aufführt.

v. 54. *sydes* die weichen, hüften sind lang mit schmaler taille. Vgl. auch L.B. I, 25 v. 28.

v. 57. *emyred* = *amyred*, *admired*. Diese nebenform fehlt wie überhaupt das ganze verbum *admire* bei Mätzner.

v. 60. *condicion* bedeutet hier: das betragen.

v. 70. *assuryd* sie ist so wol gesichert in ihrem herzen, sie hat ein treffliches herz, hat daher ein so sicheres benehmen.

v. 74. Ich lasse daher alles andre in betreff der andern liebhaber hinweg, die sich mit ihren liebesangelegenheiten beschäftigten, und spreche nur noch von ihr.

v. 75. *kan*, vgl. anm. zu 28, 1175. V. 81 wird *gan* in ähnlicher weise gebraucht.

v. 77. *queynte* zu *quenchen* bedeutet: „erlösen, vertilgt“: mein stoff ist vertilgt, ist zu ende.

v. 79. *myne nowne cause* = *my nowne* = *myn owne* oder *myne owne*. Beispiele für dieses herülernahmen des auslautes beim pronomen finden wir Guy o. Warw. zu 612 und auch Mätz. Gr. I, 186. — *prosede* = *procede*. vgl. anm. zu 9, 2.

v. 80. *by my sylf allone*, vgl. anm. zu 12, 3.

v. 87. *effect* ist hier wie noch jetzt im Engl.: der hauptinhalt, das wichtigste im brietchen war folgendes.

v. 88. *prince* näm. Cupido.

v. 98. *casee* so die *hs*. Vgl. anm. zu 9, 13. Dort tilgte ich es, weil ich es für einzig dastehend hielt. Allein da diese schreibweise eines betonten *e* doch öfters vorzukommen scheint, wird man besser tun, *ee* beizubehalten.

v. 100. *schall* näm. *hare*.

v. 104. *wishh* = *I wish*. Das zweite *as* steht wie 25, 523; vgl. anm. dazu.

36. Die mitteillose schöne.

Abgedruckt aus demselben werke wie das vorhergehende stück, s. 74—79.

v. 684. *departe* steht im sinne von „austeilen“. Zu ergänzen ist *wil*.

v. 682. *conceyte* wie sein gedanke fallen will, wie es ihm einfällt.

v. 683. Erzwungener lohn und eine gabe so geben, dass der empfänger dankbar dafür ist, diese zwei dinge können nicht übereinstimmen, sind zwei ganz verschiedene dinge.

v. 687. Er will ihre gunst nicht als lohn, sondern nur als gnadengeschenk.

v. 688. Da mir der tod oder euere gnade nötig ist, da ich notwendiger weise den tod erleiden oder euere gunst erlangen muss.

v. 692. *hem* wiederholt *straungiers*: als fremden leuten ein freundliches gesicht zu zeigen, sie freundlich zu behandeln.

v. 696. *moche* = allzu grosse gunst.

v. 700. *a litte thyng* wer keine ehrbarkeit besitzt, hat überhaupt nicht irgend etwas von bedeutung zu verlieren.

v. 704. welches (geschöpf) euere ehrbarkeit halb so sehr rührt, bewegt, ausser, als mich.

v. 705. „Ich kenne keine zeit, der jugend und des alters, ich liebe euch zu jeder zeit.“

v. 707. „Ich habe keine augen, noch sinne, noch mund im vorrat, ich behalte nichts zurtück, sondern alles gebe ich euch.“

v. 712. „der setzt seine arbeit (seine ehrbarkeit zu wahren) gefahren aus, der sie mit den bemühungen anderer belehnt, der sich um die bemühungen anderer kümmert.“

v. 713. „Zu wem ehrbarkeit und anstand gehört, wer ehrbarkeit besitzt, er sollte sich nicht um irgend einen andern kümmern. — v. 713 ist also nur eine umschreibung des subjektes, welches dann durch *he* wieder aufgegriffen wird.

v. 715. „Denn wer der eingebung eines andern viel folgt, hat um so viel (als er einem andern folgt) weniger von seinem eigenen. ist um so viel weniger sein eigener herr.“

v. 726. *shake* wird von der schnellen bewegung gebraucht. vgl. Grein, Sprachsch. s. 401. *oucre shake* ich lasse ihn, meinen schmerz, schnell vorbeieilen.

v. 729. „Ich will eines anderen wegen mein herz nicht lassen = euch zu liebe kann ich nicht gegen mein herz handeln und euch erhören.“

v. 730. Mögen sie (die liebhaber) nun lachen oder weinen, dafür stehe ich gut, dass ich, was diesen gegenstand (nämlich die liebe) betrifft, es so unternehmen, so anfangen will, dass keiner von euch davon (von meinem benehmen) rühmens machen soll = ich will euch alle abfertigen.

v. 745. Hierin liegt eine spitzigkeit gegen den liebhaber, der sich seiner verschwiegenheit rühmt und die dame des *mystrust* gegen ihn beschuldigt.

v. 746. *on som partyes* eben in liebensachen.

v. 749. „Die welt ist nun einmal so, dass gutes und böses in ihr ist.“

v. 750. *the dethe it is not playne* gibt keinen sinn, dagegen die änderung, die sich am rande der hs. findet: *earth is not all playne*.

v. 768. *banshid* = *banishid*.

v. 769. *stente* alles ist von einer schätzung, alles, treue und untreue, wird nach einer weise geschätzt. Vgl. *stente, or certeyne of ralwe ordrede and other lyke* = *taxatio*. Halliw. D. 803.

v. 774. *ner* = *nor*, wie v. 706, 728 und 789.

v. 775. Aber, um grösserem kummer zu entgehen, halte ich es für sicher, für ein sicheres mittel, uns (nämlich uns frauen) zu hüten vor euch (nämlich euch männern).

v. 783. *pele* = *apele*: ich appelliere an Gott, rufe ihn zum zeugen an.

v. 786. *forgate*. Die form mit *e*, die auf *ä* deutet, findet sich schon frühe; vgl. Koch Gr. I, 276 § 24, 2.

v. 789. „Mein herz noch ich, weder meine gedanken noch meine person, haben sich irgend wie gegen euch vergangen, weshalb ihr euch beklagen könntet in irgend welcher weise, nur euere eigenen gedanken sind schuld, dass ihr euch durch mein betragen verletzt fühlt.“

v. 793. „ein für allemal lasst dies in euer herz sinken, erwäget dies, dass ihr euch nie des, was ihr wünschet, erfreuen werdet.“

v. 795. *noye* = *anoye* ihr langweilt mich sehr, indem ihr diesen wind verschwendet, indem ihr so in den wind sprecht.

VI. Dramatische dichtungen.

37. Coventry-mysterien.

Unserm drucke liegt die hs. des Britischen museums, Cott. Vespasian D VIII, zu grunde, eine papierhs. in 1^o aus dem 15. jh. Herausg. wurden diese mysterien

für die Shakespeare Society, London 1811, als: *Ludus Coventriae, a collection of mysteries*, ed. by James O. Halliwell. Unser stück findet sich dort s. 19—58.

Im „prologue“ ist der inhalt der stücke angegeben. Dort wird unser stück als 5. aufgeführt. Daraus sind die 13 kleingedruckten verse zu anfang entnommen. Vgl. die ausgabe s. 3—4.

v. 3. *fere*. Hier wurde *i* zu *e* geschwächt, daneben *fyre* 114, 125 u. s.

v. 4. *æd*, ebenso v. 3, v. 8, *ædde*. Ferner v. 4, 20, 42 u. s., vgl. anm. zu 33, 7.

v. 5. *atent* nebst *attente* ist im Altengl. nicht selten neben *entente* = absieht, gesinnung; vgl. Mätz. W. 132.

v. 7. *suerd* neben *sword* v. 4. Ueber das eintreten von *v*, *u* für *w* vgl. anm. zu 28, 1166.

v. 8. *thouth* = *thout* oder *thought*, ebenso v. 11 *ryth* = *ryht*, *ryght* u. s.; vgl. anm. zu 12, 8 u. 35, 39.

v. 9. *ryff*; vgl. anm. zu 25, 166.

v. 10. *tent* im sinne von *attent* = *attention*.

v. 9. *Abraham*. Da zur damaligen zeit die eostime noch mangelhaft, alle patriarchen und propheten z. b. in gleicher weise bekleidet waren, so wurde es notwendig, dass sich die einzelnen personen nannten, wie hier Abraham und Isaac v. 13. Vgl. darüber W. Ev. Nic. s. 80.

v. 13. Mit: *Isaac lo here* deutet Abraham auf seinen sohn.

v. 15. *ou wolde* = *ou worlde*. Aehnlich v. 119 *in tonde*.

v. 33. *Isaac*. In der hs. wechselt *Isaac* mit *Ysaac*. Halliw. druckte hier fälschlich die form mit *I*. Die form *Ysaac* waltet vor.

v. 39. Aehnlich steht, wie hier *heuy* *ture*, LB. I, 1, 281 *heune hil*.

v. 41. *zonge* geht nicht auf Ags. *geong* = *cursus* zurück, sondern es ist das substantivierte *gong* für das gewöhnlichere subst. *zungbe*. In diesen mysterien kommt das subst. *zonge* öfters vor.

v. 42. *weyl* = *bene*, ebenso v. 45, schreibt unser schreiber verschiedentlich. Vgl. v. 17 *welle*, v. 53 *weylle*, ebenso v. 74 u. s.

v. 54. *wynde*. Halliw. gibt bei diesem worte im gloss. keine bedeutung an. Ags. *windan* bezeichnet: drehen, winden, umherwälzen. Hier geht es, wie Nengl. *revolve* in die bedeutung des „umherwälzen in den gedanken, überdenken, denken an“ über.

v. 62. Auch hier hat anlautendes *f* häufig die form von *ff*. — Es fehlt hier wieder, wie so häufig, das relativpronomen zur einleitung des relativsatzes.

v. 64. *be* ist hier als dritte person aufzufassen: „nun möge der gnädige Gott, wo er auch sein mag, immer mehr sich dazu wenden, immer mehr dazu geneigt sein, meinen sohn zu erhalten.“

v. 72. *servaunt* statt *servaunt*, vgl. anm. zu 19, 19.

helle quelp = höllenbrut, teufelsbrut.

v. 79. „Und siehe zu, dass du ihn tötest sogleich, lasse dies (Gott) sehen.“ Oder man kann auch das komma vor *anon* setzen: „sofort lasse dies sehen, sofort tue dies“.

v. 86. *smertly* hat nicht nur die bedeutung „schmerzlich“; sondern auch „schnell, rasch“. Vgl. Guy o. Warw. 1343.

v. 88. *sclo*. Dass das *sc* vor *l* nicht ein schreibfehler ist, beweist v. 91 *scle*, v. 148 *sclayne* dagegen 163, 166, 200 u. s. *sle*; v. 201 *slayn*. Es scheint die schreibweise *sc* doch darauf hinzuweisen, dass *schlo* nicht *slo* gesprochen wurde.

v. 97. *euy* = *heuy*, wie v. 230 *ast*, mit besonders in Süd- und Westengland häufigem abfall des anlautenden *h*.

v. 110. *ouyth* = *onyth*, vgl. anm. zu v. 7.

v. 131. *nempne*. Der reim *heuyne* beweist, dass der dichter hier die Nordengl. form *neuyne* setzte. Vgl. LB. I anm. zu 6, 4688.

v. 137. *must* ist hier, ebenso wie v. 171, impersonal aufzufassen, eine auffassungsweise, die sehr selten; notwendigerweise ist es mir notwendig (*must me*). Oder dürfen wir hier, wie auch v. 171, an eine verwechslung des accus. mit dem nom. denken, so dass *me* hier = *I* stünde. Vgl. Mätz. Gr. I, 313 und 38, 112. Es trat hier *must* schon an die stelle des präis. *mote*.

v. 140. *pis bowe was bent* dass dieser bogen gespannt wurde, dass mir dies zu teil wurde.

v. 157. *zowre dampnacion xulde ze bake*. Ähnlich wird *breme* gebraucht = etwas schlimmes anrichten, vgl. Mätz. W. 344.

v. 162. Vgl. 26 v. 127. u. 34 III v. 12.

v. 165. *of smyght*. Wie die schreibweise *ryth* neben *ryght*, *thouth* = *thought* beweist, hörte der schreiber der hs. in diesen worten offenbar keinen guttural mehr. Häufig fand er ihn aber, besonders nach *i*, *y* noch geschrieben und so setzte er ihn auch hier nach *i* an einer stelle, wo er nicht hingehört; *smyght* steht also = *smyt*, *smyte*. Um so erklärlicher wird dies verfahren, als im reime *ryght* steht.

v. 179. *kerchere*. Die gewöhnliche zusammensetzung ist *kerchef* bedeckung des hauptes, kopftuch, hier ist *kerchere*, ein wort, dass bei Mätz. W. 494 fehlt, ein tuch zum bedecken des antlitzes (*with þis kerchere I kure þi face*).

v. 183. *greuyht* = *greuyth*.

v. 192. *aqnyhte*. Ueber das setzen von *h* vgl. anm. zu 27, 4342.

v. 211. *woldyst a done*. *a* steht hier = *have*, vgl. Cov. Myst. s. 45: *I xuld nevyr a fayled what marke that ever were sett*. Jetzt noch dialektisch ganz gewöhnlich = *have*, nicht nur in Südgland, sondern auch im Osten, vgl. Forby.

v. 217. *byn*. Koch Gr. I, 347 führt *bin*, *byn* nur als infin. und part. form an, hier haben wir den beweis, dass es auch im plur. des praes. indie. steht. Im Kentdialekt findet sich *byen*.

v. 220. *reknyd be rowe* der reihe nach gerechnet, allesammt.

v. 221. Auch hier fehlt wieder das relativpronomen.

v. 243. „meine freude kehrt ihre fussspur, ihre führte zurück, meine freude ist wieder in ihrer alten fussspur, ich bin so fröhlich als zuvor.“

v. 244. *in heuyn þin halle*. Es ist nicht nötig, hier ein *is* zu ergänzen, sondern es ist zu übersetzen: in deiner halle im himmel, in deiner himmelshalle.

v. 252. *goo walke*. Nicht selten werden zwei verba der bewegung miteinander verbunden, vgl. die beispiele Mätz. Gr. III, 17.

38. Chesterspiele.

Unserm texte wurde die hs. Addit. MSS. 10305 zu grunde gelegt. Diese papierhs. von 168 folios wurde 1592 durch George Bellin abgefasst. Sie ist recht sorgfältig geschrieben, doch findet sich ein bestreben, neue orthographie einzuführen, wodurch mitunter merkwürdige wortformen herauskommen. Ferner wurde noch Harl. MS. 2013 (B) herbeigezogen, ebenfalls von Bellin 1600 geschrieben, auch Harl. MS. 2121 ist beachtet, doch ist diese, besonders gegen das ende hin, sehr nachlässig geschrieben. Harl. 2013 dagegen ist eine papierhs. aus 205 folios bestehend, welche recht sorgfältig abgefasst ist. Gedruckt wurde diese sammlung von Thom. Wright für die Shakespearegesellschaft, London 1843—47. 2 bde. Unser stück steht dort II, s. 71—81.

Christi höllenfahrt.

v. 2. *counseloure*. Gleich hier zeigt sich das schwanken des schreibers. Er wusste nicht, ob *counseloure* oder *counceloure* das bessere sei und setzte daher beide buchstaben.

v. 6. *lyne*. B hat *lyen*.

v. 8. *eyer*, ebenso B = *cyr*, *arc*.

thou hase. *hase* ist in unserm stücke die gewöhnliche form für *hast*. Vgl. v. 19, 22 u. s. Schon im Nordh. steht *þu hafis*, vgl. Koch Gr. I, 327 und 334, eine form, die aber gewis nicht mit Koch als älter, denn die form mit *st* zu betrachten ist, sondern eine jüngere annäherung an die 3. person. Letztere ansicht wird auch noch dadurch bekräftigt, dass *s* hauptsächlich im Norden für *st* steht, wo auch die dritte pers. *s* nicht *th* lautet.

v. 11. *hath* ist wol ein fehler für *have*. Oder dürfen wir Nordengl.: *I hath* annehmen?

v. 15. *thesterne*. A schreibt *the sternes*, B *the stearnes*, C *pesternes*.

bouth. Ueber den übergang des *ô* zu *û*, *ou* im Nordengl. und Schott. vgl. anm. zu 28, 1208.

v. 19. *pitty*. Hier versuchte der schreiber die neuere schreibweise *pitty* an stelle des älteren *pitte* einzusetzen, doch letztere form ist durch den reim gesichert. Ebenso steht *postye* v. 23 statt *poste* = *potestas*. Vers 273 findet sich auch ähnlich: *Lucifer* statt *Lucifer*.

v. 31. *eylden*, B *yelden*, C *went*. *Eylden* ist eine übersetzung von *ambulabat*, es hat nichts mit *ailer*, *alier*, *aler* zu tun. In *eylden* setzte der schreiber wie in *bolster* v. 106 ein *l* ein: *cyden* also = *eden*, *coden*.

v. 35. *sei then*. Wright druckte *scithen*, was keinen sinn gibt.

v. 41. Das auftreten Simcons beweist, dass sich unsere darstellung der recension A des ev. Nicod. anschliesst.

v. 48. *withouthen lesse*. Besser wäre die schreibart *lese*, da es auf Ags. *leis* = ohne losheit, ohne arg, falsch = wahrhaftig, zurückgeht.

v. 50. Der dichter sprach hier offenbar *wes* nicht *was*, eine form, die Schott. nicht selten, vgl. z. b. No. 20.

v. 51. „Ich hatte im geiste empfunden, und mit augen gesehen, dass etc.“

v. 51. *that eke wayle*. B hat wenig passend *that ylke whayle*, C noch unpassender *with ilk weale*.

v. 59. *warne*. Noch jetzt hat *warn* die bedeutung von „vorher benachrichtigen“.

v. 60. Diese zeilen bis zum Latein *Penitenciam* etc. fehlen C.

v. 61. *mirrette* = *meritte*, *merit*.

v. 65. Gnade hob die gerechtigkeit, nach welcher alle menschen verdammt sein müsten, auf. Vgl. s. 31.

v. 69. *withouthen nere* hat dieselbe bedeutung als *withouthen doute*. — Vgl. v. 252 u. Halliw. D. s. 923.

v. 70. *a parradice* = *on parradice*.

v. 78. *reminge*, wie *roming*, vgl. LB. I, anm. zu 6, 4772. Hier: klagegeschrei, lautes jammern.

v. 79. Dies (nämlich das öl) gestattete er mir nicht zu suchen.

A und B lesen im Latein *flectibus* statt *flectentibus*.

v. 89. *everye cichone* = jeden einzelnen mann, ebenso v. 149 u. s.

v. 93. *boste and beare*. Beide wörter besagen ziemlich dasselbe: lärm und getöse.

v. 95. *theyr* = *there* — *freacke* ist die eigentüml. schreibung statt *freke*.

v. 96. *you* ist hier schon an stelle des *ȝe*, *ye* im nomin. vom schreiber gesetzt worden. Doch blieb daneben z. b. 99 *ȝe*. — *mon* fasse ich = *mouwen*, wie es öfters vorkommt: „ein edles stück, wesen könnt ihr haben = in euere gewalt bekommen“. Vgl. s. 148, z. 20, 150, z. 3 u. s. *moun*.

v. 103. *thirste* ist als partice. mit adjekt. bedeutung, wie sonst *thirsti* gebraucht wird, aufzufassen.

v. 105. *kinde* bezeichnet: „natürliche beschaffenheit“. Die menschen konnten von natur gehen und sehen, der teufel machte sie krank, Jesus heilte sie wieder.

v. 106. *bolster*. Hier setzte offenbar der schreiber ein stummes *l* herein, so dass *bolster* = *boster* grosssprecher, renommist.

v. 112. *hym*. Der accus. tritt öfters schon im Altengl. an die stelle des nomin., besonders wenn nachdruck auf dem pronomen liegt. Vgl. Mätz. Gr. I, 313.

v. 123. *oughte arayle* und seine macht nützte ihm nichts. Vgl. *oughte* in negativem sinne v. 139.

v. 124. *that sittes here*. Eigentümlicher weise wird hier schon angenommen, dass Jesus in der hölle sässe, während er v. 148 erst herankommt.

v. 126. *ascill*, B *aysell*, C *aycell*. Da das Engl. wort vom Französ. *aisil* kommt, so ist die lesart in B die beste.

v. 133. *fier* entweder das „höllenfeuer“ oder „fegfeuer“. Entgegen dem ev. Nicod. denken sich mittelalterliche dichter die patriarchen und propheten oft in der hölle selbst, statt im limbus, sitzend.

v. 131. *conspier*. Dies verbum wird auch von einzelnen gebraucht = etwas böses beschliessen, vgl. Mätz. W. 471.

v. 137. *counger* = *conjure*, ebenso Chester Pl. bd. II s. 35 v. 4: *Jesu, here I counger thee . . . Answer to that the moven*.

v. 140. — = *if*, vgl. anm. zu 31, III v. 21.

v. 142. „denn diese ganze gesellschaft zusammen wird er haben, wen er hinweg (nehmen) möchte, wen er von dieser gesellschaft hinweg nehmen will, wird er wegzuführen gewalt haben.“

v. 145. *lente*. Vgl. die anm. zu Guy of Warw. v. 778, wo Zupitza eine reihe beispiele für *lenden* = landen, ankommen, wohnen, anführt. Hier also: der

unter uns gewohnt hatte. — Man kann zweifeln, ob unsere hs. *Lazarre* oder *Lazarro* hat; B *Lazaour*, C *Lazar*.

v. 146. *mangere our teeth* = vor der nase hinweg, v. LB. I, 4 v. 77.

v. 147. *houdele statt holde* mit anähnlichung an *woulde*.

v. 152. *popilarde*. Vgl. Mätz. Sprachpr. 52 anm. zu v. 7; wo weitere beispiele angeführt sind. Vgl. auch LB. I s. 175 zu z. 141. Meine dort angegebene etymologie halte ich in ermanglung einer bessern, noch immer aurecht. Keinenfalls scheint mir die bei Diez, Etym. W. I s. 304 angeführte, von Diez nicht angenommene etymologie wahrscheinlich. — B hat *popelarde*, C *poplard*.

v. 153. *sorye grace* eine gunstbezeugung, welche dir *sorge* bringt, wir wollen dich behandeln, dass du in not kommst.

v. 155. *mysse* ist die lesart von C. A u. B *amyse*. Zu trennen *a myse* = stets missen, ist unzulässig, da unser stück *aye* schreibt.

v. 157. *Seinge*. Hier ist eine ähnliche construction wie 26, v. 50, 56 u. s.

v. 176. *intistment*; vgl. Prompt. Parv. 262 *intycyn or steryn to doon a dede* = *incito, instigo*. — Mir scheint fraglich, ob A. *intistment* oder *incisement* hat. B *inteseament*, C *inticement*.

v. 186. *that he ist* von *taughte* abhängig: dass er (Jesus) die höllentore in schrecken setzen soll und die gewinnen, welche sein gewesen sind.

Die hs. hat *vietes* für *vetes*.

v. 212. *lee* = Ags. *hleō, hleow* = schutz, näml. gegen den teufel.

v. 220. C hat statt *tyed afreyde* die reime *dight afright*.

v. 227. *seinge*, vgl. v. 157: „da wir doch sahen, dass alle menschen (zur hülle) verdammt wurden.“

v. 235. *all my fill*, vgl. anm. zu 26, 107.

v. 241. *yet* = noch nicht, wird durch die nächsten verse erklärt.

v. 244. *to feighte . . . shall he*. Ueber *shall* mit *to* c. infin. vgl. Mätz. Gr. II, 4.

v. 269. *allwillinge*. Dieses compositum ist weder bei Halliw., Mätzner noch Stratman aufgeführt. Die bedeutung ist: allwollend, allbereit (uns zu helfen), daher: allgütig.

v. 252. *trustie* bedeutet hier nicht „redlich, zuverlässig“ sondern „sicher — ich verstand mein geschäft, d. h. ich verstand es redlich mein bier zu fälschen.“

v. 255. „meine becher verkaufte ich nach belieben, ich mass nicht ordentlich.“

v. 257. *naughte* ist hier das adj. wie es noch jetzt gebräuchlich = nichts-nutzig.

v. 289. *hoopes* steht hier = *hopes* hopfen.

v. 290. „asche (näml. potasche) und allerlei kräuter mischte ich darunter und verdarb so das gute malz.“

v. 293. *ringe* fasse ich als verbum, das, wie *shake*, von *maye* abhängig ist: „deshalb kann ich nun meine hände ringen, meine kannen schütteln und die (zinnernen) becher erklingen lassen, sie aneinander stossen, dass sie klingen.“

v. 297. *promoted* sie sollen zu ehren befördert werden. Es ist dies ironisch gemeint = sie sollen nach verdienst belohnt werden, vgl. v. 307.

v. 300. *tiplinge tapsters* alle saufenden schenkwirte. Vielleicht hat auch hier das part. praes. act. einen passiven sinn angenommen, wie dies öfters geschieht = besoffen.

v. 304. Indem sie mit gutem malz so schlechtes bier brauen, misbrauchen sie dieses.

v. 393. *to deale* nehme ich als abhängig von *truth* = gegen alle ehrlichkeit im geschäft, im handeln.

v. 305. *amisse* ist ebenfalls zu *doeres* gehörig: „denn solche übeltäter, die so schlecht tun, handeln, hier sollen sie etc.“

v. 307. *casaulted by the necke* erhöht am nacken, am hals aufgehängt. Ähnliche redensarten vgl. Guy o. Warw. anm. zu v. 3130.

v. 309. „das malz bringen sie bei seite, nehmen dafür möglichst viel wasser und wenig aus dem sacke (mit malz).“

v. 312. *mashers* mischer, verfälscher. Vgl. Prompt. Parv. s. 325 *maschyn yn brewyng* = *miscoo*. — Nachdem erst gegen die bierv verfälscher losgezogen wurde, wendet sich nun der spott gegen die weinmischer.

v. 316. *this* = *for this*: dafür überantworte ich euch etc.

v. 320. *all three*. Ausser Sathanas treten noch zwei teufel auf.

v. 330. *outhes*. Wie v. 15, 51, 268 *bouth* = *bath*, v. 147 *houlde* = *holde*, v. 268 *oulde* = *olde* steht, so wurde hier, *ou* = *o* gesetzt. Vgl. ann. zu v. 15. „Sie schwört oft fälschlich, dass ihr hier rein und trefflich sei, um es zu verkaufen.“ Unter diesem stücke steht in A.: *Finis deo gracias*. 1592. *Per me George* (oder *George?*) *Bellin*.

VII. Geistliche prosa und heiligenleben.

39. Bibelübersetzung von Niclas von Hereford, nebst der überarbeitung von John Purvey.

Abgedruckt wurde unser text aus: *The Holy Bible, containing the Old and New Testaments with the Apocryphal Books in the earliest English versions, made from the Latin Vulgate by John Wycliffe and his followers*. Ed. by Rev. Jos. Forshall and Sir Fred. Madden. 4 Vols. Oxford. Unser stück findet sich Vol. III (1850) s. 54—73.

Ecclesiastes.

Es folgen zuerst die anmerkungen zu dem texte des Hereford.

Cap. I. z. 1. *wrdis*. Diese schreibweise steht in unserm texte häufig, vgl. z. 13, cap. V, z. 2, 3, 4, 11, 12, 25 u. s. Hierdurch wird Kochs bemerkung, Gr. I, 101 §134 ergänzt, der als jüngstes beispiel dieser schreibweise *w = nu* Maundeville anführt. Purveys text hat diese schreibart nicht.

z. 2. *vanite of vanytes*. *i* und *y* wechselt auch hier im selben worte beliebig ab.

z. 3. *thingus*. In diesem worte wird der vokal der endung durch *u* ausgedrückt, ebenso z. 8, 12, 18, 22, daneben durch *i* z. 9, 11, 17, 18, 19. Z. 15 steht *thingis* gleich neben *thingus*. Beim verbum steht *i* neben *e*, ersteres z. 6, 10, 21 n. s.; *e* 6, 9 u. s.

z. 5. *in to withoute ende* ist die übersetzung von *in aeternum*.

z. 7. *goth aboute* ist zusammenzufassen = *gyrat*. Purv. hat *compassith*.

z. 16. *fresh newe*. Vulg. nur *recens*.

z. 18. *rathere thingus*. Vulg. *priorum*, Purv. *formere thingis*. *rathe* Ags. *hraðe*, *hræde* bedeutet nicht nur: *readily, quickly, soon*, sondern auch *early*. So ist es hier zu nehmen. Ebenso cap. VII, z. 20. Vgl. Halliw. D. 669.

and wird hier vielfach = „auch“ gebraucht, besonders *but and, so and* z. b. s. 146 z. 2, cap. II, 60, cap. III, 30.

z. 19. *anent*. Purv. *at*. Vulg. *apud*. Ueber *anent* = bei, vgl. Mätz. W. 83.

z. 20. *Israel*. Dieselbe form im Altengl. Ev. Nic. und LB. I Ps. LXX v. 64, vgl. ann. dazu. Es ist also dort nicht notwendig, wie ich seinerzeit es tat, *Israel* in *Israel* zu ändern.

z. 23. *ȝaff* neben *ȝaf* z. 30 u. s.

z. 26. *of hard* = *difficile*.

z. 31. *knewȝ*. Diese form ist wol so zu erklären, dass bei dem häufigen wechsel von *w* und *ȝ* der schreiber hier beide verwante zeichen setzte. An andern stellen haben wir geradezu *kneȝ*, vgl. cap. III, 16, 34 n. s.

Cap. II. z. 2. *I shal take the frutis in goodis* übersetzt *fruar bonis* und zwar so, dass *the fr.* = *fruar, bonis* aber als ablativ genommen und mit *in goodis* wiedergegeben wurde. Purv. übersetzt es richtig.

z. 3. *wȝe*. Es ist eine eigentümlichkeit unsres schreibers, dass er oft *ȝ* = *i, y* setzt, z. b. z. 10 *wȝede* = *wyede*, cap. III, 1 *destroȝing* u. a.

z. 4. *wyn* bedeutet hier „wein“ und soll nicht etwa für *wynn, wyne* stehen. Vgl. Vulg. *a vino*.

z. 7. *the whiche thing don nede is to ther lif etc.* ist die sehr ungeschickte übersetzung von: *quo facto opus est*.

z. 9. *to me* = *mihi*.

z. 11. *made out* = *castruxi*.

z. 12. *burionnyge, bourjounen, buriounen* = Franz. *bourgeois* keimen, spriessen, vgl. Mätz. W. 374. Purv. hat das gewöhnlichere *grownyge*.

- z. 13. *droue* was ausgetrieben wird, daher: heerde.
 z. 15. *substaunces of kingus* genau = *substantias regum*.
 z. 18. *in seruise to wyne to ben held* = *in ministerio ad vina fundenda*.
 z. 23. Ueber *alouwen* = billigen, gelten lassen vgl. Mätz. W. 68. „Ich hielt dies für meinen teil, für mein loos.“
for = Lat. *si*. Richtiger *Purv. if*.
 z. 25. *and to ben beholden*; *and* stellt *wisdam* neben *erroures* und *folie*: „damit sowol weisheit als irrtum und torheit betrachtet werden.“
 z. 33. *eucere eithur* = *uterque*.
 z. 34. *if oon . . . diynig etc.* „Wenn ein und dasselbe sterben für den toren sowol als für mich sein soll.“
 z. 35. *spoken* = *locutus*, das Hereford hier fälschlich für ein passives particip nimmt.
 z. 37. *lic maner as* = *similiter ut*: es soll nicht sein die erinnerung an den weisen, ebenso wie an den toren, in ewigkeit = das gedächtnis an den weisen soll in gleicher weise aufhören, wie das an den toren.
 z. 42. *wlatelyde* ist neben *wlone*, vgl. LB. I anm. zu 7, 12, und *wlyten*, ebenda s. 227, und *wlach* und den damit zusammenhängenden wörtern eines der wenigen mit *wl* anlautenden stämme im Altengl. Dies ergänzt Kochs bemerkung Gr. I, 104 § 137.
 z. 45. *myche swat*, ebenso z. 26. Oben hat Purvey partic. *swet*, hier *swatte* als praeter. Wir dürfen daher in den zwei stellen des Hereford annehmen, dass *swat* = *swated*, also particip. Koch übersah Gr. I, 315 unsere stelle, sonst hätte er *swat* und *swet* neben *swette* stellen können.
 z. 46. *wherfore* ist relative anknüpfung statt demonstrativer.
 z. 49. *and that*; hier ist *is* zu ergänzen: so ist auch dies torheit.
 z. 53. *and whether is not that vanyte* = *et hoc nonne vanitas est?*
 z. 56. *and delicis flownen* ist falsch übersetzt. Vulg. *et deliciis affluet*. P. *and schal flowe in delicis*.
 z. 59. *wast* = *vast*, ebenso z. 60, cap. IV, 9 u. s. Ueber den wechsel von *v* mit *w* vgl. anm. zu 16, 192.
 Cap. III z. 3 *plauenting*. Hier dürfen wir einen einfluss des Ags. und Altengl. auf das Romanische annehmen: wie *land* (also *ā* vor *n*) zu *lond* wird, so *plant* zu *plont* = *plaut*.
 z. 6. *lepīng* = hüpfen vor freude.
 z. 7. *to ben maad* ist falsch übersetzt. Vulg. *longe fieri ab amplexibus*, wo *fieri* im sinne von *esse* steht. P. richtig *to be*.
 z. 8. *purchasing* steht hier überhaupt = erwerben. Vulg. *acquirendi*, P. *wynne*.
 z. 10. *holding pes* = stillschweigen, dem *speking* gegenüberstehend.
 z. 20. *moun* = *moven*. Vgl. Schott. *main* = *must*, Jamies. Scot. D. 121.
 z. 30. *lic muner* = *similiter*. vgl. anm. zu cap. II, 37.
 z. 37. *the part of hym*, vgl. anm. zu cap. II, 23.
 z. 38. *astir hym* gehört zu *thingis to come*.
 Cap. IV. z. 3. *Zu to moun* ist *innocens* subjekt — *of them* näm. *challenges*.
 z. 5. *eithur* näm. der tote und der lebende.
 z. 12. *innit* bedeutet hier nicht „gewissen“, sondern steht = *animus*.
 z. 13. *oon is*: es ist einer da und er hat keinen zweiten, keinen gefährten neben sich, weder sohn noch bruder.
 z. 15. *ben fild* = *satiantur*. — *thenketh aȝeen* ist eine wörtliche übertragung von *recogitat*.
 z. 19. *of*, vgl. Mätz. Gr. II, 251.
 z. 21. *shul ben nurshid*. Vulg. *fovebuntur*. vgl. Prompt. Parv. 358, *norschyne* = *nutrio*, *foveo*, *alo*.
 z. 25. *that and* übersetzt *quod*.
 z. 27. *into a reune* folgt nicht genau der Vulg., die *in regno* liest.
 z. 28. *with the ȝunge, ful wuxyge the secunde*. Vulg. *cum adolescente secundo*. Der sinn ist: mit einem jungen, der als sein zweiter, sein nachfolger, heranwächst.
 z. 31. *victorie sacrifices* ist die übersetzung von *victimae*, wie cap. IX z. 6.
 Cap. V z. 4. *besynes* übersetzt Latein. *curas*.
 z. 10. *lest parauncure* = *ne forte*.

- z. 15. *to be turned vp so down* = *subverti*.
- z. 16. *than the heez etc.* übersetzt *excelsior excelsior est alius*.
- z. 26. *persken* = *perishen*. Ebenso cap. VII, z. 29.
- z. 40. *not a seeth*. Andere hss. lesen *ynowz*. Purv. *not miche*. Jeden-

falls muss *seeth* eine kleine, geringfügige sache bezeichnen. Man könnte an Ags. *sead* denken = grube, see, kluff, doch passt die bedeutung nicht und der sinn, den die entsprechende form in andern German. dialecten hat = rasenstieck, scholle, lässt sich Ags. nicht belegen. Doch findet sich im Nordengl. und Schott. *seeth*, *saith* = *coal-fish*. Vgl. Jamies. Scot. D. 366. Dass dies ein unbedeutender fisch ist, geht aus den dort gegebenen beispielen hinlänglich hervor. Es ist das Lateinisch *Gadus carbonarius* geheissne tier. Vulg. nur *non satis*.

Cap. VI z. 6. Bemerkenswert ist die form *gece*, die beweist, dass damals im plur. des praet. indic. und im ganzen conjunct. noch der lange vokal beibehalten wurde. Vgl. auch Koch Gr. I, 276.

- z. 7. *free childer* übersetzt *liberos*. P. *fre sones*.
- z. 13. *zeer*. Hier steht noch die alte neutrale pluralform, während daneben z. b. z. 7 sich die neue *zeris* findet.
- z. 22. *with in dom.* *withün* ist zu verbinden.
- z. 23. *hauende* gehört zu *nrdis*.

Cap. VII. z. 2. *what it.* *it* bezieht sich hier auf *to sechen*. P. übersetzt frei. Vulg. *quid conducat sibi in vita sua*.

- z. 10. *wil* steht = *animus*.
- z. 12. *of*. Vgl. anm. zu cap. IV, 19. cap. VII z. 50 u. s.
- z. 19. Zu verbinden ist *what of cause is* = *quid causae est*.
- z. 25. *that* ist hier causal = *quod*.
- z. 31. *Wile sauouen* soll eine übersetzung von *sapias* sein. Diese übertragung beruht auf einem fehler in der bedeutung des *sapio*, das bekanntlich sowol „schmecken“ als „weise sein“ bedeutet. P. übersetzt richtig.
- z. 32. *stoncid*. Hier fiel anlautendes *a* ab. Vulg. *obstupescas*. Ueber *astonen* neben *astonien*, vgl. Mätz. W. 126. Vgl. auch z. 41, wo *sagede* = *asayed* steht, Vulg. *tentari*.

- z. 42. *it* näml. *wisdam*.
- z. 47. *greue*. Ebenso cap. IX z. 32. Vgl. weitere beispiele für dieses wort (= *gin, snare*) Halliw. D. 416. Vulg. *laqueus*.

Cap. VIII. z. 3. *I . . . kepe* übersetzt Latein. *obseruo*. — *and hestes and the othis of Goul* ist ungenau übersetzt. Vulg. *et praecepta iuramenti dei*.

- z. 21. *ner the latere*, vgl. anm. zu 12, 199. Ebenso cap. IX, z. 2 u. s.
- z. 29. *as thoz*, vgl. Mätz. Gr. III, 496.
- z. 32. *that* ist hier pronomen, nicht conjunction.
- z. 35. *distincioun*. In der Vulg. steht nicht *distinctionem*, sondern *distentionem*.

Cap. IX. z. 12. *to helle*. Im Latein. steht *ad inferos*.

- z. 13. *trost* = feste vertrauen, zuversicht. „Wenn auch jemand das versprechen hätte, er solle ewig leben, so würde er doch daran zweifeln.“
- z. 21. *parfitli rse* soll *perfruere* übersetzen.
- z. 27. *auent*, vgl. anm. zu cap. I, z. 19.
- z. 30. *craftsmen* übersetzt *artifices*.
- z. 34. *prouede the moste*. Zu *prouede* ist *this* objekt und zu *moste* muss *wisdam* ergänzt werden.
- z. 36. *made out streugthis* = *extruxit munitiones*.

Cap. X. z. 1. *flegis* bedeutet hier überhaupt „insekten, käfer, alles, was von kleinern thieren fliegen kann.“ Vgl. noch Nengl. *fly* im compos. *butter-fly*. „Wenn tote insekten in den salben liegen, verderben sie dieselben.“

- z. 5. *eymyth* entstand aus Altfr. *esmer* = schätzen.
- z. 12. *shadewe cldere* soll *coluber* übersetzen. P. hat nur *eddre*.
- z. 15. *bluntid*. Mätz. W. 301 führt ein adj. *blunt* = stumpf, stumpfsinnig, schwach an. Dann *blunten*, mit einer stelle belegt, wo allerdings die bedeutung des zeitworts unsicher. Hier an unsrer stelle überträgt es *hebetatum*. Es ist hier partic., kein adj. Wir dürfen daher annehmen, dass es ein verbum *blunten* = abstumpfen, schwächen und stumpf werden, im Nordengl. gegeben habe.
- z. 26. *fillen* = sich zu füllen, sich zu sättigen.
- z. 29. *ete drinkende*. Vulg. *epulentur cientes*.

obeshen. Es ist dies eine nebenform = *obeishen*, *obeissen*. Nengl. *obey* geht dagegen auf *obeien* = Franz. *obcir* zurück.

Cap. XI. z. 1. *vp on men passende watris*. Diese übersetzung beruht auf einem misverstehen des textes der Vulg. *super transeuntes aquas*. P. übersetzt richtig.

z. 4. *weder*. Noch jetzt steht *weather* nicht nur = wetter, sondern besonders = unwetter, sturm. Vulg. *imbrem*. — heelden out = *effundere*. Es ist wol wie Nengl. *hold out* zu nehmen: hinhalten, darbieten.

z. 10. *the woman with childe*. Vgl. LB. I, 4 v. 35.

z. 15. *thingus* ist fälschlich von Hereford hinzugesetzt. Vulg. *et in his omnibus laetatus fuerit*, wo *his omnibus* sich auf *annis* bezieht. P. übersetzt richtig.

owith to han. Ueber die verbindung von *owe* mit einem infin., mit und ohne *to* im Altengl., vgl. Mätz. Gr. III, 6.

z. 17. *shul ben vndernomen*. Vulg. *arguentur*.

z. 18. *waxende age* = jugendzeit. Vgl. Vulg. *juventutis tuae*. Ebenso z. 23.

Cap. XII. z. 5. *closeu*. Hier ist *the dores* subjekt: und es schliessen sich die tore.

z. 15. *flet* ist hier „das stirnband“ = *vitta*.

z. 16. *stene*. In Ags. glossarien finden wir *starna* = *gillo*, *poculum pastorale*. Vgl. Bosw. D. 67^m. Es ist: ein ausgehöhlter stein, welcher als trinkgefäß benutzt wurde. P. setzt *watirpot*.

z. 29. *he* näml. Gott. Vulg. *adducet deus in iudicium*.

Ecclesiastes.

Die folgenden anmerkungen beziehen sich auf die bearbeitung von Purvey.

Cap. I. z. 2. *the vanyte*. Besser übersetzt Hereford *vanite* ohne artikel.

z. 10. *fletith not ouer the markis* übersetzt *redundat*. H. *redoundith*. *Set of God* ist zugesetzt.

z. 14. *nether* steht hier, wo man *nor* erwartete. Ebenso z. 16, cap. II z. 21. Doch da *neither*, *noðer* und *nor* von gleicher abstammung, so mischen sich im Altengl. oft beide formen, so wie z. b. *neither* ... *neither* steht. *nor* ... *nor* findet sich noch bei modernen schriftstellern. Vgl. Mätz. Gr. I, 460.

Cap. II. z. 2. *flowe in delicis* = *affluam deliciis*.

z. 3. *arretide* = rechnen, erachten. Vgl. darüber Mätz. W. 107.

z. 4. *disseyued*. Ebenso z. 35 *perseyuede*. Ueber den wechsel von *s* und *e* vgl. anm. zu 9, 2.

z. 7. *in which dede* übersetzt den von *opus est* abhängigen dativ *quo facto*.

z. 13. *grete beestis* = rindvieh, den *scheep* gegenüber gestellt.

z. 16. *castels* übersetzt nicht genau. Vulg. *substantias*. H. *substaunces*. *to me* ist wie bei H. die übersetzung von *mihi*.

z. 36. *in lyk maner as nether* = *similiter ut*. Das *nether* nimmt hier unnötiger weise nochmals die negation auf.

z. 43. *and I schal hane* überträgt hier sehr ungeschickt *habiturus* der Vulgata. Besser übersetzt hier H. Steht bei P. vielleicht *and* = conj. *an*? Als dann käme es dem Latein etwas näher. Vgl. andre stellen, wo sicherlich *and* = *an* steht.

z. 44. *ether* = *either*, vgl. Mätz. Gr. I, 333 u. 460, 461.

z. 50. *for whi* übersetzt hier *enim*, *what* dagegen *quid*. Vgl. z. 17 und cap. III, 17 u. s.

Cap. III. z. 3. *drave vp* bedeutet „heraufziehen, schöpfen (aus dem brunnen)“. Hier soll es = *excellere* stehen. Es liegt hier wol ein übersetzungsfehler zu grunde, H. richtig *pulling vp*.

z. 5. *leize* = *laugh*, Ags. *hlethan*.

z. 7. *colle*. Hier gebraucht P. das Roman. wort, während H. das German. *clipping* hat.

z. 15. *til in to* = *usque ad*. Sonst übersetzt es auch einfaches *ad*, in. Vgl. z. b. z. 20 *til in to withouten ende* = *in perpetuum*.

z. 16. *to a man* wurde von P. hinzugefügt, wie z. 29 *unreasonable*, z. 31 zweimal *beestis*.

z. 31. *alle beestis brethen*. *Beestis* wurde hier ungehöriger weise herein-gefügt. Vulg. *similiter spirant omnia*, wo *omnia* = alle wesen, geschöpfe (den menschen eingeschlossen), steht. H. richtig *alle thingus*.

z. 38. *brynge = adducet*. Deutlicher übersetzt H. *leden to*.

Cap. IV. z. 3. *thei* bezieht sich auf *innocentis*, hem z. 4 auf *chalengis*.

z. 9. *in this* H. *in that*. Vulg. hat *in hoc verbo*.

z. 13. *oon* ist näm. *oo man*.

z. 17. *in goodis*. Im Latein steht *bonis* als instrum. ablativ.

z. 29. *the secounde zong etc.* vgl. anm. zu Hereford cap. IV, z. 28.

z. 41. *founed*. Vgl. Stratin. 177 und Halliw. D. 368. *founed* bedeutet „töricht“. Ebenso cap. VII, z. 17 u. s.

Cap. V. z. 4. *no but* = *nisi quod*, vgl. cap. VI, z. 17.

z. 12. *outirli* entspricht Latein. *prorsus*.

z. 20. *and gaf power to hym* = dem gab er auch macht, kraft.

Cap. VI. z. 7. *fre sones*, vgl. anm. zu H. cap. VI z. 7.

Cap. VII. z. 3. *morenyng* hat nichts mit *moreyn* = *pestilencia* zu tun, sondern ist nur eine nebenform zu *mornyng*; Vulg. *luctus*. Dies geht deutlich aus der randbemerkung an unsrer stelle hervor: *hous of morenyng* = *where morenyng is maad for deed men*.

z. 4. *hous of morenyng* wird nochmals der deutlichkeit halber wiederholt, wie z. 2 *is betere*, z. 22 *God* statt dem undeutlichern *ille* der Vulg. cap. VIII, z. 17 die wiederholung von *men* und ähnl. an andern stellen.

z. 11. *disturbliþ*. Vgl. Prompt. Parv. 123 *dysturbelyn* = *turbo*, *conturbo*; daneben *distroublyn*; *dystrobelynge* = *disturbium*, *turbacio*, *conturbacio*.

z. 21. *that* ist hier wieder causal; Vulg. *quod*.

z. 23. *bifore eschene* übersetzt *praeuave*. Besser überträgt hier H.

z. 25. Sowol Hereford als Purvey müssen hier einen text der Vulgata vor sich gehabt haben, welcher in *diebus nativitatís meae* las, während die gewöhnliche und auch bessere lesart *vanitatis meae* ist.

z. 38. *it* näm. *wisdom* oder *to be wijs*.

z. 48. In unserm texte fielen leider durch mein versehen die worte: *not a womman of alle*. I foond am ende der zeile 48 aus.

z. 51. *expownyng* = *solutionem*, H. *solucioun*. Vgl. Prompt. Parv. 145 *expowsycon* or *expownynge* = *exposicio*.

Cap. VIII. z. 1. *kepe*, vgl. anm. zu Heref. cap. VIII z. 3. Ebenso bei *comaundermentis and sweryngis*.

z. 6. *of God in this lijf* setzte P. hinzu, wie cap. IX z. 21 *iust man*.

z. 10. Auch hier ist *to comþge* zu einem begriffe = *futurus* zu verbinden.

z. 22. *reuerensen* H. *reuerentli dreden*. Diese übereinstimmende übersetzung lässt vermuten, dass in der beiden übersetzern vorliegenden Vulg. *reverentur*, nicht *verentur* stand.

z. 33. *departing* soll *distentionem* der Vulg. übersetzen.

Cap. IX. z. 23. *fro thi heed* ist eine genaue übersetzung des Latein. *de capite tuo non deficiat*. Ebenso überträgt H.

z. 39. *strengthis* überträgt *munitiones*.

Cap. X. z. 3. Vulg. *pretiosior est sapientia et gloria parva et ad tempus stultitia*. H. fasst *stultitia* als abl. (*than folie*) und zieht *parva et ad tempus* zu *gloria*. P. nimmt *sapientia* und *gloria* als ablativ und *parva et ad tempus* zu *stultitia* gehörig. Ebenso fasst Luther die stelle auf.

z. 15. *if a serpent biþith, it biþith in silence*. In der Vulg. steht nur: *si mordeat serpens in silentio*. Es ist dies wieder eine der stellen, wo P. zusetzte, vgl. anm. cap. VII z. 4, cap. VIII z. 6, cap. XII z. 2.

z. 26. *eerli* = früh, d. h. zur unrechten zeit. Vgl. z. 28 *in her tyme*.

z. 28. *hignesse* soll *contiguatio* übersetzen. Genauer ist H.

Cap. XI. z. 2. *partis*. H. u. P. setzen hier richtig den plural, während Vulg. *partem septem* schreibt.

z. 17. *and whanne tho* = *qui cum*, d. h. wenn sie, wenn diese . . .

Cap. XII. z. 2. *of thi deth* haben nicht alle hss. Im originale stehen diese worte auch nicht.

z. 3. *Haue thou mynde on thi creatour* ist von P. zugesetzt. Ebenso z. 16.

z. 8. *the noumbre* näm. die der *gryuderis*.

- z. 11. *brid* ist hier = vogel. Vulg. *volucris*.
 z. 17. *renne aȝen* = *recurrat*.
 z. 18. *bebrokeu togidere* ist die ungeschickte übersetzung von *confringatur*.
 z. 23. *telde* ist die regelmässig gebildete form neben *tolde* oder *table*, *tald*, eine form, welche z. b. auch Surt. Ps. vorkommt.
 z. 32. *for ech thing*: „Gott soll alle taten ins gericht bringen für jeden irrtum = Gott soll alles, was wir aus irrtum taten, mag es nun gut oder übel sein, vor gericht ziehen.

40. John Wycliffes bibelübersetzung.

Unser text wurde aus demselben werke wie das vorige stück abgedruckt. Es findet sich daselbst Vol. IV s. 87—101. Zum vergleiche wurde noch der text von Morris herangezogen (Specim. of Earl. Engl. s. 215—227), der einige abweichungen zeigt, obgleich derselbe, nach Morris angabe, aus dem von uns benutzten werke abgedruckt ist.

Cap. I. z. 4. *of oon crynge*. Im Latein steht nur *clamantis*, doch musste im Englischen der deutlichkeit halber *oon* hinzu gesetzt werden. Ebenso verfuhr Luther: eines predigers.

z. 7. *men of Jerusalem . . . cuntre of Judee*. In der Vulg. steht *Judeace regio* zuerst.

z. 9. *knowlechinge* = *confitentes*. Vgl. Mätz. W. 441.

z. 11. *locustus*, ähnlich z. 2 *writun*. Vgl. anm. zu 39, cap. I z. 3.

z. 13. *vndo, or vnynde*. Häufig findet sich in den hss. unsrer übersetzung ein Lateinisches wort mit zwei Englischen übertragen. Da in solchen fällen, wenn auch nicht alle hss., so doch die meisten derselben diese beiden wörter aufweisen, so dürfen wir annehmen, dass Wycliffe selbst beide gab. Ganz ähnlich treffen wir es z. b. im Durh. B. an. Diese erscheinung hat offenbar darin ihren grund, dass die übersetzer möglichst wörtlich die bibel wiedergeben wollten. Ebenso z. 26, 48 u. 49, 52, 77 u. s.

thwong hat zur zeit Wycliffes noch sein *w* = Ags. *þwanȝ*, *þwonȝ*, Nengl. *thong*. Aehnlich *sister*, und in der aussprache verlor z. b. *sword*, *two* u. a. ihren *w*-laut. Vgl. Mätz. Gr. I, 70.

z. 14. *forsothe* steht = *vero*, z. 23, 55, 69 = *autem*.

z. 15. *it is don* = *factum est*.

z. 20. *puttide hym*. Andre hss. haben *puttide out*. Diese lesart übersetzt *expulit* genauer.

z. 24. Obgleich Stratt. D. 297 die nebenform *kyngdame* neben *kyngdom* gar nicht anführt, so ist diese form gar nicht so selten, vgl. z. 25, cap. IV. z. 20 u. s. Allerdings ist hier das *a* vollständig unbegründet. Aehnlich finden wir das verwante und oft für *kyngdom* gebrachte *kinedom*, *kindom* mit der nebenform *kindam*. Ags. steht *cyningdom* und *cynedom*. Vgl. auch *wisdam* neben *wisdom* z. b. 39, cap. VII z. 41.

z. 25. *for* = *quoniam*.

z. 26. *forthinke*. Prompt. Parv. 173 findet sich *forthynkyu* = *penitet*, *luo*. Vgl. auch dort die anmerkung.

z. 29. *sothely* übersetzt *enim*. Ebenso z. 37 u. s.; z. 51 dagegen und sonst oft *autem*.

z. 30. *to be maad* übersetzt ungeschickt *feri*. Ebenso z. 51 *the euengye maad* = *vespere facto*. Vgl. auch anm. zu 39, cap. III z. 7.

z. 31. *gon forth* gibt *progressus* wieder, als sei dieses partie. hier passivisch gebraucht. Ebenso z. 36 *gon yn* = *ingressus*, z. 61 *gon out* = *egressus*: z. 76 u. s.

z. 39. *in au ruclene spirit*. Diese etwas auffällige ausdrucksweise findet sich im Latein vorgezeichnet: *in spiritu immundo*.

z. 41. *bifore the tyme* findet sich nicht in allen hss. der übersetzung, gerade wie es auch im gewöhnlichen texte der Vulg. nicht steht.

z. 44. *debrekyng* übersetzt *discerpens*. Andre hss. lesen *to braydyng* P. *debreidyng*.

z. 46. *souȝten togidre* ist die ungeschickte übersetzung von *conquirerent*. Andre hss. haben *axeden*, P. *souȝten with ynnu hem sylf*.

z. 53. *seien*. Es steht hier das praesens *dicunt*. Vgl. auch z. 64 *seith*.

- z. 58. *many*. Vulg. *multos*. Ebenso cap. II z. 28, 29 u. s.
traucilide. Prompt. Parv. 499 *trawaylyn or laboryn* = *laboro*. Vulg. *qui vexabantur*.
- z. 63. *for* übersetzt das die direkte rede einleitende *quia*.
- z. 65. *and* = auch, vgl. anm. zu 39, cap. I z. 18.
- z. 67. *fendis* = teufel.
- z. 70. *streicht* statt des gewöhnlichen *streizte, streichte, strehte*; vgl. Stratum.
- D. 474.
- z. 72. *is clensid* = Vulg. *mandatus est*.
- z. 75. *princis*. In der Vulg. steht der singular.
- z. 78. *without forth*, ebenso P. Vulg. *foris*.
 Cap. II. z. 1. *after eigte days*. Vulg. hat nur *post dies*.
- z. 3. *it* nämll. das haus konnte sie nicht alle fassen, auch giengen sie nicht alle an die offne türe. P. macht es deutlicher: *many camen togidir, so that thei myzten not be in the hous ne at the zate*. Luther übersetzt noch verständlicher. *a word* gibt einen falschen begriff. Vulg. *verbum*. P. *the word* = das wort Gottes.
- z. 6. *cumpange*. Maddens text hat, wol nur durch einen druckfehler *campange*. Vgl. auch z. 24. Morris änderte schon in *cumpange*.
- z. 8. *palasie*, ebenso z. 10, 16, 19, z. 4 dagegen *palesie*.
- z. 14. *thoughten*. Mor. *thozhten*. Warum diese änderung, da M. unsern text wiedergeben will. Ist es nur ein druckfehler?
- z. 20. *thi bed*. Mor. *thy bed*. Ebenso Mor. *house* statt *hous*. Es sind dies wol nur druckfehler.
- z. 23. *for*, vgl. anm. zu cap. I, z. 63.
- z. 25. *tolbothe*. Vgl. Wr. Voc. I, 274 *hoc toloneum* (lies *telonium*) = *Anglice: a tolbothe*.
- z. 26. *sue thou. thou* fehlt in vielen hss., ist auch durchaus überflüssig. Doch dass es öfters beim imperativ gesetzt wird, beweist z. b. cap. V z. 42 *come thou* = *veni*. Ebenso cap. V z. 65.
- z. 38. *to hem*. Mor. fälschlich *to hym*.
whether = *numquid*.
- z. 39. *mown*, vgl. anm. zu 39 cap. III z. 20.
- z. 43. *pacche*. Vgl. Prompt. Parv. 377: *patche or clowt sett on a thyng* = *scrutum, pietacium*. Vulg. hat *assumentum*.
- z. 45. *oolde* liest der text. Mor. *oolde*, wie in unserm drucke. Da im plur. meist noch *e* bei Wycl. steht, deuteten wir dies in unserm texte wie Mor. an.
- z. 47. *held out* = *effundetur*. Andre hss. haben die bessere lesart *schedde out*. P. *be sched out*.
- z. 49. *sabothis*, dagegen z. 52 *sabotis*. Ebenso findet sich dieser wechsel z. 58, 59 u. 60.
- z. 57. *alone* ist von W. hinzugesetzt.
with hym. So hat der druck, nicht *with him*, wie bei Mor. steht.
- Cap. III. z. 4. *hond*. In unserm texte steht durch einen druckfehler *honde*. Dasselbe versehen weist Mor. auf. Dagegen steht z. 9 zweimal *honde*.
- z. 7. *biholdynge aboute* = *circumspiciens*. Ebenso z. 56 u. s.
- z. 16. *seith*. Eine hs. hat *seide*, wie auch die Vulg. *dixit* liest.
- z. 18. *felden fast* übersetzt *irruerent*. Bei den reduplic. verben tritt sehr früh auch schw. conj. ein, wenn dieselbe auch gerade bei unserm zeitwort in andern denkmälern selten ist. Wycl. liebt diese form. Vgl. z. 21 (*felden down*). Vgl. auch cap. IV z. 7, 8, 12 u. s. Weder Koch Gr. I, 243—50 führt diese schw. form auf, noch Mätz. Gr. I, 404. Auch Kölbing, obgleich er sich bes. auf Wycl. stützt (vgl. s. 286), führt nur *fel, felle* an. Fiedl. ed. K. s. 289. Weitere beispiele für die schw. form vgl. Zeitschr. f. D. A. bd. XXII Anz. s. 256. — Die starke form steht z. b. cap. V z. 41, 58 u. s.
- z. 25. *name*. Manche hss. haben *the name*. Vgl. auch z. 29 *names*, wo keine hs. den artikel setzt.
- z. 34. *thei myzte not nether etc* = *non possent neque panem manducare. his kynnesmen*. Im Lat. steht nur *sui*.
- z. 45. *no but* = *uisi*.
- z. 46. *diuersly ranyshe*. Mehrere hss. lassen *diuersly* weg; *diuersly* soll *dis-* in *diripere* übertragen.
- z. 54. *thi bretheren*. So wurde mit Mor. geändert. Maddens text hat *thei*.

Cap. IV. z. 7. *an other seed*. Einige hss. haben *summe*. Ebenso P. Doch da in der Vulg. *aliud* steht, ist unsre lesart die beste.

z. 9. *had*. Mor. druckt *had(de)*. Allerdings ist die vollere form bei W. die gewöhnlichere. Vgl. gleich die nächste zeile. Doch da *had* auch nicht selten in unsrer übersetzung steht, so ist kein grund zur änderung.

z. 18. *expowne* = Nengl. *expound* belegt Stratm. D. 153 nur mit einem beispiele. Bei Wycl. jedoch ist es ganz gewöhnlich. Vgl. auch ann. zu 39, cap. VII z. 51.

z. 23. *that sum tyme* übersetzt *neguando*. Die negation blieb, als dem gebrauch der Englischen sprache zuwider, weg.

z. 29. *sown* neben *sowun*. Es ist hier, wie häufig im Altengl., *w* = *wu* zu lesen.

z. 31. Hier findet es W. notwendig, seinen lesern *temporales* zu erklären. Allerdings ist diese erklärung unverständlich. Luther überträgt weit treffender: wetterwendisch.

z. 33. *sclaundrid*. Vgl. Prompt. Parv. 455 *slaunder* or *sclaunder* = *scandalum*, *calumpnia* und *sclawnderon* = *scandalizo*, *calumpnior*.

z. 35. *myseiste*. Mor. *myseise*. Es ist dies eine verbesserung, die nicht auf andern hss. beruht, denn die haben *myseeses* und *mysseyseis*. Ist die form mit *t* nur ein schreibversehen oder beruht es auf einer falschen analogiebildung als sei *te* = der endung *-tas*, *-itas* im Latein? Halliw. D. 556 führt ein partic. *miscysete* = *diseased* an. Doch hier müssen wir ein subst. = *acrumnae* erwarten. Luther: die sorge dieser welt. — Es ist wol Mor. hier beizustimmen.

z. 39. *an hundrid*. Es genügt dies = Vulg. *centum*. Doch eine menge hss. haben: *hundrid fold*. Vgl. auch z. 16.

z. 41. Den zusatz der Vulg. *aut sub lecto* = or *vnder a bed* haben nur einzelne hss. — *wher* = *whether*, vgl. ann. zu 14, 295.

z. 46. *be kast to* übersetzt *adicietur*.

z. 48. *kingdom*. Ebenso z. 55. Vgl. ann. zu cap. I, z. 24.

z. 49. *it slepe*. Mor. hat andern hss. folgend: *he slepe and it ryse vp* etc. Das Latein lässt beide auffassung zu.

z. 51. *by his owne worchynge* = *ultro*.

z. 57. *seneueye*. Es ist diese form aus Ags. *senepe* entstanden.

z. 59. *quykened* = wenn es ins leben tritt; anfängt sich zu entwickeln.

z. 62. *a word*. P. besser *the word* = Gottes wort.

heere. Da meistens bei Wycl. der infin. noch sein *e* von der endung behalten hat, so deutet dies M. durch *e* hier an, dem wir folgten. Doch möchte ich nachträglich diese änderung aufgeben, da sich doch auch öfters schon der infin. ohne endung findet, z. b. cap. V z. 16 *put* u. s.

z. 61. *on sidis hond* = *seorsum*, abgesondert, bei seite. W. erklärt es dann noch genauer durch *by hem self*.

Cap. V. z. 2. *Genazareth*. Andre hss. *Gerasenes*, *Gergesens* u. a. P. liest *Gerasenes*. Vulg. *in regionem Gerasenorum*.

z. 4. *nom* soll hier *jam* übertragen. Die übersetzung ist falsch, da *jam* hier (nach einer negation) die bedeutung von „länger mehr“ (nicht länger mehr) hat.

z. 5. *in stockis* = *compeditibus*. Wycl. übersetzt das Latein. wort mit dem ähnlchen, bei seinen landsleuten wolbekannten instrument. Abbildungen davon finden sich Wright, Engl. Cult. s. 130 u. 353.

z. 7. *gobettis*. Eig. bedeutet dies wort „bissen, mundvoll“. Vgl. darüber Diez, Et. W. II, 324.

z. 12. *hieste* ist hier nicht etwa mit besonderm nachdrucke zurückgestellt = „der der höchsten ist“, sondern es ist einfach die Latein. wortstellung beibehalten = *dei altissimi*. Ebenso LB. I, No. 2 Ps. VII v. 42 u. ann. dazu.

z. 21. *bire*. Dieses wort, das urspr.: sturm, dann: andrang, ungestüm, bedeutet, findet Wycl. einer erklärung bedürftig. Dass es übrigens im Altengl. gar nicht selten gebraucht wurde, beweisen die stellen bei Mätz. W. 370 ff.

z. 22. *strangelid* entspricht dem *suffocati*. Eine hs. jedoch schreibt *dreynte*. Ebenso P. *dreynt*, jedoch mit der randnote *ether strangled*.

z. 24. *thci* nämli. die bewohner der stadt und der umgegend.

z. 26. *trancelid*, vgl. ann. zu cap. I z. 58. Ebenso z. 31.

z. 32. *sothly*. Wir sahen, dass *sothly* gew. für *autem* oder *enim* steht.

Vgl. anm. zu cap. I z. 29. Hier findet sich in der Vulg. nur *et*, doch steht es im sinne von *autem*.

- z. 35. *Decapoly*. Die diesem worte folgende erklärung stammt von Wycl.
- z. 42. *in the laste thingis* = *in extremis* in den letzten zügen.
- z. 46. *ful many*. *ful* soll wol hier *com-* in *compluribus* übersetzen.
- z. 47. *all hir thingis* = ihr ganzes vermögen. — *prophitide* hatte genützt, geholfen. Vgl. Prompt. Parv. 411 *profytyn* = *proficio*, *prosum*.

z. 49. *if . . . or* = *si vel*. Es ist dies also ganz wörtlich übertragen. Andre hss. lesen *zhe*. Ebenso P.

z. 53. *turned* übersetzt *conversus*, vgl. anm. zu cap. I z. 31.

z. 58. *that it was don in hir*. Ebenso P. = *quod factum esset in se*. Luther hat richtig: „denn sie wuste, was an ihr geschehen war.“

z. 60. *hir*. So unser druck. Mor. dagegen *her*.

z. 61. *him spekyng* ist dem Lat. *ex loquente* nachgebildet. *messengeris comen to etc.* Der deutlichkeit halber änderte hier Wycl. Vulg. *venit ab archisynagogo*.

z. 66. *no but* = *nisi*. Einige hss. lassen dies *no* weg.

z. 69. *gon yn*. vgl. anm. zu cap. I z. 31.

z. 71. Eine hs. wiederholt den artikel vor *modir*, was entschieden auch besser ist.

z. 72. *thei entren yn*. Vulg. *ingreditur*. Auch P. setzt den plural.

z. 73. *Tabita*. Ebenso P. statt des *tabitha* der Vulg.

z. 76. *stoneyinge*, vgl. anm. zu 39 cap. VII z. 32.

41. Chaucers Canterburygeschichten.

The Persones Tale.

Unser text stützt sich auf die oben angeführte ausgabe der werke Chaucers. Dort steht unser stück, band III s. 263—286.

z. 1. *perische* hat hier die bedeutung von: zu grunde richten, zu grunde gehen lassen. Noch bei Shakesp. findet sich diese transit. bedeutung. Vgl. II 6 B III, 2, 100. Jetzt ist sie ausser gebrauch gekommen. Auch Dryden und Pope schreiben noch: *thy perished lord*. In Essex hat *perish* noch die trans. bedeutung von: *to injure*, *pain*. Vgl. Halliw. D. 616.

z. 7. *espirituels*. Ebenso z. 550. Chaucer gibt hier die Altfranz. form. Doch findet sich auch schon Altfranz. *spirituel* neben *espiritel*, *espirituel*. Vgl. Burg. D. 116.

z. 14. *whens*. Es sei daran erinnert, dass in diesem worte die form mit *s* die richtigere und ältere ist, dem Altengl. *whannes*, *whennes* entsprechend. Ags. entspricht diesem adv. *hwanan*, *hwanon*.

z. 16. *spieces*. Vgl. auch z. 57. Hier fiel das anlautende *e* des Altfranz. wortes ab, wie jetzt im adj. *special* die form ohne *e* die ältere *especial* fast ganz verdrängte. Bei Shak. steht erstere form noch II 6 A IV, 1, 55; Iml. IV, 3, 42; Oth. IV, 2, 225; ebenso das adv. Ado. II, 1, 93; As. I, 1, 176; All's. IV, 3, 10 u. s.

z. 20. *and no more etc.* Dazu ist ein begriff, etwa „der feste vorsatz“ zu ergänzen.

z. 22. *waymentynge*. Vgl. Prompt. Parv. 513: *waymentynge or waylynge* = *lamentacio*, *planctus*, *ejulatus*, *luctus*.

z. 24. *holt* = *holdeth*. Ueber diese zusammenziehung und verhärtung im auslaut vgl. Koch Gr. I, 338.

z. 25. Der satz: *for he schal* — *penitent* ist eingeschoben. Nach *and* ist ein komma zu setzen: „und zwar, denn er soll wahrhaft reinig sein, soll er zuerst etc.“

z. 27. *schrifte of mouth* = mündliche beichte; vgl. auch z. 71 ff.

z. 28. *to doon satisfaccioun*, d. h. das zu tun, was ihm als busse in der beichte auferlegt wird.

z. 35 *never* wiederholt die in *natheles* enthaltene negation.

z. 36. *doute* = es ist eine sehr zweifelhafte sache.

z. 37. *arist* = *ariseth*, vgl. Koch Gr. I, 338.

z. 39. *forlete hem*, nämli. bei ihrem leiblichen tode.

- z. 51. *verray* ist mit nachdruck zurückgestellt: die die ächte und wahre ist.
 z. 54. *venial synne* steht der todsünde gegenüber.
 z. 56. Der wahre christ soll alle tage seine sünden bereuen. — *penitens* neben *penitence*, vgl. anm. zu 9, 2.
 z. 60. *in lente*. *lente* bezeichnet die fastenzeit im frühjahre, die ostern voraus geht, eine zeit der allgemeinen feierlichen busse. Vgl. Prompt. Parv. 296 *lente*, *holy tyme* = *quadragesima*. Unter *solempne penitence* versteht also Ch.: „öffentliche busse, die man mit allen andern gläubigen, nicht um bestimmter sünden willen, sondern der sünden im allgemeinen wegen, tut. Oder auch ferner *solempne penitence* = kirchenbusse.
 z. 65. *naked* d. h. im büsserhemd, vgl. anm. zu 17, 129.
 z. 67. *we schryve us* = wir beichten.
 z. 75. *maner humblete*. Ebenso z. 259. Ueber die auslassung des *of* nach *maner* vgl. anm. zu 11, 163 u. 14, 316.
 z. 77. *delit in thinking* = lust im denken, hier aber: das vergnügen an verbotne, sündige dinge zu denken, das sündigen in gedanken. Ihm steht *synful werkynge* entgegen.
 z. 112. *contrit* = *contrited*. Dieses verbum übersah Mätz. W. 475. Ueber die form vgl. Koch. Gr. I, 313—15.
 z. 119. *agilted* hat hier die bedeutung: verletzen, freveln gegen. Vgl. Mätz. W. 41.
 z. 121. *wraththed*. So hat die hs., während z. 76 *wraththe* steht.
 z. 132. *lyme* = glied. Auffällig ist hier der singular. Vgl. auch *members* z. 133.
 z. 139. *roten in youre synne*. Vgl. 10, 70 u. anm. dazu. Hier aber haben wir einen andren stamm vor uns, das adj. *roten*, das in P. the Plow. u. bei Chaucer gebraucht wird, vgl. Stratm. D. 408. Das andre verbum ist auch schwach. „weshalb ihr faul geworden seid, weshalb ihr in euren sünden stinkt, wie ein tier in seinem, durch seinen mist.
 z. 144. *oughte make*, dagegen z. 124 *oughten to moeve*. Vgl. anm. zu 39, cap. XI, z. 15.
 z. 150. *vilonye*. Hier fand, wie es öfters geschieht, der übergang eines *ā* in *ō* auch in einem Roman. worte statt.
 z. 156. *cherl* erhielt, ebenso wie unser „kerl“, schon frühe eine verächtliche nebenbedeutung. Vgl. Mätz. W. 565.
 z. 162. *bonde* ist hier substant. = höriger, unfreier. Vgl. Mätz. W. 315.
 z. 165. *reward of thy value* = vergelte deinen wert, betrage dich, wie es deiner menschenwürde angemessen, und vergilt dadurch Gott, der dich so edel erschuf.
 z. 175. *groyn*. Vgl. Prompt. Parv. 241 *groyne of a swyne* = *rostrum porcinum*, *scropha porcina*.
 z. 176. *wrotheth*. Vgl. Prompt. Parv. 531 *wrotyñ as swyne* = *veror*.
ordure = schmutz, kot. Ueber die etymologie vgl. Diez, Et. W. I, 295 und Müller Et. W. II, 145.
 z. 185. *ther as*. Ebenso z. 301 u. s. Ueber *as* nach *ther* und *wher* vgl. anm. zu 24, 299.
 z. 188. *essoyn* entschuldigung wegen nichterscheins vor gericht. Stratm. D. 153 scheint unsere stelle entgangen zu sein. Ueber die etymologie vgl. Diez, Et. W. I, 356 ff. unter *sogna*.
 z. 193. *as to him* in bezug auf ihn, vor ihm.
 z. 200. *byknowe* ist ein ganz gewöhnlicher ausdruck für: beichten. Vgl. Mätz. W. 221.
 z. 203. *hary*. Vgl. Prompt. Parv. 227: *haryñ or drawyñ* = *trahicio*, *pertrahio*.
 z. 205. *withoute forth* gebraucht Wycl. stets um *foris* zu übersetzen. So steht es auch hier = aussen, dem *withinne the hertes* gegenüber.
 z. 235. *stourben*. Das diese form auch sonst bekannt, beweist Prompt. Parv. 181: *sturbelyñ or turbelyñ* = *turbo*, *perturbo* und *sturbelyng* or *turbelyng* = *turbacio*, *perturbacio*, und *sturbelare* or *turbelare* = *turbator*, *turbatrix*.
 z. 238. *agains* bedeutet, wie noch jetzt *against*: gegenüber gestellt, gegenüber.
 z. 255. *anedin*. Vgl. Prompt. Parv. 365 *onyñ togedyr* = *unio*, *aduno*.

- z. 263. „Sie sollen nackt sein am körper in bezug auf kleider.“
- z. 286. *kynredes*. Etwas auffällig ist hier der plural, da *kynrede* schon im sing. = geschlecht, stamm, verwante, steht. Doch hier soll gerade ausgedrückt werden: „je mehr verwante geschlechter, familien . . .“
- z. 294. *nosethurles* ist jetzt zu *nostrils* verstümmelt. Im Ags. entspricht *nosepyrel*.
- z. 305. *why*, naml. „warum herrscht diese grosse angst?“
- z. 314. *ordre of rule* keine regelmässige ordnung; in der hülle ist die natürliche ordnung umgekehrt.
- creat*. Hier fand im partie. eines Roman. verbuns eine zusammenziehung statt, wie sonst bei den schwachen German. zeitwörtern, wie *rent*, *hurt* = *rented*, *hurted*.
- z. 339. *talent* anlage, fähigkeit. Hier: er soll mehr neigung, mehr grund zum seufzen haben. Vgl. auch z. 503.
- z. 341. *establiþ*. *establen* = Altfranz. *establi*, ist die ältere form; *establiþen* erst eine jüngere bildung.
- z. 347. *lest*. So druckt Morris. Die hs. hat *let*. Ich möchte lieber an der lesart der hs. festhalten und *let* = *lete*, *leten* = zurückgelassen, nehmen. Schon im Ags. findet sich diese bedeutung von *létan*. Vgl. Greins Sprachsch. 166. Sollte aber geändert werden, so ändert man besser *lest*, vgl. z. 346. Eine nebenform *lest* zu *lost* ist mir unbekannt. Auch steht die starke form *loru* z. 346. Dagegen allerdings z. 382 *lost*. An *lest* = *lesed* (*liberatus*) ist des sinnes wegen nicht zu denken, ebenso wenig an *lessed* (*minutus*). „Er hat die guten werke zurückgelassen, sie folgen ihm nicht nach, weil er, nachdem er sie ausführte, in todsünden fiel und ihm daher die früheren guten taten, obgleich er sie ausführte, nicht angerechnet werden.“
- z. 351. *astoneyed*. Die gewöhnliche bedeutung dies wortes ist: betäuben. Es mischt sich wohl auch mit Ags. *stanian* (vgl. Mätz. W. 126), hier also: „betäubt“ oder „abgestumpft.“
- z. 376. *the rather*, d. h. um der guten werke willen wird Gott eher den sündler zur busse führen.
- z. 388. *þilke newe Frenshe song*. Der angeführte refrain findet sich auch in Chaucers ballade de vilage (l. visage) sans peynture; vgl. ausgabe von Morris VI, 289 n. 313, eingelegt. Gewis ist derselbe aus einem liebesliede entnommen.
- z. 389. *þyreveth* ist sowol trans. als intrans.; vgl. Mätz. W. 258.
- z. 392. *his werkþyng* sobald es aufhört zu brennen und etwas zu verbrennen.
- z. 400. *dispendid*. Die zusammensetzung Roman. praefixe mit German. verben ist im Englischen gar nicht selten. Vgl. ann. zu 27, 4250.
- z. 409. *wakinges* seine wachen und gebete, wie z. b. am ölberge.
- z. 413. *mowes*. Vgl. ann. zu 12, 18.
- z. 432. *bought upon his . . . body* er brachte sie durch kauf mit seinem körper an sich, kaufte sie durch seinen körper. *upon* steht hier vom mittel. Aehnliche beispiele finden sich Mätz. Gr. II, 395, wie *live*, *feed upon*.
- z. 436. *bytraysed*. Ueber diese form vgl. Mätz. W. 276.
- z. 443. *worthy the deth*. Vgl. darüber Mätz. Gr. II, 234.
- z. 475. *of his largesse* = aus freigebigkeit. Vgl. ann. zu 6, 8.
- z. 490. *workes* neben der form *werkes*, z. 491, 493 u. s., erklärt sich leicht aus dem Ags. *weorc*.
- z. 498. *foul perilous* ist in *ful perilous* zu ändern. Vgl. druckfehlerverzeichnis.
- z. 503. *delit* ist hier: „lüsternheit, neigung zum bösen,“ nicht eig. „lust, wonne.“ Ebenso z. 506, 511 u. s. oft in unserm stücke.
- z. 524. *observeth oon synne* der nur eine sünde in der beichte beachtet, nur eine und nicht alle beichtet.
- z. 541. *quod*. Ueber *quoth* und *quod* vgl. Mätz. Gr. I, 391.
- z. 546. *wayk*. Diese form kommt nicht selten neben *wac*, *woc*, *wooke* vor. Vgl. Stramm. D. 512 u. 13.
- z. 560. *sory songe*. Vgl. 38, v. 291 und Guy o. Warw. ann. zu 5121.

42. Geschichte der drei künige.

Unser text ist nach der hs. Cotton MS. Vespasian, E XVI, eine hs. aus dem 15. jh. in 4^o, die theils aus pergamentblättern, theils aus papier besteht. Sie hat 65 blätter; die geschichte der drei künige steht fol. 35—78. Das von uns gegebne stück findet sich fol. 64^v—66^r.

z. 1. *prough* wechselt in unserm stücke mit der form *progh* z. 76, 87 *prough*, *prouge* steht z. 10, 36, 64, 65 u. 94.

z. 6. *defouled* sie war entehrt, fühlte sich durch das judentum beleidigt. Oder meint der verfasser dieser lebensgeschichte, dass Elene den Jüdischen glauben angenommen und dadurch sich erniedrigt hätte?

z. 8. *godde is lawe*. Ebenso z. 30 *oure lady is smok*, z. 57 *god is ministres*, z. 62 *god is worde*. Diese construction ist nicht selten im Altengl. *godde* ist wol hier als dativ aufzufassen und damit entspricht diese art der anreihung unsrer ausdrucksweise im volksleben: dem Gott sein gesetz.

z. 16. *apprede*. Diese nebenform kommt auch bei Chaucer vor, vgl. Mätz. W. 95.

z. 17. *above all þes places*. Die construction ist hier sehr nachlässig, vgl. z. 9 *alle þe holy place . . . above all þes places*. Ebenso z. 18 *þe place also . . . in þat same place*.

z. 18. *kyrke*, ebenso z. 20, 39. Es deutet wol diese form darauf hin, dass unser stück ursprünglich in Nordengland geschrieben wurde. Von diesem worte abgesehen, findet sich jedoch kaum noch irgend etwas speziell Nordenglisches.

z. 29. *clōpis* im plur. wird für „windeln“ gebraucht. Vgl. für weitere beispiele Mätz. W. 421.

z. 30. *smok* ist „frauenhemd“ oder „ein hemdartiger überwurf, kittel.“ *þis* als plur. neben *þes* z. b. z. 17 gebraucht. Vgl. über entstehung und gebrauch der ersten form, denn die letztere ist durchaus regelmässig, Koch Gr. I, 477 ff.

z. 31. *sho*. So lese ich hier. Sonst wird *she* z. 5, 21, 22, 28 u. s. gebraucht. *sho* hat nichts auffälliges, doch ist oft in den Altengl. hss. *o* und *e* so ähnlich, dass sie kaum von einander zu unterscheiden sind. Vielleicht ist also auch hier *she* zu lesen.

z. 42. *deuocione*. Wie in der hs. von No. 15 (vgl. dort anm. zu v. 214) steht hier auch *deuocoun* mit einem striche oder schnörkel darüber. Z. 86 dagegen ist *deuocion* ausgeschrieben.

z. 44. *litell* ist hereincorrigiert.

z. 47. *prented as a sael*, vgl. 1, Psalm 142 v. 38. *Prentyn* wird = *in primo* Prompt. Parv. 412 angegeben; das subst. *prente* = *effigies*, *impressio*, *signaculum* ebenda. Die form *sael* ist nur eine andre schreibweise von *seel* = *siegel*.

z. 51. *high and narowe*. Der berg steigt steil in die höhe, auf der spitze zeigt er nur eine geringe oberfläche.

z. 54. *as in his manhode*. Ueber diesen gebrauch von *as* vgl. Mätz. Gr. III, 525.

z. 56 *all þis . . . places*. — *all* ist in der hss. übergeschrieben. — Ueber *þis* neben *þes*, vgl. anm. zu z. 30 u. Mätz. Gr. I, 320.

z. 63. *mauntes* steht = *maumes*, ursprüngl.: bilder des Mahomet, dann götzenbilder. Halliw. D. 545 führt unsre form *mauntes* als noch im Nordengl. vorkommend = *puppets*, *trifles* an.

z. 66. *loos* ist hier = Latein. *laus*. Vgl. für weitere beispiele Strattm. D. 323.

z. 67. *Johne*. In der hs. steht *John*. Ist dies richtig aufgelöst, oder ist *Johanne* zu schreiben? Die auflösung in *Johan*, wie sie einige Englische gelehrte belieben, scheint mir unberechtigt.

z. 75. *departed*. Dies zeitwort hat im Altengl. noch ganz gewöhnlich die bedeutung von: trennen, scheiden. Vgl. Mätz. W. 612.

be vor *departed* ist herein corrigiert.

made meues ist die gewöhnliche ausdrucksweise. Vgl. Strattm. D. 330 u. 331.

- z. 81. *with grete ioy and riches* ist zu übersetzen: hoch erfreut stattete sie den sarg reichlich aus, schmückte ihn prächtig.
 z. 88. *Sophye*. Das *h* ist in der hs. herreincorrigiert.
 z. 94. *hit* naml. das land.

VIII. Didaktische prosa.

43. Chaucers Übersetzung des Boetius.

Unser text ist nach dem drucke von Morris: Chaucer's Translation of Boethius's „De consolacione philosophiae.“ E. E. T. Soc. Extra Series No. 5. London 1868. — Unser erstes stück, das 5. metrum des 1. buches, steht dort s. 21–23; das zweite, das 5. metrum und die 6. prosa des 2. buches, s. 50–55.

I.

Mit diesem stücke vgl. man auch die s. 55 ff. gegebne metrische bearbeitung. Chaucers übertragung ist sehr ungeschickt und unpoetisch.

z. 1. *maker of þe whele, þat bereþ þe sterres* umschreibt *stelliferi conditor orbis*.

z. 2. *art fastned*, eig. „der du befestigt bist“ soll *nixus* übersetzen.

z. 5. *metnyng* wenn der mond mit allen strahlen der sonne zusammentrifft, hell von der sonne beschienen wird.

hidelþ durch seinen (des mondes) glanz verdunkelt er die sterne.

z. 7. *lyȝtes* die einzelnen lichtstrahlen.

z. 8. *first*. Morris schreibt *first(e)*, ebenso z. 15 *first(e)* und bei *hey* z. 18, dann z. 16 *hyȝt*, z. 25 *wikked* und z. 35 *wrecched* fügt er in klammer *e* bei. In all diesen fällen hat die jüngere Cambridger hs. (B) das *e* erhalten und es ist dies auch offenbar in all diesen fällen das ältere, da hier *e* alte flexionsformen vertritt. Doch da in unserer hs. dies *e* schon meist abfiel, so sehe ich keinen grund, es wieder einzusetzen und die hs. auf diese weise zu corrigieren. Auch der umstand, dass sich noch manchmal das *e* findet, z. b. z. 26 *heiȝe* beweist nichts für Morris, sondern zeigt nur, dass das *e* in der aussprache des schreibers schon stumm war und von ihm deshalb manchmal gesetzt, manchmal weggelassen wurde.

z. 10. *and is þan cleped Lucifer*. Chaucer wird hier, um die sache seinen lesern zu erklären, bedeutend breiter, als sein original. Vgl.

Et qui primae tempore noctis
 Agit argentes hesperos (andre hss.: hesperus) ortus,
 Solitas iterum mutet habenas
 Phoebi pallens lucifer ortu.

z. 12. *þat makeþ þe leues to falle* = *frondifluae* (naml. *brunae*).

z. 11. *attempreþ*. So schon von M. verbessert. B. *atempreth*. Unsere hs. hat *attempre*.

variauntȝ. Im Altfranz. wurden die obl. cas. der adj. im plur. auf *s* gebildet, wofür *ȝ* eintrat, wenn das adj. auf einen dental endete. Allmählich gieng dieses *s* oder *ȝ* auch in den nomin. plur. über. Es wäre also hier *variauntȝ* zu lesen. Dass *ȝ* manchmal für *z* gebraucht wird, vgl. ann. zu LB. I, 3 v. 4 u. vgl. z. 25 *innocentȝ*. Dass im Altengl. diese pluralbildung nichts unerhörtes ist, vgl. Koch Gr. I, 416 u. 47, auch Morr. Engl. Acc. s. 104 ff. — *tȝ* steht übrigens auch in unserm stücke = *þ* oder *s*, z. b. z. 25 *punissitȝ*.

z. 16. *autumpne*, vgl. ann. zu LB. I, 6 v. 4941.

z. 19. *eschaufep hym* sich erhitzt. Besser B.: *eschaufep hem*.

z. 20. *forleteþ hym* = verlässt seinerseits seinen standpunkt, geht aus seiner ordnung, verlässt seine ordnung. B. *forleetheth þe werke of hys propre estat*.

z. 23. *slidyng* gleitend, schwankend, unbeständig.

turnep to sich wendet zu ... B. genauer *turneth so grete entrechaunginges of thynges* = *tantas uersat uices*.

- z. 26. *anoieuge folk* eig. kränkendes, betriübendes volk. Es übersetzt *nocentes*.
 z. 27. *and schynynge naturely* wurde von Chaucer hinzugesetzt.
 z. 30. *kembl*. So von Morris gebessert. Die hs. hat *kembde*.
 z. 33. *wiponten*. Von Morr. hergestellt nach B (*wythhontyn*). Ms. hat *wip*.
 z. 34. *knyttes*. Morr. druckt *knyttes* (t). B. *knyttest*. Doch ist die änderung von M. unnötig, da die form ohne t bereits im Ags. vereinzelt vorkommt. Vgl. Koch Gr. I. 334 unten.
 z. 35. *but a faire party* steht nicht im original.
 z. 37. *wipdraw*. So Morris. Ms. *wipdrawe*, B. *witdrawn*.
 z. 38. *wip pilke bonde*. *Bonde* fehlt in der hs., wurde aber richtig von M. hereingesetzt = *quo foedere*.

II.

Mit diesem Stücker vgl. man No. 32.

- z. 2. *erþes* übersetzt *arva*, B hat *feeldes*. Ebenso in No. 32, 4.
 z. 3. *outrage* das gehen über das rechte mass, steht = *luxus*.
 z. 1. *at eueue*. So stellt M. nach hs. B her. Vgl. auch Aelfr. Boet. s. 48: *hi æton æue on dorȝ and þæt wæs to æfenne*.
 z. 5. *þæt is to seyn* etc. Wie Mor. s. XV richtig bemerkt, zog Chaucer öfters randbemerkungen und glossen seines originals mit in den text. Hier haben wir es wol mit einer solchen zu tun. Ebenso z. 7, z. 24 u. s. Vgl. auch s. 190 z. 49. Aelfred geht sehr kurz über diese und die nächste stelle hinweg.
 z. 6. *piment*. Prompt. Parv. 399 *pymente*, *drynke* = *pigmentum*, *nectar*, *mellicratum*. Vgl. auch die ann. dazu. Ebenda s. 79 *claret*, *clarey*, *clarry*, *wyne* = *charectum* und weitere beispiele für unsere form Mätz. W. 419.
 z. 7. *venym* bedeutet nicht nur „gift“, sondern auch „schleim, dicke saft“ = *virus*. Vgl. Prompt. Parv. 508 *venyme* = *venenum*, *virus*.
 z. 9. *manar shelfyshe*, vgl. ann. zu 11, 163 u. 14, 316.
 z. 12. *no gest ne no straunger* = *hospes*. Nach *straunger* fügt M. aus B. noch ein *ne* ein.
 z. 13. *wip oores*, or *wip shippes* fügt Ch. hinzu.
 z. 15. *whist* B. *lust*. Noch im Nengl. finden wir *whist* = stille sein.
 z. 16. *armurers*. Ebenso hat B = *armures*. Ch. las also *arma*, nicht *arua*. Vgl. auch M. s. XV. Die form *armurers*, die sonst nirgends vorkommt, ist in *armures* zu bessern.
 z. 18. Nach *medes* fiel aus versehen *ben*, das allerdings hier recht unnötig ist, in unserem drucke aus.
 z. 21. *Ethna* statt *Etua*, vgl. ann. zu 6, 1 u. 27, 4081. Ebenso z. 31.
 z. 22. *gobets* = *bissen*. Vgl. Müllers Et. W. 455.
 z. 27. Morr. fügt hier dem Latein. folgend ein *ye* vor *men* ein. Es beruht dies auf einem misverständnis. Lat.: *quid autem de dignitatibus potentiaque disseram qua vos uerac dignitatis ac potestatis inscii caelo exaequalis*. Da die construction: *exaequare se alicui* ist, so gehört *uos* zu *exaequalis* = wodurch ihr euch dem himmel gleichstellt, gleich haltet. Im Englischen wurde nun die ganze construction auf die dritte person übertragen *areysen hem* = *exaequalis uos*. *þe* welche entspricht dem *qua*. Damit fällt aber *ye* = *uos* hinweg und es ist falsch, dasselbe zu setzen. Die richtige form wäre übrigens auch *ȝe* nicht *ye*. Vgl. z. b. z. 100.
 z. 30. *gret damages*. Mor. fügt *as* vorher aus B ein, um es dadurch mit dem folgenden *as* gleich zu stellen. Nötig ist diese änderung nicht.
 z. 32. *mit*. Dieses wort weiss ich nicht anders zu erklären als = *agilis*, *velox*. Vgl. Prompt. Parv. 527 *ryte* or *delyvyr* or *snyfte* = *agilis*, *velox*. B lässt es weg. Bei Morr. fehlt es im glossar.
 z. 31. *empirie of consulers* = *consulare imperium*.
 z. 36. *for*. So änderte M. nach B. A hat *of*. Diese änderung ist unnötig, vgl. ann. zu 15, 417, ich möchte daher die lesart von A wieder herstellen.
 z. 37. *don*. Morr. ändert so nach B. A. *done*.
 z. 17. *ful ȝelde*. So lesen beide bss., Lat. *perrarum*. Ebenso steht in B (s. 39 des druckes): *þe forme of þis worlde is so ȝelde stable*. Es ist hier also *ȝ* = *z* gebraucht (vgl. ann. zu 1 z. 14) und *zelde* ist = *selde*. Beispiele für letztere form stehen Ström. D. 435.

- z. 47. *han* Morr. Die hs. liest *hanne*.
 z. 54. B liest besser *mannes* statt *menes*.
 z. 55. *haunten* steht hier nicht in der jetzigen bedeutung: besuchen, heim-suchen, sondern in der ältern: suchen, zu erlangen suchen, erlangen und das erlangte gebrauchen, ausüben. Vgl. Halliw. D. 138 und Burg. III, 198.
 z. 63. *whiche I clepe a confederacie*. Auch hier übersetzt Chaucer wieder sehr breit und ungeschickt.
 z. 67. *maked matere of vertues*. M. druckt *maked (e it)*. Diese änderung ist durchaus unnötig, da *je tourmentz* objekt zu *maked* ist. Ueber *maked* und *makede* vgl. anm. zu l z. 8.
 z. 69. *in hym self* = in sich selbst. *in* bezeichnet hier die richtung. Vgl. auch Mätz. Gr. II, 366 ff.
 z. 71. *herburghden*. Neben dem subst. *herberȝe* findet sich *herburhe* und *herborwe*, *herborowc*, ebenso die form des verbums *herburghen*, neben *herbormen*, *herberȝen*, vgl. Stratt. D. 262 und 263. B hat *herbeweden*.
 z. 81. *ȝfelanshiped*. Stratt. führt das verbum s. 163 nicht an, dagegen Halliw. D. 351. Es steht in unserm denkmale noch s. 111 z. 3141.
 z. 86. *ingen and seȝen*. Man erwartet hier das passiv, vgl. das Latein.: *quod quidem de cunctis fortunae muneribus dignus existimari potest, quae ad improbissimum quemque uberius perueniunt*. Ist vielleicht *may* in *man* oder *men* zu ändern?
 z. 101. *ȝat beren hem al in ȝe contrarie* übersetzt (*res*) *sese aliter habentes*.
 z. 104. *whiche power* und z. 105 *whiche dignitee*. An beiden stellen hat B besser: *swich*. Lat. *illa potentia . . . haec dignitas*.

44. Zwiesgespräch zwischen einem Oxforder lehrer und dessen schüler.

Unser text ist nach der Lansdowne hs. 762 gegeben. Diese stammt aus der ersten hälfte des 15. jh. und besteht aus 99 (teils pergament-, teils papier-) blättern, in 4°. Es ist ein miscellex von verschiedenen händen geschrieben. Die ersten blätter sind sorgfältig geschrieben. Unser stück beginnt fol. 3v. Gedruckt findet es sich Rel. Ant. I, 230 ff. und Kemble Sal. a. Sat. s. 216 ff. Unter der figur des „Maister of Oxinford“ finden wir die gestalt des „Saloman“, wie unter dem „Scoler“ die des Saturn. Das ganze vorliegende gespräch ist fast wörtlich das prosagespräch des „Sal. u. Sat.“, wie es bei Kemble a. a. o. s. 175 ff. abgedruckt wurde, allerdings haben sich dort manche versehen eingeschlichen. Ich gebe die daraus angeführten stellen nach meiner eignen collation. Eine reihe von fragen findet sich auch nebst den antworten in dem prosagespräche zwischen Adrianus und Rithus (Adr. u. Rith.). Auch die daraus angeführten stellen gebe ich nach meiner collation. Gedruckt ist „Saloman and Saturnus“ auch in Thorpes Anal. s. 110 ff. Das gespräch zwischen Adrianus und Rithus steht ausser bei Kemble Sal. a. Sat. s. 195 ff., auch in Ertm. Scop. a. Boc. s. 39 ff.

z. 1. *whanne*, ebenso *herenne* u. a. Vgl. darüber anm. zu 21, I v. 8. — Genau dieselbe frage steht an erster stelle in Sal. u. Sat. Auch findet sie sich als 4 in Adr. und Rith.

z. 3. *in the ferther ende of the wynde* auf dem äussersten ende des windes. Es gibt dies keinen rechten sinn. Ursprünglich stand gewis: *in the* oder *on the fetheren of the wynde*. Vgl. Sal. u. Sat. *ofer (windu) fiderum*. Adr. u. Rith. ebenso.

z. 5. Sal. u. Sat. gibt die worte Gottes in Latein: *fiat lux et facta est lux*. — Die übereinstimmung unsers stückes mit Adr. u. Rith. geben wir nicht mehr an, sondern behalten dies einer besonders abhandlung vor. Die bedeutenderen abweichungen von Sal. u. Sat. werden bemerkt.

z. 6. Dazwischen fehlt eine frage des Sal. u. Sat.

z. 7. *all thinge made and* ist im Altengl. hinzugesetzt.

z. 11. *that hellden heven*. *hellden* ist hier *praes.*, eine nebenform zu *habben*. *holden*. Vgl. Stratt. D. 251 u. 257 unten. Sal. u. Sat. *de þisne heofon healdad*.

z. 12. *the fourth daye etc*. Hier gerät unser text in unordnung, während er bisher genau Sal. u. Sat. folgte. Sal. u. Sat.: *On þam feorðan dæȝe he ȝe-secop heofones tunglon and on ðam V. dæȝe he ȝe-secop fixas and fuȝclas and on ðam VI. he ȝe-secop deor and nytenu and Adam, done ærostan man*.

z. 16. *whereof*. In der hs. wurde *of* hereincorrigiert. — Diese frage steht Sal. u. Sat. an achter u. neunter stelle, indem zwei fragen daraus gemacht sind.

z. 17. Das Ags. hat von anfang an die erklärang, welche teile aus den einzelnen stoffen gemacht sind, z. b. *Ice ðe secge þæt teroste wæs foldan pund, of ðam wæs fleesc geworden*.

z. 18. *the Vth of aire*. Sal. u. Sat.: *fifte wæs zyfe pund, þanon hym wæs geseald sefa* (Kemble u. Thorpe *se fet*) and *gedan̄* (!). *Sycte wæs blostnena pund, þanon hym wæs eazena myssenlicnys geseald, seofodo wæs deawes pund, ðanon him becom swat*.

z. 22. In Sal. u. Sat. als frage 6 u. 7.

z. 23. Sal. u. Sat. liest: *Arthox, Dux, Arotholem, Minsymbrie*.

z. 25. *state* bezieht sich hier auf sein alter. Vgl. die antwort und: *on hwilcere ylde* in Sal. u. Sat.

z. 25. Sal. u. Sat. *VI and CX ynca*.

z. 30. Sal. u. Sat.: *Ice þe secge, he leofode IX hund wintra and XXX wintra on geswince and on ymde, and syððan to helle ferde and þar Ʒrime witu ðolode V þusend wintra and twa hund wintra and VIII and XX wintra*.

z. 33. Auch hier schliesst sich unser text im allgemeinen an Sal. u. Sat. an, nur stimmen oft die zahlen nicht.

z. 36. Sal. u. Sat. *Chanan*.

z. 35. *that Malek lived*. Die hs. hat *Malek And lived*. Sal. u. Sat. *Maluleh*.

z. 39. *Jarad*. So steht an der zweiten stelle, nicht *Jared* wie zuvor.

z. 40. Sal. u. Sat. *Matusalem*.

z. 42. *Lanek*. Dafür Sal. u. Sat.: *Lamec*.

z. 45. Sal. u. Sat.: *Cham*.

z. 48. *bured*. So hat die hs., nicht *buried* wie Wright Rel. Ant. druckt.

z. 53. *hete* = *ete*.

z. 55. Diese frage fehlt in Sal. u. Sat. Doch liegt sie in der fortsetzung der vorigen frage, wie sie Sal. u. Sat. hat: ... and þæt on frizlar̄ and þurh þæt he was on helle V þusend wintra and 11 C wintra and VIII and XX wintra.

z. 58. *whate*. So liest die hs., nicht *what* wie Wright druckt. In Sal. u. Sat. liegt eine berechnung der verschiednen zeitaabschnitte bis Christi geburt zwischen dieser und der vorhergehenden frage. — Die in unserm texte gestellte frage ist die 19^{te} in Sal. u. Sat.

z. 59. Sal. u. Sat.: *Dalila*. — In dieser antwort sind 19, 20, 21 des Sal. u. Sat. zusammengefasst. Dort steht *Cataflunia* = *Catestinna*, *Itarecta* = *Latarecta*. *Cataflunia* ist dort *Jafedes wif*. Sems weib fehlt.

z. 61. Sal. u. Sat. *Olla and Ollina and Ollibania*.

z. 62. Diese frage fehlt Sal. u. Sat.

z. 61. Steht als 23. frage in Sal. u. Sat., ist jedoch in 18 enthalten.

z. 66. *hith* steht für *hiht*, vgl. anm. zu 35, 39.

z. 67. Steht in Sal. u. Sat. als No. 18. Die antwort lautet: *Ice þe secge LXXX wintra of ðam treowcinne. þe ys Ʒenemned Sēm*.

z. 71. = No. 24 in Sal. u. Sat.

z. 73. Eine frage vorher *Hwæt hætte seo burh, þar sumne ap on morgen Ʒæð?* fehlt unserm text. Diese unsere frage ist No. 27 in Sal. u. Sat.

z. 74. *Sarica*. Sal. u. Sat. *Garita*.

z. 75. *erbes* = *herbes*, vgl. 38, 290.

z. 76. *rose* ist von unserm verfasser hinzugesetzt, vielleicht aus patriotismus, damit die lilie, das wappenschild Frankreichs, nicht als die trefflichste blume erklärt wird. Die (rote) rose war das wappen der Lancaster, und wenn dieselbe auch erst beim regierungsantritt Heinrichs VII offiziell in das Englische wappen gesetzt wurde, war sie vorher doch immer schon das wappen der königsfamilie. In Sal. u. Sat.: *Ice þe secge: liliƷe hætte seo wyrt, for þon þe heo Ʒetæcnad Crist* (deshalb nāml. ist sie die beste pflanze).

z. 80. Hier ist eine frage des Sal. u. Sat. ausgelassen.

z. 81. *therin*. So die hs. Wright *therin*.

z. 84. Sal. u. Sat.: *Ice ðe secge: hyƷ todældon on þri dælas; annæ dæl he asette on þæs hyftes Ʒedrif, oðerne on þæs wateres Ʒedryf, friddan dæl on helle neowebnysse*.

z. 87. Die hs. hat *salt* nicht *salle*.

- z. 88. In Sal. u. Sat. steht hier eine frage, die unserm texte fehlt.
- z. 90. Wright liess *well as* hinweg.
- z. 91. Diese antwort ist unverständlich. Sie erklärt sich aber sehr wol aus dem Ags. texte: *Ic þe secge, for ðou þe Abeles blod ȝeseoll ofer stan, þa hȳne Cham, hys broðer, ofsloh nȳð anes (esoles) eȳgþaue* (so die hs.). — *Cayne*. Während im Ags. noch die form *Cain* steht, findet sich Altengl. ganz gewöhnlich die form mit *m*; vgl. z. b. Gen. Ex. v. 416, 126, 130, 112, 416, 476, 529.
- z. 95. *most*. Die hs. liest *nost*. In Sal. u. Sat. steht eine ähnliche frage: *Saȝa me, hwæt ȳs cūðost mannun on cōrdan to witanne?* *Ic þe secge, ȳet ȳs nænigum men nānwȳht swa cūð swa he secal deað þrowian.*
- z. 97. *ar*. Wright druckte *are*.
- z. 99. *M*. fehlt in der hs.
- z. 100. Unser text lässt hier eine frage aus.
- z. 102. Vor dieser frage stehen zwei in Sal. u. Sat.
- z. 103. Sal. u. Sat.: *Fegor* statt *Enfegor*. — Die hs. hat hier *highg*, doch nach z. 33, 34, 36, 38, 39, 40 u. a. wurde geändert.
- z. 107. *sat* neben *set* in z. 108.
- z. 112. Sal. u. Sat. hat als antwort *Ic þe secge; mannes synna and hys hlaforðes ȳrre*. Adr. u. Rith. setzt nur die letzte hälfte als No. 32.
- z. 119. Diese frage umfasst No. 51 u. 52 des Sal. u. Sat. — Sal. u. Sat.: VI and XX (*fiscȳma*).
- z. 122. Diese frage lautet anders in Sal. u. Sat.: *Saȝa me, hwile man ærost mynster ȝetimbode?* *Ic þe secge, Elias and Esliſeus, þa witeȝa, and æfter fuluhte Paulus and Antonius, þa ærostan ancran.*
- z. 125. Sal. u. Sat.: *ȝeon* statt *Egeon*, ferner *Tigres* und *Eufraten*.
- z. 130. No. 56 u. 57 des Sal. u. Sat. fehlt unserm denkmal. — No. 58 lautet: *Saȝa me, hwa ærost bocstafas sette?* *Ic þe secge, Mercurius, þe ȝȳȝand*. Vgl. damit auch Adr. u. Rith. No. 16. *Saȝa me, hwa wrat bocstafas ærest?* *Ic þe secge, Mercurius, se ȝigant*.
- z. 132. Auch die letzte frage ist in Sal. u. Sat. anders: *Saȝa me, hwæt bockinna and hu fela syndon?* *Ic þe secge kanones bec syndon eadra twa and hund seofontȳ call swa fela ðeode syndon on ȝerime and call swa fela leorningcnihta buton þam XII apostolum.*

45. Das buch des ritters von La Tour-Landry.

Die Englische übersetzung dieses ursprünglich Französisch abgefassten werkes wurde von Thomas Wright für die Early English Text Society herausgegeben als No. 33, London 1868. Da die ausgabe aber eine sehr mangelhafte ist (Vgl. Additions and Corrections am ende des bandes), so wurde unser text nach der Harleian hs. 1764 gegeben. Die beschreibung des Ms. findet sich in der ausgabe von Wright s. XIV. Auf die versehen Wrights wird nicht weiter eingegangen, wenn nicht das anführen derselben von Wichtigkeit ist. Im drucke steht unser stück s. 83—90, in der hs. 27v spalte 1—30r sp. 1.

- z. 1. *touche of*. Ueber die verbindung der zeitwörter, die „reden, handeln von, behandeln etc.“ bedeuten, mit *of* vgl. Mätz. Gr. II, 263 ff. Vgl. auch 15, 69.
- z. 4. *he d. h.* der verfasser dieser erzählung.
- z. 6. *beaute*. Das *ui* der hs. wurde in unserm texte beibehalten, da es öfters vorkommt, vgl. z. b. z. 77 *defaute*. Es steht wol = *w*, also statt der schreibung *beaute*, *defaute*.

Surre. In der hs. steht *Surr* mit einem schnörkel am letzten *r*, z. 9 findet sich *Surry*.

- z. 8. *folious* hat selbstverständlich nichts mit dem Nengl. *folius* (von *folium*) zu tun, sondern gehört zu *fol*. Vgl. Burg. III, 168 *folieuse*. Die bedeutung ist also „tüchtig.“ Vgl. auch das adv. z. 12.

z. 10. *preised* hat hier wie noch Nengl. die bedeutung: würdigen, hochhalten.

- z. 12. *deigned*. *deignen* bezeichnet „für würdig erachten, für wert halten,“ dann „belieben.“ Sie beliebte dem könige keine ehrerbietung und achtung zu erweisen.

z. 13. *and*, wie die hs. liest, gibt keinen sinn. Ich möchte daher in *as* ändern.

- z. 17. *kingges*. So hat die hs. Ebenso z. 227.
- z. 18. *worship*. Unsr. hs. hat dreierlei schreibweise dieses wortes: *worship*, *worship* und *worship*. Die letzte schreibung beweist, dass der strich über *p* nicht eine verdoppelung desselben bezeichnen soll, wir gaben daher den strich durch *e* wieder. Vgl. z. 10, 19 u. 13, 21 u. s.
- z. 23. *in so moche* = in soweit, ist hier gesetzt als gieng ein „in wie weit sie sieht“ voraus.
- z. 27. *to make*. Als subjekt ist *she* hinzu zu denken.
- z. 31. *ensaumple* kommt öfters im Altengl. vor, vgl. z. b. Halliw. D. 336. Im Altfranz. lässt sich meines wissens diese form nicht belegen. Vgl. auch LB. I, 25 I z. 2 u. s. und unser stück z. 45, 60, 82, 98, 153 u. s.
- z. 34. *hynder*. Vgl. Prompt. Parv. 240 *hyndryn*. *idem quod harmyn*. Die bedeutung also ist, wie auch noch öfters im Nengl. = schaden. *ayenst* bedeutet: ihrem gemahle gegenüber, bei ihrem gemahle. Vgl. Mätz. Gr. II, 355, 356. — Statt *his* würden wir eher *this* erwarten.
- z. 41. *dispitous*, vgl. anm. zu No. 1 Ps. 142 v. 15.
- to her orgueilleux*. Die hs. schreibt *her* doppelt.
- z. 47. *of couroux*. *couroux* ist als subst. aufzufassen = Altfr. *courroux*, *courroux*. Vgl. Burg. III, 59. Ebenso lautet es Neuf Franz. Die bedeutung ist „heftiger zorn, grimm.“ Entweder ist hier *of* zu tilgen und ein *the* einzusetzen und anzunehmen, dass der schreiber schon das folgende *of* im sinne habend dies erste schrieb, oder es ist ein substantiv vor *of* zu ergänzen, etwa *langage*, *speche*, *wordes* oder ein ähnlicher begriff.
- z. 62. *helde a fest to his barones* er hielt seinen baronen ein fest, gab ihnen ein fest.
- z. 65. *denied not*. Aehnlich steht *not* in 19, v. 376. Vgl. auch Mätz. Gr. III, 141.
- z. 69. *axsed*. *acsien* wurde zu *axien* oder *axen*, indem also *x* an die stelle von *es*, *ks* tritt. Trotzdem wird, wie hier, öfters der zischlaut noch einmal ausgedrückt. Weitere beispiele finden sich Mätz. W. 117.
- gaue* = zeigte ihm, gab ihm an die hand. Auch Nengl. hat es noch diese bedeutung. Vgl. z. b. Johns. D. unter *give* No. 16.
- z. 71. *of alle a yere* = ein ganzes jahr lang. Vgl. über diesen gebrauch des *of* Mätz. Gr. II, 235.
- z. 74. *esconduyed* ist = Altfranz. *escoudre* = widersprechen, verweigern, zurückweisen. Die hs. hat *estouduyed*.
- z. 76. *mued*. Altfranz. *muer* = *mutare* bezeichnet: etwas verändern, dann: etwas von einem platze an einen andern bringen, wegbringen (hier: vom menschlichen umgange weg bringen). Vgl. Burg. III, 258.
- z. 80. *mue*. Auch dieses subst. gehört zu *mutare*. Vgl. anm. zu 24, II v. 297. Die bedeutung ist hier: gefängnis, oder wenigstens: ein abgeschlossener ort.
- z. 85. *semblaunce*. Der sinn ist: wenn ihr auch euren gemahl nicht liebt, so tut im angesicht der leute wenigstens als liebtet ihr ihn.
- yef*. Die hs. hat *yes*.
- z. 86. *not but*. Aber ich sage euch nichts, ausser wenn ihr mit eurem gemahl allein seid, könnt ihr um so mehr reden = ich will weiter nichts mit meiner rede sagen, als dass ihr mit euren freiern reden warten sollt, bis ihr allein seid. *But* beschränkt also hier das vorhergesagte. Vgl. Mätz. Gr. III, 488.
- z. 91. *of alle that day*. Vgl. anm. zu z. 71.
- z. 91. *auent*. So liest Wright und in den Additions ist nichts dagegen bemerkt. Weder mit diesem worte noch wenn wir es trennen und *a uent* lesen, weiss ich etwas anzufangen. Da die zwei striche des *u* in die höhe gezogen sind, so möchte ich *u* lesen oder verbessern. *attent* entspricht Lat. *intentio* = absicht, wille; eine bedeutung, welche hier einen vorzüglichen sinn gibt: das tier kennt keine vernunft, sondern folgt blind der absicht, begierde, welche es gerade bewegt.
- hemself* = *hinselff*. Dass *him* = *hem* steht, vgl. anm. zu 13, 216. Hier findet das umgekehrte verhältnis statt, d. h. das unbetonte *him* würde zu *hem* geschwächt, wie sich diese schwächung auch bei andern wörtern in unserm stücke zeigt, z. b. z. 97 *geuen* = *giuen* u. s. Dass hier nicht *beste* als kollektivbegriff mit dem plural *hemself* verbunden wird, wie dies sonst öfters geschieht, beweist *his felaw* z. 95.
- z. 100. *to porc degre*. Gewis soll hier nicht gesagt werden, dass Amon

erst reich war, dann arm wurde und darauf wieder zu reichthum gelangt sei. Vgl. z. 109, 131 und 137. Der sinn muss also sein: „er stammte von armen und geringen leuten und erlangte dann ehren und reichthum.“ Daher ist *to in of pore degre* zu ändern.

z. 103. *pore*. Schon im drucke ist vorgeschlagen: *proude* dafür zu setzen. Oder man müste etwa *pore* zu *poreful* = *powerful* ergänzen. Vgl. Halliw. D. 638.

z. 106. *after* d. h. in spätern lebensjahren war er ihr erzieher.

z. 109. Zu *deigned* ist *Mardocheus* subjekt.

z. 121. *up on hym* nimm. *Mardocheus*.

z. 125. *semblable*. Die hs. hat *semble*. So druckt auch Wright. Doch in den dem drucke angehängten *Additions and Corrections* wird passend *semblable* = ähnlich, gleich (d. h. der strafe, die dem Mardocheus zgedacht war), vorgeschlagen.

z. 129. *atte* entspricht meistens einem *at the*, doch hier ist es nur eine andere schreibweise für *at*. Vgl. z. 221 u. 229 *atte the laste*. Vgl. auch Prompt. Parv. 17: *atte þe laste* = *tandem, demum, novissime*.

z. 130. *oultreuydance*. *cuyder*, *cuidier* entspricht im Altfranz. dem Latein. *cogitare*. Altfranz. *oultreuydance* bedeutet „hochmut, hochfahrendes wesen.“

the folyesse counsaile. So druckt Wright, ohne irgend einen anstoss daran zu nehmen. Auch in den *Additions* ist nichts darüber bemerkt. Die hs. hat *folyesse* oder *folyesse*, da auch in unserer hs., wie in so vielen Altengl. hss., *u* und *n* nicht zu unterscheiden sind. *folyesse* nehme ich als verschreibung für *folyouse* oder wahrscheinlicher für *folyeouse*, *folicouse*, vgl. auch z. 8. Es ist also adj. zu *counsaile*.

z. 133. *none*. Ueber diese negation vgl. ann. zu z. 68.

z. 136. *gret emie . . . thanne*. Es ist hier der positiv gesetzt, wo wir den comparativ erwarten. Aehnliche constructionen finden sich schon im Ags. z. b. Beowulf v. 67: *Him on mod bearn, þæt (he) heaðeðed hatan wolde Medoern micel men ætweyrecan. þone ylðo bearn æfre ætfeuron*. Ferner Aelfr. übers. des Or. 2. buch. schluss. *Ne wene ic, enæð Orosius. nu ic lange spell hæbbe to secgeanne. þæt ic hi on fýsse bec æcendian mæge etc.*

z. 138. *automd*. So scheint mir die hs. zu schreiben, ebenso las auch Wright. Er setzt *automd* ohne bedeutung in seinen glossar. Ich glaube statt *automd* ist *autornd* oder *atornd* zu lesen. Wie sich das subst. *aturne* = schmuck, ausrüstung, neben *aturn*, ebenso *aturne* = stellvertreter, neben *aturne* findet, so steht hier *autornd* = *atornd*, *atornd*. Altfranz. *atorner* bedeutet „bereiten, ausrüsten, schmücken.“ (vgl. Burg. III. 369), also *autornd of anuectry* = ausgerüstet mit (angesehenen) vorfahren. *autornd* stellt sich neben *good*, gehört also zu *place*.

z. 140. *and curtesly snage*. Offenbar fehlt hier etwas. Da im Franz. (vgl. *Additions* s. 1) steht: *car toute saige femme doit bel etc.*, so möchte ich ergänzen *for euery wise woman shulde sayrely*. In den *Additions* wird vorgeschlagen: *for every wise woman shoulð fair einzufügen*. Doch ist dies Nengl. und nicht Altengl.

snage steht wie sonst *asnage*, *assuage* = mildern, besänftigen.

z. 144. *undernimen* bedeutet „tadeln“. Vgl. Prompt. Parv. 511: *vnderneme* = *reprehendo*, *deprehendo*.

z. 145. *atyssed* ist hier wie sonst *entysen*, *enticen* gebraucht. Ebenso z. 195.

z. 146. *god*. Die hs. hat *goo*. Dies wurde bereits durch Wright geändert.

z. 148. *undernyne*. So wird in den *Additions* zu ändern vorgeschlagen, während die hs. *undermyne* hat. Besser ist entschieden, wie wir druckten, vgl. auch z. 144. — *undermyne* = untergraben, kommt allerdings schon bei Wycliffe vor. Ebenso Prompt. Parv. 511. Diese bedeutung aber wäre hier nur sehr künstlich zu erklären = sondern sollte eher den zorn ihres gemahles nach und nach durch vernünftige vorstellungen untergraben, sollte ihn langsam besänftigen. — Ausserdem schlosse sich dann *what harmes etc.* nicht an.

z. 149. *inconueniencce* γ. Ueber γ = z vergleiche ann. zu 43, I z. 14. Z. 205. 206 steht z nicht γ.

z. 154. *diuers* bedeutet: unbeständig, launisch, grausam, vgl. Burg. III. 116. Ebenso z. 200.

was fehlt in der hs., wurde aber schon von Wright ergänzt.

- z. 158. *cristen faithc.* Der verfasser vergisst hier in seinem frommen eifer, dass die erzählte geschichte aus der jüdischen zeit ist.
- z. 159. *it behoued* nämli. den eremiten und frommen leuten war es von nöten, dass sie flohen.
- z. 164. *with good herte* = freiwillig.
- z. 169. *he* nämli. *Nabot*.
- z. 171. *king Ataz* ist eben der gemahl der Gesabelle.
- z. 173. *and as to* = und was nun die böse königin betrifft, leitet die erzählung vom tode Gesabelles ein.
- z. 175. *queint* neben *quoint*, *coint* auf *cognitus* zurückgehend bedeutet: tüchtig, dann: zierlich, schön. Hier: sie machte sich schön. Vgl. auch Mätz. W. 452.
- z. 177. *alle disguised in etc.*, eig.: ganz darin verkleidet. Sie putzte sich mit diesen fremdartigen kleidern und kleidete sich ganz anders, als die übrigen frauen (gekleidet) waren. Vgl. auch z. 196.
- z. 183. Sie sollen die königin von der warte herunter, mit dem kopf voran, stürzen.
- z. 187. *bericelles* ist keine pluralform, sondern ist das Ags. *byrȝels*, *byrȝels*. Allerdings finden sich im Altengl. auch schon formen mit abgeworfnem *s*: *buriel*, *biriel*, *beriel*, da man die *s*-form wahrscheinlich fälschlich als pluralbildung auffasste.
- z. 206. *tailez*. *taile* bedeutet „steuer“, vgl. Neuf Franz. *taille*. Im Nengl. findet sich noch *tallage*, *taliage* = abgabe. steuer. Ebenso Altengl. z. b. Prompt. Parv. 486 *talyage or taske* = *guidagia*, *ptagium*, ferner ebenda 457 *taske or taliage* = *taliagium*, *taza*, *taxacio capitlicensus*. Unsere form *taile*, die aus dem Altfranz. genommen ist, treffen wir im Schottischen z. b. in Barbour. Vgl. auch Jamies. Scot. D. 522. — *subsidiex* ist hier aufzufassen, wie es noch im Nengl. gebraucht wird = hilfsteuer, aussergewöhnliche steuer.
- z. 217. *meruailes*. Genauer gibt hier der Franz. text an: *qui fera merveilles de cruaultez*.
- z. 220. *murderes tresones* ist zu nehmen = morde und hinterlistige taten, offenen totschat und geheimen mord. *occasions* bezeichnet ebenfalls „mord“, indem es wol = *occysiones* steht.
- z. 221. *atte the laste*, ebenso z. 229. Vgl. anm. zu z. 129.
- z. 222. *skaped* = *escaped*.
- z. 223. *he* bezieht sich auf *childe*, weil eben ein sohn gemeint ist.
- z. 228. Dasselbe sprichwort wird auch s. 82 unsers denkmals angeführt: *therfor it is a trew prouerbe that „the pottle may goo so longe to water, that atte the laste it is broken.“*

IX. Geschichtliche und geographische prosa.

46. John Maundevilles reisen.

Von diesem werke gibt es eine ausgabe, London 1725, ein anderes titelblatt derselben führt die jahreszahl 1727. Neuherausgegeben wurde dieser druck London 1839 von J. O. Halliwell. Der herausgeber des druckes von 1725 sagt, er habe die hs. der Cotton-sammlung, Titus, D. XVI. zu grunde gelegt unter heranziehung anderer hss. Die Titushs. ist jedoch recht nachlässig und willkürlich benützt, oft wird davon abgewichen, wo kein grund vorhanden wäre. Halliwell verglich nicht mit der hs., ihm gehören nur die einleitung, die nachträglich gegebenen anmerkungen und das glossar an. 1866 wurde ein neuer abdruck der ausgabe von Halliwell veranstaltet. Dort steht unser stück s. 270—80. In der ausgabe von 1839 ebenda. Unser text ist nach der Titushs., einer pergamenths. in quarto, aus 132 blättern bestehend, die um 1400 geschrieben wurde; näheres über die hs., wo sich unser stück folio 113r—117v findet, vgl. im drucke s. IV.

In der hs. steht, wie in vielen anderen hss., häufig im anlaut die form des *f*, die einem *ff* gleicht. Wie sonst gaben wir dies durch einfaches *f*. Schwierigkeiten machen die schnörkel am ende mancher wörter. Offenbar haben wir es

hier mit zwei verschiedenen zu tun. Die einen, etwas kürzeren, sind wol nur verzierung, wie z. b. z. 12 in *dyuerse*, z. 14 in *Chane*, z. 37 in *pei*, wo weder „dyuersee“, „Chane“, „theie“, noch etwa gar „dynersen“, „Chanen“, „theie“ anzusetzen ist. In anderen wörtern stehen etwas grössere schnörkel = *n*, z. b. z. 7 und 14 „comen“, z. 20 „men“, z. 29 „weren“. Da sich daneben „drawen (z. 29), grewen (31), maken (55), entren (88), noman (126), schynen (129)“ findet mit ausgeschriebenem *n*, daher wir in diesen wörtern die zurückgebogene schleife durch *n* auflösen. In anderen fällen steht dieselbe = *e*, z. b. z. 106, 161 „prestre“ neben „prestre“ z. 4, 50, 52, 53 und „jaspre“ z. 137 neben „jaspre“ z. 206. Durchstrichenen *th*, *ht*, *ll* wurde durch „the, hte, lle“ aufgelöst. Ebenso *n* durch „ne“.

z. 3. *sotyltee* ist das Lat. *subtilitas*. Vgl. auch z. b. z. 184, 241 das adj. *sotylle*. Es bedeutet „schlaue list“. Nengl. *subtilty*.

z. 8. *departen* = teilen. Ebenso z. 165. Vgl. Prompt. Parv. 115 *departyn* = *divido*. *partior* und *departyn asuadyr yn to dyuerse placys* = *separo*.

z. 14. *thider* nämlich in das land des priesters Johann.

z. 18. *und alle maner anere de poyz*. Diese worte fehlen im drucke, wahrscheinlich verstand sie der herausgeber nicht. *anere* (vgl. auch Halliwell D. 60) entspricht unserem: beinahe, Nengl. *nearly*. *poyz* könnte man mit dem Schott. *pois* zusammenbringen, das sich neben *poise*, *pose* = *treasure* findet; vgl. Jamies. Scot. D. 225 und 230. Es geht auf Ags. *puse*, *pose* = *a bag*, *purse* zurück, vgl. Bosw. D. 53ⁿ und doch, wie die praepos. d. beweist, haben wir es hier offenbar mit einem Französischen worte zu tun, das in der Englischen übersetzung stehen blieb. Altfranz. entspricht *pois*, Lat. *piæ*, Neuf Franz. *poix* = *pech*, harz. Also: beinahe alle arten harz. Diese bedeutung schliesst sich dem *spycerye* vortrefflich an.

z. 25. *do* nämli. *passe*.

z. 26. *ferrom*. Die gewönl. form ist *feorren*, *ferrene* = Ags. *feorran*.

z. 30. *rotenesses* bedeutet: „durch das verfaulen der schiffe“. *ofer thing* = und durch samen, früchte, die in den schiffen.

z. 36. *elle* steht hier = *elles*.

lodemesn bezeichnet: lootsen, die ein schiff leiten. Vgl. Prompt. Parv. 310 und die ann. dazu.

z. 45. *Golbathe*. Der druck hat *Golbache*. Nach der hs. kann man im zweifel sein, wie zu drucken ist. Ich entschied mich für *th*.

z. 46. *popengayes*. z. 99 steht *popegayes*. Ersteres ist die gewöhnliche form, wie sich ja auch im Nengl. in *papingo* das *n* erhalten hat.

z. 52. *peise*, ebenso z. 66, 140, 166, 172, 212 u. s. ist die gewöhnliche form in unserem denkmale. Mätz. Gr. I. 320 führt sie nicht auf, dagegen findet sie sich angeführt Fiedler Gr. ed. Köllb. s. 59.

z. 63. *sette*, sie ordnen nichts, sie führen ihre geschäfte nicht durch, mit betrug oder hinterlist noch mit unredlichkeit.

z. 71. *cesoun*, ebenso z. 153. Vgl. ann. zu 9, 2 und über das fehlen von *of* ann. zu 11, 163.

z. 72. *craft* = auf keine andere art, welche list etwa erdenken könnte.

z. 80. *withouten ony drope* = die edelsteine sind ganz rein.

z. 82. *il bereth* = es mündet, eig.: es treibt diesem see zu. Vgl. Johns. D. unter *bear* v. No. 6.

z. 100. *saluen* sie begrüssen, rufen an.

z. 101. *appertely* = deutlich, verständlich.

z. 108. *syn* ist wol besser zu *gold* als zu *crosses* zu ziehen und dann das komma zu tilgen: *grete and hye* gehört zu *crosses*.

z. 111. *men of armes*, hier = ritter, berittene streiter.

z. 114. *withouten*. Es steht diese truppe ausserhalb des übrigen heeres, abseits vom gros der armee und den flügeln.

z. 115. *ordeynd* kann man entweder auf *hoost* und *wenges* beziehen, oder, wie mir besser scheint, auf *nombre*: dieser trupp ist, wird für sich aufgestellt, wenn es sich um den kampf handelt, wenn die schlachtordnung aufgestellt wird.

z. 122. *jewelles* steht hier = kleinode.

z. 126. *troue it by estymacioun* niemand wird, will es glauben, der es sich nur vorstellen soll, der es nicht selbst sah.

z. 131. *sardoyne*, z. 135 steht *sardyne* = *sardonix*.

- z. 133. Die *hs.* wechselt hier in den formen *some*, *summe* (geschr. *sume*) und *sonne* (*soone*).
- z. 140. Nach *goble* stand in der *hs. ant.* Es wurde jedoch vom schreiber selbst ausgelöscht.
- with.* Das erste *with* steht hier = in gemeinschaft mit, neben anderen edelsteinen sind die stufen mit orientalischen perlen besetzt.
- z. 150. *corrupciouns* = verdorbene luft, luft, die mit schädlichen stoffen angefüllt ist.
- forme* die gestalt = das gestell. Besser wäre offenbar *frame*.
- z. 156. *attempre.* Der übersetzer behielt hier die Französische form des adj. bei.
- z. 159. *but zif þat* ist eine ungeschickte übersetzung des Französischen *et aussi on ne manque que une fois de jour si comme on fait en la court du grant cham.* *but zif þat* steht also = *si comme*.
- z. 196. *many a dyuerse thinges.* Entweder ist *thing* zu lesen oder muss *a* gestrichen werden.
- z. 197. *craft.* Vgl. ann. zu z. 72. Ebenso z. 218.
- z. 207. *dyapred.* *diaper* ist „bunter, jaspisartig gestreifter stoff“; *dyapred* bedeutet also „buntfarbig“. Vgl. Mätz. W. 632.
- z. 209. *renue* = fließen, rinne lassen, wie es noch Nengl. gebräuchl. ist.
- z. 222. Die träume, welche sie nach dem genusse dieses trankes hatten, dünkten ihnen noch angenehmer als das, was sie vorher gesehen hatten.
- z. 227. *maydenes* kann man auf *damyselles* beziehen: trotzdem sich die jünglinge mit ihnen ergötzen, blieben die mädchen jungfräulich. Doch kann auch *maydenes* sich auf *þei* als auf *knyghtes* beziehen und alsdann nur „knecht“ bedeuten, gerade wie oben 11, 208 *virgyns* für männer und für frauen gebraucht wird.
- z. 228. *of nature* in seinem wesen, in seiner ganzen herlichkeit.
- z. 229. *þan wolde he* bezieht sich auf *Gatholonabes*; und dann, wenn er ihnen dies gesagt hatte, dann wollte er ihnen seine absicht mitteilen.
- z. 234. *ony* als irgend etwas im anderen (irdischen) paradiese.
- z. 238. *his enemyes*, d. h. die des Gatholonabes.

47. John Trevisas übersetzung des Polychronicon von Higden.

Unser stück wurde abgedruckt nach der Harleian *hs.* 1900, einer hübschen pergamenths. in folio, aus 310 blättern bestehend. Sie stammt wol noch aus dem ende des 14. jh. Fol. 89^v—91^r findet sich unser text. — Das werk Higdens mit der übersetzung Trevisas, sowie mit der späteren übertragung (vgl. nächstes stück) wurde in den „Scriptores Rerum Britannicarum Medii Aevi“ herausgegeben. London 1865 ff. in 4 bänden. Dort steht unser stück vol. II, 157. — Auch findet sich ein stück davon in Morris' Specim. part. II s. 210—243. Die abweichungen unseres textes von dem bei Morris beruhen darauf, dass M. noch andere *hss.* heranzog, während wir uns an die Harleian *hs.* halten.

- z. 6. *drawe somewhat after her speche.* sie richten sich etwas nach deren (nämlich der Picten) sprache. Weitere beispiele dieser construction s. Mätz. W. 663.
- z. 8. *saxonliche.* Der verfasser gebraucht diesen ausdruck, nicht *Engliche*, wol als geborenen Kelte, da die Kelten die Angelsachsen stets als Sachsen bezeichneten. Dass bei Higden *Saxonice* steht, hat wenig auffälliges, da im Latein mit vorliebe *Saxonice* statt *Anglice* gebraucht wird. Auch die spätere übersetzung behielt diesen ausdruck bei.
- z. 9. *maner speche*, wie z. 1, 10 u. s., *maner peple.* Ueber die auslassung des *of* nach *maner* vgl. ann. 11, 163 und s. 156 z. 21 u. s.
- z. 11. *communioun and medlyng.* Der deutlichkeit halber setzt Trevisa hier das Romanische und das Germanische wort. Higden hat nur einen ausdruck: *commicatio*.
- z. 12. *in meny þe contray langage is apaired* in manchen ausdrücken, lauten und worten, ist die muttersprache, die landessprache verschlechtert. Higd. *corrupta in multis patria lingua*.
- z. 13. ff. *wlaffynge.* Wright Voc. I 173 wird Altfranz. *balbey* mit *wlaffes* übertragen. Die bedeutung ist also: „stammeln, stottern“. — *chiterynge* bed. „gezwitzher“. Beispiele dafür und für das verbum *chiteren* finden sich Mätzner

W. 576. *harrynge*. Morris überträgt es s. 385 mit „*growling, snarling, like a dog*“ und erklärt es: *R is called the dog's letter, R or arre represents a dog's growling*. Mätz. W. 113 führt das zeitwort *arren* = necken, ärgern, an. In der zuerst angeführten stelle passt die bedeutung „anknurren, anbellern“ ganz gut, in der zweiten stelle ist unser verbum nicht ganz sicher. Wir dürfen uns daher Morris anschliessen und die bedeutung: „bellen“ ansetzen. — *garrynge* ist ebenfalls ein onomatopoeicon = rasseln, schnattern. — *grysbittunge*. Stratm. führt aus dem Altengl. nur die form *gristbaticen*, *gristbatinge* s. 214 an, doch *gristbitian* findet sich im Ags., z. b. Jud. 271, Jud. 596; vgl. Grein Sprachsch. 529.

z. 18. *her þingis* d. h. ihre rede, alles, was sie sprechen.

hanef naml. *ben compelled*.

z. 21. *brooehe*, eig. pflock, spiess, dann auch „schmuck“, steht hier für irgend ein (glänzendes) kinderspielzeug, rassel oder etwas derart. Higd. *crepundia*, *rpplondische men*. Vgl. Prompt. Parv. 512: *rpplondysche mann* = *villanus*, s. auch anm. dazu.

z. 23. *Trenisa*. Bis hierher war es der text Higdens, nun folgt eine bemerkung Trevisas bis z. 39, wo *R* (= *Ranulphus*) steht. Ebenso weiter unten.

z. 24. *þe first moregn*, also 1349.

z. 26. *þe lore* den unterricht.

z. 30. *after þe conquest* bezieht sich auf *þe secunde kyng Richard*. Zwar haben wir vorher keine Englischen künige, welche Richard heissen, wol aber Normannische herzöge.

z. 12. *comlyng* eig. ankömmling, fremder.

z. 46. *abide* sie ist geblieben bei nur wenigen geringen leuten, sie wird nur von wenigen noch gesprochen.

z. 51. *as it were partyners* = *tanquam participantes naturam extremorum* bei Higd.

z. 53. *Willelmus*. Gemeint ist *William von Malmesbury, De gestis pontificum Anglorum*.

z. 55. *sbittinge* und *frottyng* fasse ich als adjectiva, die *scharp* und *vnscap*e gleichstehen, nicht als substantiva. Also: „pfeifend und knarrend, schnarrend“.

z. 59. *þef ytorncd* überträgt: *sunt versati* oder *diversati, conversati*.

z. 60. *he*. Das subj. springt hier aus dem plur. *þei* = *kingis*, plötzlich in den sing. um.

z. 64. *Giraldus in Itinere*. Gemeint ist: *Giraldi Cambrensis Itinerarium Cambriae*.

z. 76. *a grete wonder of*. Vgl. in bezug auf diese construction die ähnlichen bei Mätz. Gr. II, 257 und 261.

z. 80. Nach *tokenes* ist *of pees* and einzuschalten, das durch ein versehen im druck wegfiel.

z. 82. *chynes* = ritze, spalte, übersetzt *rimula* = risse, vertiefungen in den knochen.

z. 86. *contrare* entgegengesetzt, zuwider (vgl. Mätz. W. 474), überträgt (*ad*) *opposita* (*flectitur*).

so encsy. Dazu, wie zu den anderen adj. und subst. ist *þef*, nämlich *þe Englische men*, zu ergänzen.

z. 87. *on sleupe*. Der druck hat *of* aus einer anderen hs. gesetzt. Unsere lesart ist durchaus berechtigt. Vgl. Mätz. Gr. II, 398.

z. 88. *þat* bezieht sich auf *so* in z. 86.

z. 90. *lere*. Dieses seltene adj. ist bei Stratm. D. 300 nur dreimal belegt.

z. 95. *costlew*. Ueber diese form vgl. Mätz. W. 486 und 683.

z. 103. *oper more gracious*. Hier übersetzte Trevisa falsch. Vgl.: *in solo proprio via locupletior, in longinquis magis felix*. Die spätere übers. hat richtig: *enuethe ryche and fortunate in their awne londe, but fortunate specially in ferre costes*.

z. 112. Wäre es nicht, dass ihr leichter sinn, ihr wankelmuth sie daran (*to do what euer þei wolde*) verhindert. — *letip* steht = *lettep*.

z. 116. *menes* ist als plur. gen. aufzufassen: das, was anderen gehört. Vgl. die nächsten zeilen.

z. 121. *þef* wurde in der hs. aus *bup* geändert.

z. 122. *mystrals* und *heroudes*. Im Lat. steht nur: *histriones*. *Heroudes* steht = *heraldes* (vgl. Halliw. D. 446), nicht etwa = *Herodes*, woran man wegen

tormentors denken könnte. *heroudes* steht = ausrufer, marktschreier. *tormentors* = wild aussehend, wie die *tormentors* in den mysterienspielen. Lat. hat *tirones*.

z. 126. *mametis*, Lat. *simulacra*: in der kirche sind sie wie bildsäulen, sie verhalten sich teilnahmslos.

z. 127. *þei knowlechip*: nur wenn es sich um ihre vorrechte und ihre einnahmen handelt, da fühlen sie sich als geistliche.

z. 130. *resoun* der schluss, der (zusammenfassende) ausspruch, das urteil.

z. 140. *þuril*. So hat unsere hs. Ebenso z. 157.

z. 146. *ouerbrerd* der obere rand (der unterlippe); z. 148 ist mit *brerd* der untere rand (der oberlippe) gemeint. Vor *ouerlippe* ist *neþer* ausgestrichen.

z. 151. *anhungred*. Andere beispiele dieser form stehen Mätz. W. 88. *apirste*. Die form fehlt bei Mätz. Vgl. W. 142.

z. 167. *Henricus*. Es ist Heinrich von Huntingdons *Historia Anglorum* gemeint.

z. 168. *dronklewnesse*. Vgl. anm. zu v. 95.

48. Spätere übersetzung des Polychronicon.

Unser text wurde nach der Harlein hs. 2261 gedruckt. Es ist eine papierhandschrift in quart, 449 blätter enthaltend; einige blätter fehlen. Dieses hiebsche ms. stammt aus dem 15. jh. Unser stück steht dort fol. 41v—43r. Ueber den druck unserer übertragung vgl. anm. zum vorigen stücke. Dasselbst findet sich unser stück 1, 255—267. Wir gaben hier des leichteren auffindens wegen im texte auch die seiten des druckes an.

z. 3. *Allemeyne* bezeichnet hier ganz Deutschland. Sonst steht dieser name auch manchmal besonders für Oberdeutschland. Borde Intr. o. Knowl. z. b. teilt zwar auch in „Base Almayn“ (s. 155) und „Hyghe Almayne“ (s. 159), er setzt diesen landesteilen aber noch „Saxony“ (s. 164) entgegen, als dessen hauptstadt er „Witzeburg“ d. h. Wittenberg, bezeichnet. Vgl. aber auch z. b. z. 10.

z. 4. *the durre of the flood* ist eine ungeschickte übersetzung von *ostium (Danubii) fluminis*. Trev. *þe mouth of þe ryuer*.

z. 5. *Renus*, ebenso z. 9, daneben z. b. z. 63 *Rhenus*.

z. 6. *ocean*. Die schreibweise mit *cc* ist die gewöhnliche in unserem stücke.

z. 7. *vnto Alpes to the bosom of the grete see*. Higd. *ad Alpes juxta sinum maris mediterranei (andre hss. magni) quod Adriaticum dicitur*. Trev. *by sides Alpes to þat mouth and coost of þe grete see, þat hatte „Adriaticus“*.

z. 11. *Bauarrea*, neben *Bauarria* z. 25, 38 u. s.

z. 12. *Franconia*. Auch in unserem stücke hat *f* oft die form von *ff*.

Paulus bedeutet *Paulus Diaconus*. Vgl. dessen werk buch I, cap. I—VII.

z. 15. *hyt is* = es verhält sich.

z. 17. *nyous* = *noxius*. Die gewöhnliche form ist *noyous*. Vgl. z. b. Prompt. Parv. 357.

z. 20. Diese erklärungs ist nur im Lat. *Germania* und *germinare* zu verstehen.

z. 30. *loz*, vgl. die anm. 20 s. 256 des druckes. Das orig. hat *leoz*, *leor*, *hoez*, *loz*. Trev. *loz*. Da *Paulus Diaconus* I, 5 von einem, dem hirsche ähnlichen tiere spricht, so mag hier urspr. *hirc* gestanden haben.

z. 40. *parte* ist hier, wie z. 42, 44 u. s., accusativ = einen teil der Donau.

z. 49. *contrarios*, eig. widerspänstig, feindlich gesinnt.

z. 50. Auch diese erklärungs bezieht sich nur auf das Latein. Vgl. Higd. *Saxones, quasi saxei et duri et importabiles sunt vocati*.

z. 52. *excepte* kann man für contraction = *excepted* nehmen. Doch wahrscheinlich liess sich der übersetzer zu dieser form durch das Latein verführen (*excepto stanno*), wie die ganze construction Lateinisch, nicht Englisch ist.

z. 56. Das citat aus Beda bezieht sich auf die folgenden notizen. Doch stehen diese dort V, 10 nicht IV, 25.

z. 72. *atteme to* = gelangen zu, ist hier intrans. gebraucht. Vgl. Mätz. W. 137.

z. 77. *hepes* bedeutet hier: die aufgeschäufte erde, den damm.

z. 81. Auch dieses citat, wie das folgende z. 87, bezieht sich auf die folgende stelle.

z. 83. *cite* = *ecte, etc*, wol nur eine andere schreibweise des langen *e*.

z. 93. Auch dieser schlusssatz ist aus Paulus Diaconus.

48. Capgraves chronik von England.

Unser stück ist abgedruckt aus: The Chronicle of England by John Capgrave. Ed. by Rev. Francis Charles Hingeston. London 1858. Es ist dies ein band der Rerum Britannicarum Medii Aevi Scriptores. S. 216—222 findet sich der von uns gegebene abschnitt.

z. 1. *XXIXa zere*. Gemeint ist das 29. jahr der regierung Edwards III, der Januar 1327 die regierung übernahm. Das hier besprochene jahr ist also 1355.

z. 6. *riteful*. Diese schreibweise zeigt, dass kein guttur. laut in diesem worte mehr gehört wurde. Ebenso z. 11, *file*, z. 26 *rite*, z. 38 *kuytes*, z. 40 *streit*, z. 47 *myte*, z. 71, 110 *broute* u. s. Vgl. auch anm. zu 35, 39.

at the nativite of oure lady = 8. September. — *he*, nämlich *Edward the prince*, vgl. z. 9 und 12.

z. 11. *this aspid* nämlich von den Franzosen.

z. 20. *Ls* d. h. 50 schilling.

z. 23. *were fayn* ist hier, wie noch im Nengl. gebraucht: sie wurden durch die verhältnisse dazu gebracht.

z. 34. *had not passid* er hatte nicht überstiegen, hatte nicht mehr als 4000 mann. In wirklichkeit betrug das Englische heer 8000 mann, das der Franzosen 60000.

z. 43. *the fecst of Pentecost* = 28. Mai 1357.

z. 47. *to*, ebenso z. 48, 50, 116. Sonst lautet die form des zahlwortes in unserm stücke *too*, vgl. z. 38, 39, 120, 137, 138 u. s.

z. 18. *to reforme pes*, eigentlich: den frieden verbessern, einen besseren, dauerhafteren frieden wiederherstellen, als die bisherigen verträge gewährten. Vgl. auch z. 107: *a forme of pes*.

z. 51. *David* nämlich David Bruce.

z. 54. *ou* = ein gewisser, vgl. anm. zu 15, 335.

z. 57. *a* = *have*, vgl. anm. zu 37, 211.

z. 60. *venomously*, vgl. anm. zu 27, 4125.

z. 62. *his* d. h. des Armachan.

z. 66. *do* ist part. praes., wie oben z. 52 *be*, z. 92 *go*.

z. 71. *mauslauth*, vgl. anm. zu 12, 8 u. L.B. I anm. zu 17, 2052.

z. 75. Hier steht zweimal, wie auch z. 82, 126, 127 die gewöhnliche form *Lancastir*, während sich z. 13 *Lancaustir* findet.

z. 77. *profered*. Vgl. Prompt. Parv. 414 *proferen* = *offero*. Ebenso z. 86.

z. 85. *seynt Lucy day* = 13. Dezember.

z. 89. *seynt Gregory day* = 12. März.

z. 92. *ryse*. Trotzdem *her defense* gleich neben *ryse* steht, müssen wir hier annehmen, dass Capgrave zu *cuntre*, wegen des darin enthaltenen mehrheitsbegriffes, das verbum im plural setzte. Denn in diesem zeitwort drang im 14. jh. wol der vokal des singular in den plural ein, nicht aber fand das umgekehrte verhältnis statt. Vgl. auch: *or thei cam* d. h. *the cuntre* die bewohner der gegend.

z. 97. *same*. Die hs. hat *some*, was offenbar eine verschreibung ist.

z. 100. *subarbes*. So liest die hs. Es beweist dies, dass hier das folgende *r* die aussprache des vorhergehenden vokals änderte.

z. 103. *ylde*. Diese bemerkenswerte form steht auch s. 145 des druckes: *the yld of Seilde*. *ilde* führt Halliwell aus Rob. Mann. p. 56 an.

z. 129. *departed* geschieden, ist hier von der ehe gebraucht.

z. 133. *Corporis Christi day* = 27. Mai 1361.

z. 152. *seynt Bris day* = 13. November.

X. Romantische prosa.

50. Geschichte Merlins.

Unser text ist gegeben nach: Merlin or the Early history of king Arthur. A prose romance (about 1450—1460). Ed. by Henry B. Wheatley. Part I, London 1875 (Second edition). Earl. Engl. T. Soc. No. 10. Unser stück findet sich I, 95—108. — Part II erschien als No. 21, 1866. Part III als No. 36, 1869.

z. 1. *he* naml. Merlin. *they* sind die grossen des reiches, die sich nach Uter Pendragons tode versammelten, um einen neuen könig zu wählen.

z. 8. *entermete* hat gewöhnlich die bedeutung von *intermitto* = unterlassen, unterbrechen; vgl. z. b. Prompt. Parv. 140 *entymetyu* = *intromitto* (vel *intermitto*). Doch hier bedeutet es: sich einmischen, einmengen. Vgl. Halliw. D. 336 *entermete* u. 337 *entremetten*.

z. 15. *aventure* eig. zufall, geschick, hier: es soll vom zufalle abhängen, wer euer könig wird, aber es wird zu euerm glück (*faire*) ausschlagen.

z. 18. *gode and trewe* naml. *counselle*.

z. 22. *undirtake* nehme ich: ich will mich verbürgen, will versprechen; eine bedeutung, welche dies verbum noch im Nengl. hat. Vgl. Johnson D. = *to promise, to stand bound to some condition*. Davon abhängig ist *that he ... chese ... and that he shew ...*

z. 25. *liste* ist hier wie 6, 53 persönlich construiert.

z. 26. *and kyng* und der doch könig ist.

z. 28. *his plesir* bezieht sich auf das objekt *the peple*.

demonstraunce darlegung, erweis, belegt Mätz. W. 607 nur mit einem beispiele. Es steht auch noch z. 110.

z. 31. *se* ihr sollt sehen und erkennen, dass die wahl durch Christ selbst geschieht.

z. 35. *alle* ist wol am besten zu *thei* zu ziehen: sie baten alle insgesamt. Man könnte es auch mit *bisshopis and archebisshopes* verbinden, doch dadurch würde der satz *thane thei praide* sehr abgeschwächt.

z. 36. *to* fasse ich als: dazu, auch. Bisher waren nur die grossen des reiches zusammen.

z. 46. *this childe* naml. Arthur.

z. 48. Hier laufen die subj. arg durcheinander. *he hadde* d. h. Antor, *he was* naml. Arthur, z. 49 *he hadde* d. h. Arthur, *his wif* naml. Antors, *his sone* d. h. Antors, z. 52 *he wende* d. h. Arthur, *he hadde* naml. Antor.

z. 65. *chesinge* ist hier als subst. aufzufassen: dass Gott seine absicht setzen, kundgeben wollte, zu, bei der wahl ihres königs.

z. 70. *for youre profite* die zu euerm besten dienen sollen.

z. 79. *verry* = Altfranz. *verai* wahrhaftig, sicher.

z. 82. *that thei*, dazu ist *to* zu wiederholen.

z. 86. *foure square*. *square* allein bedeutet noch jetzt: viereckig. Ebenso Prompt. Parv. 474, eine bedeutung, welche sich schon aus dem Altfranz. *esquarre* ergibt. *foure* ist also überflüssig.

z. 88. *styth*, z. 89 *stithie*, ebenso z. 94, *stith*, *stithe* z. 218. Die erstere form steht z. b. Prompt. Parv. 176 *stythe*, *smythys instrument* = *incus*. An die letztere wortgestalt schliesst sich Nengl. *stithy* an.

z. 96. *stiel* steht hier für das gebräuchliche *stele* = griff des schwertes, vgl. Stratin. 167.

z. 102. *mynistr* ist eine seltene form für *myenster* z. 189, 206 oder *mynstr* = *monasterium*.

z. 111. *the surplays* das übrige, weitere.

z. 127. „bis der komme, dem sie, die ehre, bestimmt ist.

z. 130. *stoude* bedeutet hier, wie auch noch Nengl., *to await, abide*.

z. 131. *heringe alle the peple* indem es, so dass es alle das volk hörte.

z. 134. *after* nachher, naml. nach dem hochant. Vgl. z. 137.

z. 136. Zu verbinden ist: *this parlament of the assay ...*

z. 141. Die worte in der *stythe* wurden sicherlich erst später von einem gedankenlosen schreiber hinzu gesetzt, da sie gar nicht zum folgenden passen.

- z. 167. *alle* ist hier adverb.
 z. 175. *boorde* entspricht Altfranz. *bohord*, *behort*, *behourt*. Vgl. Burguy Gl. 205. Ueber bedeutung und etymologie vgl. auch Mhd. W. I, 735.
 z. 177. *bourdisse* entspricht Altfranz. *bohordcis*, *bohourdais*.
 z. 178. *a while*. Der herausgeber druckt *a-while*, indem er hier dem Nengl. gebrauch gegen den Altengl. folgt.
squeres, daneben steht die gewöhnliche form mit *y* z. 206.
 z. 181. *medle* bedeutet überhaupt; kampf, handgemenge, hier vom „massen-tuier.“ Allerdings ist *boorde* auch schon kein einz. kampf.
 z. 185. *ellis* im andern falle, d. h. fände er seines bruders schwert nicht.
 z. 186. *the hostesse*. Hier wurde das anlautende *h* gesetzt, weil das vorhergehende wort vokalisiert auslautet. Oben steht nach consonantischem auslaute *oure oste*, *his ostelle*.
 z. 193. *hiltis*, ebenso z. 265, vgl. amm. zu 27, 1200. Dass dieser plur. auch schon im Ags. in gleicher weise gebraucht wird, beweist Grein Sprachsch. II, 76.
 z. 191. *abode after* naml. *the swerde*. Vgl. Mätz. Gr. II, 178.
 z. 201. *gatt*. Der vokal in dieser form erhielt sich bis in das Nengl. kurz. Nur ganz vereinzelt finden schreibungen wie *geet*; vgl. Koch Gr. I, 277.
 z. 209. *aud*, vgl. amm. zu 34, III 21.
 z. 218. *heilde*. Ebenso z. 379, 117. Diese form deutet entweder auf länge des vokals hin (vgl. amm. zu 19, 37) oder auf ein schwanken zwischen *e* und *i*, wie sich z. 282 *hilde* findet.
 z. 223. *purchase*, ebenso z. 231, 245 u. s., hat im Altengl. die bedeutung: erlangen, erwerben, welche im Nengl. auch noch vorhanden ist, doch durch die des „kaufens“ mehr zurückgedrängt wurde. Vgl. Prompt. Parv. 416 *purchasyn* = *acquiro*.
 z. 256. *turnent* steht = *turnment*, *turnement*.
 z. 273. *comenc*, ebenso z. 300 u. s. Diese schreibung deutet offenbar darauf hin, dass die zweite silbe damals schon nicht den hauptton hatte, es wurde dies wort wol schon wie Nengl. *common* ausgesprochen.
 z. 275. *I do yow to nite* leitet die feierliche verkündigung ein.
 z. 289. *garcioue*. Diese form mit *i* ist eine ganz ungewöhnliche, ich erinnere mich nicht, dieselbe in andern werken gelesen zu haben.
 z. 301. *pite* in der verbindung: *to wepe for p.* bedeutet: mitgefühl, rührung. Ebenso z. 411, 425 u. s.
 z. 305. *ellis* andrenfalls, wenn niemand kommt und das schwert nimmt, so wollen wir diesem gehorchen.
 z. 308. *aud*, vgl. amm. zu z. 209.
 z. 341. *sacringe* ist subst. mit passivem sinne: sein gesalbtwerden, seine salbung zum könige.
 z. 351. *oure honoures* bedeutet hier wol vorzugsweise: lehen, daher *halde*. Vgl. auch z. 359.
 z. 356. *inteript* steht offenbar = *intcript*, *interrupt*. Nares Gl. führt 168 auf: *interruption* = *a term for a prorogation of Parliament (used in the seven-teenth century)*. Aehnlich ist hier das verbum aufzufassen: und nicht, doch durchaus nicht sollt ihr deshalb aufgeschoben werden, d. h. wir wollen euch sofort als könig anerkennen und diese anerkennung durchaus nicht hinausschieben, nur soll die krönung erst pünktlich stattfinden.
but that ist von *beseke* abhängig.
 z. 371. *by that terme* unter dieser bedingung.
 z. 371. *cacchyuge*. Das part. ist hier vollkommen adjektivisch gebraucht = habgierig.
 z. 377. *ioly and ennoisies*. Wie *ioly* beweist, kann *ennoisies* nichts mit *enoi*, *anoi*, *enuoi* zu tun haben. Ich möchte *ennois* statt *ennoisies* vorschlagen, ein adj., welches zu *ioly* sehr wol passte: munter und fröhlich, lebenslustig und genussstüchtig.
 z. 379. *doughte*. Schon im Nordhumbrischen trat sehr häufig *d* an die stelle von *p*. Vgl. darüber Koch Gr. I, 126 ff.
 z. 382. *govene*, vgl. amm. zu 17, 99.
 z. 384. *thus demened* so sich betragend, von solcher naturanlage.
 z. 390. *the morowe day* der frühe tag, der morgen.

z. 403. *rioalle*. Diese form steht auch z. 415 u. s.

z. 407. *that* vor *yef*, wird z. 409 durch ein zweites *that* wieder aufgegriffen.
With this = unter der bedingung.

z. 408. *he* näml. Arthur.

z. 409. *in to this day* bis zu diesem tage, alles, was wir bis heute gegen ihn taten, verzeihe er uns.

z. 415. *aried* steht = *areied*, *araied*.

z. 428. *rehersed* wird vom langsamen, feierlichen sprechen gebraucht. Vgl. Prompt. Parv. 427 *rehercyn* = *recito*, also: vorlesen, vortragen.

z. 431. *withoute greuauunce* ohne beschwerlichkeit, ohne mühe. Vgl. Prompt. Parv. 211 *grevawnce or grevowsnesse* = *gravamen*, *nocumentum*, *tedium*. Nengl. *grievance*.

Erklärung der in den anmerkungen gebrauchten abkürzungen.

Addit. Mss. = Additional Manuscripts. Darunter werden alle mss. verstanden, welche seit gründung des Britischen Museums (3. April 1754) durch schenkung oder kauf zur sammlung desselben hinzugefügt wurden. Sie beginnen mit No. 4101, indem sie sich an die Sloane Collection anschliessen.

Adr. u. Rith. = Adrianns und Ritheus; die citate aus diesem stücke sind nach meiner collation gegeben, vgl. ann. zu No. 44.

Az. Ic. = Dan Michel's *Azenbite of Inwyt*, ed. by R. Morris. Public. 23 der Early English Text Society. London 1866.

Ags = Angelsächsisch, d. h. die von den Germanischen bewohnern Englands bis zum ende des zwölften oder anfang des dreizehnten jahrhunderts gesprochene sprache. Die zeit des überganges zum Englischen, also das 12. jh., wurde von uns noch nach Kochs vorgang *Neuags.* = Neuangelsächsisch, benannt, obgleich sie sich auch, wie alle übergangszeiten, ebenso gut zur folgenden (Altenglischen) periode rechnen lässt.

Die abkürzungen der namen der Ags. denkmäler wurden nach Grein gegeben. Bei Grein sind dies folgende: *Aelf. tod* = Tod Aelfreds, des sohnes Aedelreds. — *Aedelst.* = Aedelstans sieg. — *Alm.* = Almosen. — *An.* = Andreas. — *Ap.* = Fata Apostolorum. — *Az.* = Azarias. — *B.* oder *Beow.* = Beowulf. — *Bo.* = Botschaft des gemahls. — *By.* = Byrhtnød. — *Crae.* = Manna craftas. — *Cri.* = Cynewulfs Crist. — *Dan.* = Daniel. — *Deor.* = Deors klage. — *Dom.* = Domes dæg. — *Edg.* = Eadgar. — *Edm.* = Eadmund. — *Edu.* = Eadweard. — *El.* = Elene. — *Exod.* = Exodus. — *Fae.* = Faeder larewidas. — *Fin.* = Ueberfall von Finnsburg. — *Gen.* = Genesis. — *Gn. C.* und *Gn. E.* = Versus gnomici aus der Cottonhs. und dem Exeterbuche. — *Gu.* = Guðlae. — *Hö.* = Höllenfahrt Christi. — *Hy.* = Hymnen und Gebete. — *Jud.* = Judith. — *Jul.* = Juliana. — *Kl.* = Klage der frau. — *Kr.* = Das heilige krenz. — *Leas* = Bi manna lease. — *Men.* = Menologium. — *Met.* = Aelfreds Metra. — *Mod.* = Manna mod. — *Pu.* = Panther. — *Ph.* = Phoenix. — *Phar.* = Pharao. — *Ps. C.* = Psalm 50, aus der Cotton hs. — *Ps. Th.* = Psalmen, hg. v. Thorpe. — *Rae.* = Cynewulfs rätsel. — *Reb.* = Rebbuhn. — *Reim.* = Reimlied. — *Ruin.* = Ruine. — *Run.* = Runenlied. — *Sal.* = Salomo und Saturn. — *Sat.* = Crist und Satan. — *Sch.* = Wunder der schöpfung. — *Seef.* = Seefahrer. — *Secl. C.* und *Secl. E.* = Reden der seelen aus der Cotton hs. und dem Exeterbuche. — *Wal.* = Walfisch. — *Wand.* = Wanderer. — *Wid.* = Widsid.

A. Leg. = Altenglische legenden. Hg. von C. Horstmann. Paderborn 1875.

Al. Ep. = Angelsächsische bearbeitung der Epistola Alexandri ad Aristotelem. Die stellen daraus wurden nach meiner collation gegeben.

Allit. Po. = Alliterative Poems. Vgl. die eingangsanmerkung zu No. 13.

Al. Sk. = Alliterative Romance of Alisander. Vgl. eingangsann. zu No. 22.

Altags. Wo dieser ausdruck gebraucht wird, bezieht er sich auf die Ags. sprache der älteren zeit, also bis ins 11. jahrhundert.

Altengl. = Altenglisch, d. h. die im grösten theile Englands von der hauptbevölkerung gesprochene sprache, vom anfang des 13. bis zum anfang des 16. jh.

Altengl. ev. Nic. = Evangelium Nicodemi in Altschottischer mundart. Hg. von C. Horstmann, in Herrigs Archiv. bd. 53.

Altfrz. oder *Altfranz.* = Altfranzösisch.

Altfries. = Altfriesisch.

Althd. = Althochdeutsch.

Altn. oder *Altnord.* = Altnordisch.

Alts. = Altsächsisch.

Al. W. = Kyng Alisaunder, abgedruckt in: Metrical Romances of the 13th, 14th and 15th centuries. Published by Henry Weber. Edinburgh 1816. Vol. I.

Amad. = Sir Amadas, abgedruckt in: Weber's Metrical Romances. Vol. III.

Anglia = Anglia. Zeitschrift für Englische philologie. Hg. von Rich. Willeker. Nebst kritischen anzeigen und einer bücherschau, herausg. von Moritz Trautmann. I. band. Halle 1878.

Ap. Tyr. = Anglo-Saxon version of the story of Apollonius of Tyre. Ed. by Benj. Thorpe. London 1834.

A. R. oder *AR.* = Ancien Riwe, a treatise on the rules and duties of monastic life. Ed. by James Morton. Camden Society No. 57. London 1853.

Arundel Mss. = Handschriften aus der sammlung des Earl of Arundel, Thomas Howard. Jetzt sind dieselben auf dem Britischen Museum zu London.

Babees B. = The Babees Book, Urbanitatis, the Bokes of Norture of John Russell and Hugh Rhodes, the Bokes of Keruyng, Curtasye, and Demeanor etc. Ed. by Fred. J. Furnivall. E. E. T. Soc. No. 32. London 1868.

Barbour = John Barbour's Robert Bruce. Vgl. einleitende anm. zu No. 19.

Best. Morr. = Bestiary, abgedr. in *G. Misc.*

Bibel Thorpe. = þa halgan gospel on Engliše. Ed. by Benj. Thorpe. London 1842.

Bodl. = Bodlejana. Es ist die bibliothek des Sir Thomas Bodley zu Oxford, jetzt im besitz der dortigen universität.

Boke o. Duch. = The Boke of the Duchesse von Chaucer. In bd. V der zu No. 24 citierten ausgabe.

B. of Nort. = The Bokes of Norture, vgl. *Babees B.*

Borde Intr. o. Knowl. = Introduction of Knowledge, made by Andrew Borde etc. Ed. by F. J. Furnivall. E. E. T. Soc. Extra Ser. No. 10. London 1870.

Bosw. oder *Bosw. D.* = Dictionary of the Anglo-Saxon Language. Ed. by J. Bosworth. London 1838.

Burguy III oder *Burguy Gl.* = Grammaire de la Langue d'Oïl. Par G. F. Burguy. Tome III: Glossaire étymologique. Leipzig, Berlin, Paris 1856.

Burns = Poetical works of Robert Burns.

Cast. o. Lov. = Castel off Loue. An Early English Translation of an Old French Poem by Robert Grosseteste. Ed. by Francis Weymouth. Philological Society. Berlin und London 1864.

Chaucer Cant. T. oder *C. T.* = Chaucer's Canterbury Tales. Wenn nichts weiter angegeben ist, wird die No. 24 erwähnte ausgabe von Morris gemeint. *W.* bezeichnet die textausgabe von Wright (in vielen auflagen in London erschienen); *T.* die von Tyrwhitt und zwar: Poetical Works of Geoffrey Chaucer. Ed. by Thomas Tyrwhitt. London 1868.

Chauc. Troyl. = Chaucers Troylus, vgl. einleit. anm. zu No. 25.

Chester Pl. = Chester Plays, vgl. einleit. anm. zu No. 38.

Clean. = Cleanness, abgedr. in *Allit. Po.*

Cock. Leechd. = Leechdoms, Wortcunning and Starcraft of Early England. Collected and ed. by Osw. Cockayne. 3 Vols. London 1864–66. In: Rerum Britannicarum Medii Aevi Scriptores.

Coleridge = Glossarial Index to the printed English Literature of the 13th Century, by Herbert Coleridge. London 1859.

Cotton = Bibliothek des Sir Robert Cotton, die einen teil der bibliothek des Britischen museums zu London ausmacht.

Cor. Myst. = Ludus Coventriae, vgl. anm. zu No. 37.

Curs. Mu. = Cursor Mundi, or the Cursur o the world. Ed. by Richard Morris. 5 Vols. London 1874–78. E. E. T. Soc. No. 57, 59, 62, 66 und 68.

Dän. = Dänisch.

Degrer. = The Romance of Sir Degrevant, abgedr. in: The Thornton Romances. Ed. by James Halliwell. Camden Soc. No. 30. London 1844.

Destr. Troy oder *Destr. Troje* = Destruction of Troy, vgl. einleit. anm. zu No. 23.

- Diez Et. W.* = Etymologisches wörterbuch der Romanischen sprachen. Von Friedrich Diez. 3. aufl. Bonn 1869–70.
- Durh. B.* = Die 4 evangelien in Alt-Nordhumbrischer sprache. Hg. von Karl Wilhelm Bouterwek. Gütersloh 1857.
- E. E. T. Soc.* = Early English Text Society. Im jahre 1861 erschienen die ersten veröfentlichungen dieser gesellschaft.
- Egerton Ms.* = Manuscript aus der bibliothek des Earl of Bridgewater, Francis Henry Egerton. Jetzt ist die sammlung im Britischen museum zu London.
- E. Gilds* = English Gilds, their Statutes and Customs. Ed. by Toulmin Smith and Lucy T. Smith. London 1870. E. E. T. Soc. No. 10.
- Engl.* = Englisch.
- Engl. studien* = Englische studien. Hg. von Eugen Kölbing. I. band. Heilbronn 1877.
- Etym. Scop. a. Boc.* = Engla and Seaxna Scopas and Boceras. Hg. von Ludwig Ettmüller. Quedlinburg und Leipzig 1850. 28. bd. der bibliothek der gesammten Deutschen nationalliteratur.
- Evang. Nicod. rec. A* bezieht sich auf die eine redaktion des ev. Nicodemi. Vgl. darüber in: Das Evangelium Nicodemi in der Abendländischen literatur. Von Richard Paul Willeker. Paderborn 1872.
- Fiedler* = Wissenschaftliche grammatik der Englischen sprache. Von Eduard Fiedler. I. bd. Zerbst 1850; II. bd. Von C. Sachs. Leipzig 1861.
- Fiedler, ed. Kölbing* = Fiedlers grammatik. I. bd. 2 aufl., besorgt von Eugen Kölbing. Leipzig 1877.
- Forby* = Vocabulary of East Anglia. By Robert Forby. 2 Vols. London 1830.
- Franz.* = Französisch.
- du Fresne* = Glossarium Mediae et Infimae Latinitatis, conditum a Carolo Dufresne, domino Du Cange, auctum a monachis ordinis S. Benedicti . . . digressit G. A. L. Henschel. Paris 1840–50. 7 bde.
- Fries.* = Friesisch.
- Gael. D.* = Dictionary of the Gaelic Language in 2 parts. By Norman Macleod and Daniel Dewar. London 1845.
- Gaw.* = Sir Gawayne and the Green Knight. Reedited by R. Morris. London 1864. E. E. T. Soc. No. 4.
- Gen. Ex. oder Gen. a Ex.* = The Story of Genesis and Exodus. Ed. by R. Morris. London 1865. E. E. T. Soc. No. 7.
- Germ. oder German.* = Germanisch.
- Got.* = Gotisch.
- Gottfr. v. Monm.* = Gottfrieds von Monmouth Historia regum Britanniae. Hg. von San-Marte. Halle 1851.
- Gow. Conf.* = John Gower's Confessio Amantis. Ueber die ausgabe vgl. ann. zu No. 15.
- Grein* = Bibliothek der Angelsächsischen poesie. Hg. von Christ. W. M. Grein. band 1 und 2: text. Göttingen 1857–58.
- Grein Pros.* = Bibliothek der Angelsächsischen prosa. Hg. von Chr. W. M. Grein. I. band. Cassel u. Göttingen. 1872.
- Grein Sprachsch.* = Sprachschatz der Angelsächsischen dichter. Hg. von Chr. W. M. Grein. 2 bde., auch band 3 und 4 der Bibliothek. Göttingen und Cassel 1861–64.
- Guy o. Warw.* = The Romance of Guy of Warwick (15th Century Version). ed. by J. Zupitza. 2 Vls. London 1875, 76. Extra Series der E. E. T. Soc. No. 25, 26.
- Halliv. D.* = Dictionary of Archaic and Provincial Words by James Orchard Halliwell. 2 Vls. 7. auflage. London 1872.
- Harl. oder Harleian* = Bibliothek des Earl von Oxford, Robert Harley, jetzt im Britischen museum zu London.
- Harrow. Hell* = The Harrowing of Hell. Das Altenglische spiel von Christi höllenfahrt. Neu hg. von Eduard Maht. Breslau 1871.
- Hav.* = Havelok the Dane. Reedited by W. W. Skeat. London 1868. E. E. T. Soc. Extra Series No. 1.
- H. Meid.* = Hali Meidenhad. An Homily of the 13th Century. Ed. by O. Cockayne. London 1866. E. E. T. Soc. No. 18.
- Hoccl. Reg. Princip.* = Hocceve de Regimine Principum. Ueber die ausgabe vgl. einl. ann. zu No. 16.

- Holinshead* = Ralph Holinshead's Chronicle. 2. ed. London 1586—87, 2 Vols. (Auf der bibliothek zu Weimar).
- Holl.* = Holländisch.
- Hol. Rood* = Legends of the Holy Rood, Symbols of the Passion and Cross Poema. Ed. by R. Morris. London 1871. E. E. T. Soc. No. 16.
- Hom.* = Early English Homilies (ab 1220—30 A. D.). Ed. by R. Morris. Part I, London 1868. Part II, London 1873. E. E. T. Soc. No. 31 u. 53.
- Hymns I. a. C.* = Hymns to the Virgin and Christ; the Parliament of Devils etc. Vgl. einleit. anm. zu No. 2.
- James. Scot. D.* = Etymological Dictionary of the Scottish Language. By John Jamieson. 2. ed. by John Johnstone. In 1 bden. Edinburgh 1810.
- Jennings Dial. o. W.* = Dialect of the West of England, particularly Somersetshire; by James Jennings. 2. ed. London 1859.
- Johns. D.* = Dictionary of the English Language etc. By Samuel Johnson. 2 Vls. London. (Vielfach angelegt).
- Jun. Etym.* = Francisci Junii, Francisci filii, Etymologicum Anglicanum. Ex autographo et accessionibus permultis auctum edidit Edwardus Lye. Oxonii 1713.
- Kelt.* = Keltisch.
- Kemble Sal. a. Sat.* = Gespräch zwischen Salomon und Saturn, in Ags. prosa abgefasst. Hg. von Kemble. vgl. einl. anm. zu No. 11.
- Koch Gr.* = Historische grammatik der Englischen sprache. Von Friedrich Koch. 1. bd. Weimar 1863; 2. bd. Cassel u. Göttingen 1865; 3. bd. ebend. 1868.
- K. Q.* = The Poetical Remains of king James I of Scotland. Ed. by Charles Rogers. Edinburgh 1873.
- Laz.* oder *Lazamon* = Lagamon's Brut, or Chronicle of Britain. Ed. by Sir. Fred. Madden. 3 Vls. London 1847. für die „Society of Antiquaries“ veröffentlicht.
- Lansdowne* = Bibliothek des Marquis of Lansdowne, William Petty, jetzt auf dem Britischen museum in London.
- Lat.* = Lateinisch.
- L.B. I.* bezeichnet den ersten teil unsres lesebuchs, Halle 1874 erschienen.
- Leo* oder *Leo Gl.* = Angelsächsisches Glossar von Heinrich Leo. Mit alphabetischem index von W. Biszberger. Halle 1872—77.
- Leo. Man.* = Manipulus Vocabulorum, a Rhyming Dictionary of the English Language by Peter Levens. Ed. by Henry Wheatley. London 1867. E. E. T. S. No. 27.
- Lynd. W. Meldr.* = Lyndesay's Works Vol. III: The Historie and Testament of Squyer Meldrum. Ed. by F. Hall. London 1868. E. E. T. Soc. No. 35.
- MA.* = Mittelalter.
- Mätz. Gr.* = Englische grammatik von Eduard Mätzner. 2. aufl. Berlin 1873—75. 3 teile. Wir bezeichnen die teile einfach mit I, II, III, nicht mit I, II^a und II^b.
- Mätz. Sprachpr.* oder *Spr.* = Altenglische sprachproben, unter mitwirkung von Karl Goldbeck, hg. v. E. Mätzner. Berlin 1867—69. Die nummern I. u. II beziehen sich auf die zwei abteilungen, so dass I den poetischen, II den prosaischen teil bezeichnet.
- Mätz. W.* = Wörterbuch zu den Altenglischen sprachproben von Eduard Mätzner. (Eigentlich ist dies der 2. band der Sprachproben). 5 hefte. Berlin 1872—78. Hier und da wurde in unserm lesebuche in der correctur noch etwas aus dem 5. hefte eingeschaltet, im allgemeinen sind aber nur die vier ersten hefte benutzt.
- M. Arth.* = Morte Arthure. Ueber titel vgl. No. 27 die einl. anm.
- Maundeley.* oder *Maundeville* = Voyage and Travaile of Sir John Maundeville. Näheres über die ausgabe von Halliwell vgl. einl. anm. zu No. 16.
- Mhd.* = Mittelhochdeutsch.
- Mhd. W.* = Mittelhochdeutsches wörterbuch, hg. von W. Müller u. F. Zarncke. 1 bde. Leipzig 1851—66.
- Min.* oder *Minot.* = Laurence Minots gedichte, abgedruckt in: Political Poems and Songs relating to English History. Ed. by Thomas Wright. Vol. I. London 1859. In dem: Remm Britannicarum Medii Aevi Scriptores.
- Mittelengl.* Dieser ausdruck ist nur einige male angewendet, um eine genauere unterscheidung in der Altengl. periode machen zu können. Es ist alsdann die zeit von c. 1350—1500 zu verstehen.
- Mittellat.* = Mittellateinisch

- Morr. Engl. Acc.* = Historical Outlines of English Accidence. By R. Morris. 2. ed. London 1872.
- Morris Specim.* = Specimens of Early English. By R. Morris and W. Skeat. Part II. Oxford 1872 (Part I ist seit Jahren vergriffen). Als III. teil schliesst sich daran: Specimens of English Literature from 1391—1579. By W. Skeat. Oxford 1871.
- Müller Et. W.* = Etymologisches wörterbuch der Englischen sprache. Von Eduard Müller. 2 teile. Coethen 1865—67. — Die ersten lefte der jetzt erscheinenden neuen ausgabe können noch nicht benutzt werden.
- Nares Dict.* oder *Nares Gl.* = A Glossary, or Collection of Words etc. which have been thought to require illustration, in the works of English Authors, particularly Shakespeare etc. By Robert Nares. New Ed. by J. Halliwell and Thom. Wright. 2 Vls. London 1859.
- Neagl* = Neenglisch.
- Newton Her.* = A Display of Heraldry. By William Newton. London 1846.
- No.* Wenn sonst nichts hinzugefügt ist, bezieht sich *No.* stets auf ein stück in unserm 2. teile.
- Nordengl.* = Nordenglisch.
- Nordh.* = Nordhumbrisch.
- O. a. N.* = An Old English Poem of the Owl and the Nightingale. Ed. by Fr. Henry Stratman. Krefeld 1868.
- O. M.* oder *O. Misc.* = An Old English Miscellany. Ed. by R. Morris. London 1872. E. E. T. Soc. No. 49.
- Orell Altfr. Gr.* = Altfranzösische grammatik. Von Konrad von Orell. Zürich 1830.
- Orm* = The Ormulum. Ed. by Rob. Meadows White. 2 Vls. Oxford 1852.
- Ostengl.* = Ostenglisch.
- P. a. L.* = Early English Poems and Lives of Saints etc. Ed. by Fred. Furnivall. Publ. for the Philological Soc. Berlin 1862.
- Pat.* = Patience, abgedr. in *Allit. Po.*
- Peac. Lonsd.* = Glossary of the Dialect of the Hundred of Lonsdale. By Rob. Peacock. Ed. by Atkinson. Publ. for the Philolog. Soc. London u. Berlin 1869.
- Pearl* = The Pearl, abgedr. in *Allit. Po.*
- Prompt. Parr.* = Promptorium Parvulorum, sive Clericorum. Lexicon Anglo-Latinum Princeps. Auctore fratre Galfrido. Ed. by Albert Way. 3 Vls. London 1843—65. Camden Society No. 25, 54 u. 89.
- P. the Plowman* = Vision of William concerning Piers the Plowman. Ueber titel vgl. einl. anm. zu No. 14. Wenn nichts weiter bei citaten bemerkt ist, so ist der B (Crowley) text des gedichtes gemeint.
- Rat. Rav.* = Ratis Raving, and other Moral and Religious Pieces. Ed. by R. Lumby. London 1870. E. E. T. S. No. 43.
- Rel. Ant.* = Reliquiae Antiquae. Scraps from Ancient Manuscripts. Ed. by Thom. Wright and James O. Halliwell. 2 Vls. London 1841—43.
- Rel. Pieces* = Religious Pieces in Prose and Verse. Ed. by G. Perry. London 1867. E. E. T. Soc. No. 26.
- R. de la R.* = The Romaunt of the Rose. Die übersetzung wird bekanntlich Chaucer zugeschrieben. Die citate daraus sind nach Morris' ausgabe (vgl. einl. anm. zu No. 24), bd. VI.
- R. Mann.* = Robert Manning of Brunne. Ausgabe: Peter Langtoft's Chronicle, as illustrated and improved by Robert of Brunne. Ed. by Thom. Hearne. 2 Vls. Oxford 1725.
- Robins. Mid-York.* = Glossary of Words, pertaining to the Dialect of Mid-Yorkshire. By C. Clough Robinson. London 1876. Engl. Dialect Society. Series C No. V.
- Robins. Whitb.* = Glossary of Words used in the Neighbourhood of Whitby. By F. K. Robinson. 2 Parts. London 1875—1876. Engl. Dial. Soc. Series C No. II u. IV.
- Rob. o. Gloc.* oder *Rob. v. Gloc.* = Robert of Gloucester's Chronicle. Ed. by Thom. Hearne. 2 Vls. Oxford 1721 (Neuer abdruck, London 1810).
- Roland* = Die Englische bearbeitung des Rolundliedes, die sich in London als Lansdowne Ms. 385, findet. Ich besitze eine abschrift davon, doch hoffentlich wird auch bald der text veröffentlicht von cand. phil. Gustav Schleich.

- Rolle de Hamp.* = Richard Rolle de Hampole's Pricke of Conscience. Ed. by Richard Morris. Berlin 1863. Für die Philolog. Soc. gedruckt.
- Roman.* = Romanisch.
- Royal MS.* = Handschrift aus derjenigen sammlung, welche könig Georg II 1757 der Englischen nation schenkte. Der hauptbestand darin ist die bibliothek Jakob's I.
- Schmidt Sh. L.* = Lexicon zu Shakespeare's werken. Von Alex. Schmidt. 2 bde. Berlin u. London 1874—75. Die abkürzungen der namen Shakespearescher stücke geben wir nach Schmidt. Es sind folgende:
Ado = Much Ado about Nothing. — *All's.* = All's well that ends well. — *Ant.* = Antony and Cleopatra. — *As* = As you like it. — *Caes.* = Julius Caesar. — *Compl.* = A Lover's Complaint. — *Cor.* = Coriolanus. — *Cymb.* = Cymbeline. — *Err.* = Comedy of Errors. — *Gent.* = Two Gentlemen of Verona. — *H 4 A.* *H 4 B* = First, Second Part of Henry IV. — *H 5* = Henry V. — *H 6 A.* *H 6 B.* *H 6 C* = First, Second, Third Part of Henry VI. — *H 8* = Henry VIII. — *Hml.* = Hamlet. — *John* = King John. — *LLL.* = Love's Labour's Lost. — *Lr.* = King Lear. — *Lucr.* = Rape of Lucrece. — *Mcb.* = Macbeth. — *Meas.* = Measure for Measure. — *Merch.* = Merchant of Venice. — *Mids.* = A Midsummer = Night's Dream. — *Oth.* = Othello. — *Per.* = Pericles. — *Phoen.* = Phoenix and the Turtle. — *Pilgr.* = Passionate Pilgrim. — *R 2.* = Richard II. — *R 3.* = Richard III. — *Rom.* = Romeo and Juliet. — *Shr.* = Taming of the Shrew. — *Sonn.* = Sonnets. — *Tim.* = Timon of Athens. — *Tit.* = Titus Andronicus. — *Tp.* = Tempest. — *Troil.* = Troilus and Cressida. — *Tw.* = Twelfth Night. — *Ven.* = Venus and Adonis. — *Wint.* = Winter's Tale. — *Wiv.* = The Merry Wives of Windsor.
- Schott.* = Schottisch.
- Sev. Sages* = The Procees of the Seuyne Sages. In Vol. III von Weber's Metrical Romances. Vgl. *Al. W.*
- Seymour* = Allgemeines Englisch-Deutsches glossarium oder sammlung veralteter u. unverständlicher wörter. Von C. A. E. Seymour. Durchgesehen u. vermehrt von J. G. Flügel. Leipzig 1835.
- Shakesp.* oder *Shak.* = Shakespeare.
- Sloane* = Bibliothek des Sir Hans Sloane, jetzt auf dem Britischen museum in London. Meistens sind es naturwissenschaftliche hss. Doch vgl. No. 4, 5 u. a.
- Sommer* = Vocabularium Anglo-Saxonieum, lexico Gul. Somneri magna parte auctius. Opera Thomae Benson. Oxoniae 1701.
- Stratm.* oder *Stratm. D.* = A Dictionary of the Old English Language. By Henry Stratmann. 2. ed. Krefeld and London 1873.
- Südengl.* = Südenglisch.
- Surt. Ps.* = Anglo-Saxon and Early English Psalter. 2 Vols. London 1844. Für die Surtees Society gedruckt.
- Teesd. Gl.* = Glossary of Provincial Words, used in Teesdale, in the County of Durham. London 1849.
- Thorpe Anal.* = Analecta Anglo-Saxonica. A Selection in Prose and Verse, from Anglo-Saxon Authors. By Benj. Thorpe. 2. ed. London 1846.
- Torr. Port.* = Torrent of Portugal. An English Metrical Romance. Ed. by James Orchard Halliwell. London 1842.
- Townely Mysteries* = Towneley Mysteries. London 1836. Für die Surtees Society gedruckt.
- Troil.* = Chaucer's Troilus and Cryseide, vgl. *Chauc. Troyl.*
- Tyrwhitt* = Chaucer's Works, ed. by Tyrwhitt. Vgl. *Chauc. Cant. T.*
- Vulg.* = Vulgata. Die von mir benutzte ausgabe ist: Biblia Sacra Vulgatae Editionis. Auctoritate Pii IX ed. Valentinus Loch. 4 Vol. Ed. 2. Ratisbonnae. 1862—63.
- Warton* = History of English Poetry from the 12th to the close of the 16th Century. By Thomas Warton. Ed. by W. Carew Hazlitt. 4 Vols. London 1871.
- W. de Shor.* = The Religious Poems of William de Shoreham. Ed. by Thomas Wright. London 1849. Printed for the Percy Society No. 85.
- Webster* = Webster's Dictionary of the English Language. Ed. by Goodrich and Porter. Newyork u. London.
- Westengl.* = Westenglisch.
- W. Ev. Nicod.* = Wülcker, das evangelium Nicodemi. Vgl. *Evang. Nicod. rec. A.*

- Will. o. Pal.* oder *Will. v. Pal.* = William von Palerne, vgl. einleit. anm. zu No. 22.
- Wintown* = The Orygynale Cronykil of Scotland. By Androw of Wyntoun.
Vgl. einleit. anm. zu No. 20. Benutzt wurde der neudruck der ausgabe von Macpherson durch David Laing. 3 Vls. Edinburgh 1872.
- Wright Engl. Cult.* = History of English Culture. By Thom. Wright. New ed. London 1874.
- Wr. Voc.* = A Volume of Vocabularies. From the 10th Century to the 15th. Ed. by Thom. Wright. London 1857. Privately printed. Auch als band 1 der sammlung: „Library of National Antiquities“ betitelt. — Der zweite band ist benannt: A Second Volume of Vocabularies. Ed. by Thom. Wright. London 1873. Privately printed.
- Wycliffe* = Uebersetzung des neuen testaments durch Wycliffe. Ueber die ausgabe vgl. einleit. anm. zu No. 39 u. 40.
- Yorksh. Gl.* = Glossary of Yorkshire Words and Phrases. Collected by an Inhabitant. London 1855.
- Zeitschrift für D. A.* = Zeitschrift für Deutsches altertum und Deutsche literatur. Begründet von Haupt, jetzt herausgegeben von El. Steinmeyer. — *Anz.* bezieht sich auf den in den neuen bänden beigegebenen Anzeiger.
- Zup. Ueb.* = Altenglisches übungsbuch, zum gebrauch bei vorlesungen. Mit einem wörterbuche. Von Julius Zupitza. Wien 1874.
- Die übrigen gebrauchten abkürzungen sind so gewöhnlich und allgemein verständlich, dass sie keiner erklärung bedürfen.
-

Halle, Druck von E. Karras.

Altenglisches lesebuch.

Zum gebrauche bei vorlesungen und zum selbstunterricht

herausgegeben

von

Richard Paul Wülcker.

2. teil,

die zeit von 1350 – 1500 umfassend.

2. abteilung:

glossar.



Halle a/S.

Max Niemeyer.

1880.



Wörterbuch.

(Ueber die anordnung des wörterbuches vergleiche man unsere vorrede. Die nötigen verweisungen sind in das wörterbuch aufgenommen. Von den beigefügten nummern bezieht sich, wenn nichts anderes bemerkt ist, die erste auf die nummer der stücke des lesebuchs, die zweite auf vers oder zeile.)

A.

- a *interj.* ach, o! drückt schmerz und unwillen aus.
- a (4, 1), al, aye *adv.* immer, stets. *Ags.* â.
- a *praep.* verkürzt für an, on. *Oftmals* mit dem subst. zusammengeschrieben, z. b. ariȝt, afoote. s. ān.
- a *unbestimmter artikel und zahlwort*, verkürzt aus an s. an.
- a *verkürzt aus* have, vgl. 37, 211 u. *anm.* 49, 57 u. s.
- abad *subst.* aufenthalt 19, 142, vgl. *anm.*; zu *Ags.* ābidan.
- abaie *sb.* stellen der gejagten tiere durch hunde; vgl. *anm.* 22, 206. *Altfr.* abai, aboi.
- abaischen *sw. vb.* erschrecken, bestürzt werden; vgl. s. 174, 76. *Altfr.* esbair.
- abandonnen *sw. vb.* verlassen. *Altfr.* abandoner.
- abaten *sw. vb.* niederschlagen, überwinden, endigen. — of enden, aufhören mit. *Franz.* gebildetes part. abatee vgl. 16, 215 u. *anm.* *Altfr.* abatre.
- abbay *sb.* abtei. *Franz.*
- abbot *sb.* abt. *Altfr.* abbat.
- aben = ben. Vgl. *anm.* 5, 6.
- abhominable *adj.* verabscheuungswürdig 41, 136 u. 160. *Franz.*
- abiden *st. abl. vb.* V bleiben, warten, vermeiden; (im kampf) einen aushalten, bestehen; ertragen 12, 122. *Der plur. praet. sowol:* abydyn, abidene 50, 173. 391 u. s. als schon: abode 50, 273. 327 u. s. *Ags.* ābidan.
- abyen *unr. sw. vb.* kaufen, erkaufen. *Ags.* ābyeȝan *praet.* ābohte.
- abilly *adv.* zu able geschickt, kundig.
- abyme *sb.* abgrund. *Franz.*
- ablare *comparativ* zu able.
- able *adj.* fähig, tüchtig, erfahren, behend. *Lat.* habilis.
- ablenden *sw. vb.* blenden. *Ags.*
- abouen: I *adv.* oben, oberhalb. II *praep.* über ... hinaus. *Ags.* bufan.
- abouesaid *adj.* oben erwähnt, genannt.
- abraiden *st. abl. vb.* I auffahren, emporfahren (aus dem schlaf). aus tiefem nachdenken). *Ags.* ābreȝdan.
- abriggen *sw. vb.* abkürzen. *Altfr.* abriegier.
- abrod (= on brod) *adv.* ringsum; 24, 95 ringsum ausgebreitet.
- absent *adj.* abwesend. *Franz.*
- absteneu *sw. vb.* sich enthalten, absteheu von (25, 1261) *Fr.* absteuoir.
- abstinence *sb.* enthaltsamkeit. *Franz.*
- abowndand *adj.* reich, reichlich ausgestattet, voll überfluss. *Altfr.* aboundant, abundant.
- abwsyn *sw. vb.* misbrauchen. *Franz.*
- abowten: I *adv.* umher, einher. — II *praep.* um ... herum, von ort und zeit. — to be aboute darauf aus sein 11, 302. *Ags.* ābūtan.
- ac *conj.* aber, doch. 14, 273. 375 u. s. *Ags.*
- akale *adj.* von frost befallen, erkältet 14, 392.
- acate *sb.* kauf, handel. *Altfr.* acat, achat.
- accepten *sw. vb.* annehmen. *Franz.*
- accion, accioun *sb.* handlung. *Franz.*
- acompanie *sb.* begleitung 26, 125. *Franz.*
- accomplisen *sw. vb.* vollenden, erfüllen 41, 465. *Franz.*
- accompt *sb.* rechenschaft. — yive acc. rechenschaft ablegen. *Fr.*
- acompten *sw. vb.* rechnen. *Fr.*
- accorde, acorde *sb.* übereinstimmung, eintracht, vertrag (19, 123). *Fr.*
- accorden, acorden *sw. vb.* dazu stan-

men, übereinstimmen, passen (25, 1204 u. anm.), dazu gehören (15, 455); (von musik) zusammenklingen, harmonisieren; zustimmen, versöhnen. Franz.
accusen *sv. vb.* anklagen; verraten (43 II 62). Franz.
aken *st. abl. vb. IV* schmerzen. Ags.
acombren *sv. vb.* schädigen, quälen. Allfr. encombrer.
acorn *sb.* eichel, ecker. 43 II 4 ist noch of okes hinzugesetzt. Ags. æceren, æcern.
acqu . . s. aqu . . .
acursen *sv. vb.* verfluchen, verwünschen. Part. auch ganz wie adjekt gebraucht: acurst *unselig* 31 I 16 u. umm. Ags.
adates *adv.* am tage. — now *ad.* heutzutage 16, 109.
adamant *sb.* diamant. Allfr.
adden *sv. vb.* hinzufügen. Allfr.
addere, addre *sb.* otter, schlange. Ags. nædre, næddre, vgl. Mätz. Gr. I, 170 u. eddere.
admitten *sv. vb.* zulassen. Allfr. admettre.
adreden *sv. vb.* fürchten, sich fürchten; in furcht jagen, erschrecken. Ags. ondrædan.
adoun, adowne *adv.* niederwärts, abwärts, herab.
aduersite *sb.* widerwärtigkeit, unglück. Franz.
aduerten *sv. vb.* wahrnehmen. Franz. avertir.
advice *sb.* meinung, willensäußerung, einwilligung, auch geradezu: erlaubnis 50, 370. Franz.
aer (41, 209), ayre (20, 64 u. s.), ayr, eyr (25, 671; 49, 134) aier (41, 320) *sb.* luft. Fr.
afer, aifer *adv.* weithin, fern; in der entfernung, von ferne; von der zeit: lange.
aferen *sv. vb.* in schrecken setzen, erschrecken. Ags. æfæran.
affeceyoun *sb.* zuneigung, liebe, lust, neigung. Fr. affection.
affence = offence 6, 23.
afferen *sv. vb.* zukommen, gebühren, gehören zu 19, 192. Allfr. afferir.
affyaunee *sb.* vertrauen (50, 279), der, die vertraute 34 II 1. Allfr.
affynyte *sb.* verwantschaft. Fr.
affliccion *sb.* betrübuis, not, bedrängnis. Fr.
affray *sb.* entsetzen, schrecken. Fr.
affrayen, affreyen *sv. vb.* entsetzen, erschrecken. Allfr. effraier, effreier.
afyre = a (au, on) fyre.
afore: I *adv.* räuml. vorn, zeitl. vorher — II *praep.* räuml. vor, in gegenwart von — III *conj.* bevor. che.
aforsaid *adj.* vorhergenannt.
after, affir, afyre, eftyr I *adv.* dar-

nach, hernach — II *praep.* räuml. und zeitl. nach, hinter; nach (richtung); gemäss, im verhältnisse zu, — III *conj.* nachdem, nachdem wie (as), 45, 57; 45, 59. Ags.
afterward *adv.* nachher, später.
again *s.* agein.
age *sb.* alter, lebensalter, hohe alter, zeitalter (13 II 1). Fr.
agein, agein, agen, ageen, again, agayne, ayein, ayayn: I *adv.* räuml. gegenüber, zurück; zeitl. wieder, wiederum; dann: dagegen. — turnen agayne umkehren, ebens. agein wenden. II *praep.* örtl. um . . . herum, gegen (von der richtung), gegen (feindlich), wider; gegenüber von, gegenübergestellt (5, 54); ageines, ageins, agens, ayens, auch ayenst, againste 35, 110. Ags. ongegn, ongean, ongen.
agen, aghen, awen, ozen, owen *vb.* praet. praes. haben, zum eigentume haben, besitzen (z. b. 27, 4161. 4170 u. s.); zu tun haben; daher: sollen, müssen (z. b. 19, 68; 43, 55; u. s.); schulden, schuldig sein (z. b. 21 I 33); impers. es kommt zu, gehört, geziemt sich (z. b. 19, 15). ahte, aughte, auzt, aucht. Ags. ägan, praet. ähte.
agen, aghen, awen, awne, awene, awyne, oughen, owen, owe, own *adj.* eigen, eigentümlich. Ags. ägen.
agen, awene, ozen, owen *sb.* eigentum, hab u. gut 27, 4307. Ags. ägen.
agencomen *st. vb.* entgegenkommen s. 155, 13.
agenstonden *st. vb.* widerstehens. 151, 4.
agenward, ageinward *adv.* dagegen, entgegengesetzt, im gegenteil (43 II 43); zurück.
agillite *sb.* behendigkeit, gewantheit. Franz.
agiltan *sv. vb.* sündigen, verschulden 41, 464, sündigen gegen 41, 119 u. 121. Ags. ägyltan.
agreable *adj.* angenehm. Fr.
agreuen *sv. vb.* betrüben, erzürnen. Fr.
agon, ago *eig. part.* gegangen, hinweg 241 25; dahingegangen, vorbei 11, 271.
agonye *sb.* todeskampf. Fr.
ay *s.* a ade.
ayein, ayens, ayain *s.* agein.
aier, ayre *s.* aer.
aylen, eylen *sv. vb.* belästigen, schmerzen verursachen, schmerzen. Ags. eglau.
ayr *sb.* erbe 19, 132. Allfr. heir, eir.
aisshe neben asshe *sb.* asche: gew. im plur. vgl. 21 I 246 u. 217. Ags. asce.
aiugen, aiuggen *sv. vb.* schätzen, beurteilen: erachten 23, 13129; 27, 4111.
ak . . . s. ae . . .
al, all: I *adj.* jeder, ganz. plur. alle, alle, all alle. gen. plur. aller 19,

137, *ferner in alderlewest* 25, 576, *alperwerst* 15, 326 *altherfirst* 24 II 201 u. s. Die *form* *hal* 22, 371. — II *adv. ganz*; zur *verstärkung* z. b. *al oute durchaus. Ags. — Verbindungen mit praep.*: at all *durchaus*; in all *in allem, vollständig, bis aufs letzte*; with all *ganz und gar*; over all *überall, vor allem*.
 al in *verbindung*: al were it, al be it, albe it *conj. obgleich, wenn auch, wie* al though.
 alas, allas, allace (10, 37) *interj. des schmerzes: wehe, ach. — häufig in verbindung*: ont allas 18 I 29; 35, 216 u. s. *Altfranz.* alas.
 ale sb. *bier. Ags. ealu.*
 alemaunder s. alm...
 algate *adv. schlechterdings, durchaus, auf alle fälle* 12, 65; 15, 235; 24 I 235 u. s.
 alien *adj. u. sb. fremd, fremdling. Fr.*
 alyue = a (an, on) lyue.
 alkyn *jeder art, jeder* 19, 134.
 alle- s. al-
 allegiance sb. *erleichterung. Fr.*
 alleluya hallcluhah.
 alles = als so wie 27, 4193. 4271. 4256 u. s.
 allien *sw. vb. verbinden, verbünden, sich verbünden. Fr.*
 almaner alle *art. alle* 41, 11.
 almaunder sb. *mandelbaum* (s. 164 XII 11) — *alemaundetre* (s. 165 XII 13) sb. *dasselbe. Lat. spät. amandalarinus.*
 almygty, almyghty, allemuyghty, allmightie, *auch einf. almight* (38, 26; *oder ist es dort sb.?*) *adj. allmächtig.*
 almost, allemoste *adv. beinahe.*
 almus sb. *almosen. Ags. almesse.*
 alofte = a (on) lofte *adv. in die höhe, herauf* 14, 145.
 alone, aloone *adj. allein, alleinig. — al myn one* (15, 115) *allein für mich.*
 along = a (on) long *adv. entlang, weiter fort, dahin.*
 als s. alsua, alsua.
 alsner *gleich nah* 19, 54 *vgl. ann.*
 alsua, alsua (19, 399; 20, 113), als sa (20, 119), al so, alsoo, als so (21 II 2), als, alb, as *adv. ebenso, gleichfalls.* als ... as *ebenso ... wie, so ... wie* (19, 121. 161), als moche as (15, 272 u. s.) *als wie. — as adv. und conj.: wie, als ob, als, in der eigenschaft von; wie (bei vergleichen); as hit were als ob es wäre, gleichsam; as ... as so ... wie, as myche as so sehr als, in so weit als; as soon as sobald wie — temp. als, da, sobald als, während. — caus. da, weil. — as nach sich vertritt ein relat. pron. z. b.* 38, 104; *ferner: as in bezug auf, as*

to was das betrifft dass ... as for um zu. — as nach Ortsadv. s. ann. zu 24 I 129. — *as bei zeitbestimmungen oft unnötig gesetzt; als leitet wunschsätze ein, vgl. ann.* zu 25, 523, *as* poug, *as* thoꝝ (s. 155 VIII 29) *als ob.* althynꝝ *jedes ding, alles* 37, 261.
 although, *auch also* pouꝝ (s. 155 VI 13), *conj. wenn auch, obgleich.*
 alouwen *sw. vb. billigen, gelten lassen* (s. 116 II 23), *vgl. dort ann.*
 alwes 22, 371 = halwes.
 am 1. pers. sing. praes. ind. *ich bin, vgl. ben.*
 amang (19, 45), amonge, *auch amongus praep. zwischen, unter (einer anzahl.)*
 amatyst sb. *amethyst. Fr.*
 ambicion sb. *ehrgeiz. Fr.*
 amen amen.
 amendement, amecndement sb. *besserung. Fr.*
 amenden, amecnden *sw. vb. bessern, verbessern, bekehren, wieder gut machen. Altfr. amender.*
 amendes sb. plur. tant. (vgl. 14, 325. 340) *busse, ersatz. Fr.*
 amid, amidd, amiddes *praep. mitten in, inmitten von.*
 amys, amysse: I sb. *oder adv. (= on misse) unrecht, sünde, oder: übel, verkehrt, falsch.* 2, 51; 7, 87; 15, 380 — II *adj.?* 15, 411; 38, 305.
 amonesten, ammonesten *sw. vb. ermahnen. Fr.*
 among s. amang.
 amortisen *sw. vb. tot machen, vernichten* 41, 351. 384. *Altfr. amortir. Neugl. amortize.*
 ampty 18 I 22 = empty.
 amounten *sw. vb. (eine höhe) ersteigen, erreichen, wert sein, bedeuten* 24 I 100. *Fr.*
 an, ane, a, on, o *zahlwort und unbestimmter artikel. — an vor vokalen und oft vor h, z. b.* 8, 70; 10, 109; 15, 371 u. s. — *a vor h, z. b.* 49, 6. 53. 144 u. s. *und vor conson. (auch j).* *Ags. an, a, on, o praep. an, auf, zu, in, bei, örtl. u. zeitl. Ags.*
 anker sb. *anachoret, eremit* 47, 166. *Ags. ancor.*
 and, ant, ande (35, 15), *an conj. und; auch* (s. 116 I 33; s. 145 II 60; s. 150 III 30) *and ... and sowol ... als auch. Ags.*
 and, *an conj. wenn, falls* z. b. 14, 412; 35, 110 u. ann. zu 34 III 21.
 ane, one *adv. allein* (15, 115); *cinig* (16, 43. 131; 32, 47).
 anent, anentis *praep. neben, bei, in, vor, in gegenwart von. Ags. an, on efn, on einn.*
 aues, anis, ones, onys (*gen. zu an*) *adv.*

einmal. at ones, at oonis *auf einmal*, *zusammen*.
 angardly *adv.* erzürnt, *erregt*; *daher*:
cifrig, *heftig* 23, 13260. *Nengl.* angrily.
 angel, *sb.* winkel 241 222. 255. *Fr.*
 angel, angelle, aniell, aungelle, aungyl
sb. engel. *Altfr.* angele.
 anger *sb.* schmerz, ärger, verdruss.
Altord. angr.
 angeren *sw. vb.* ärgern 26, 35. *Altfr.*
 angra.
 angrī *adj.* betrübt, zornig, böse.
 anguisch (41, 197), anguisse (41, 304)
sb. harm, qual. *Altfr.* anguisse.
 anguisshous, anguisshous (41, 528)
qualvoll, *schmerzlich*.
 anhungred *adj.* hungriq 47, 151. *Ags.*
 any, eni, oni *pronom. adj.* irgend ein.
irgend welcher. *Ags.* ænig.
 anis s. anes.
 anliche, onliche (47, 126). oonly (5, 42;
 10, 44), onely (s. 159, 31) *adv.* allein,
einzig, *nur*.
 annis *sb.* anis 26, 118. *Fr.*
 anoy *sb.* kummer, trübsal, sorge. *Altfr.*
 anoi.
 anoyen *sw. vb.* verdruss machen, quälen,
 bekümmern, kränken, überdrüssig
 werden. *Fr.*
 anoynten *sw. vb.* salben. *Altfr.* enoindre,
 anoinde.
 anoious *adj.* quälend, verdriesslich. *Fr.*
 anon, anoon, anone, onon, onone *adv.*
sofort, *sogleich.* *Ags.*
 anoper, another (schon im *Altengl.* zu-
 sammengeschrieben), a noþer z. b.
 12, 111; 16, 61 u. *anm.*
 answer, answare (23, 13. 258) *sb.* ant-
 wort; *entsprechende weise* (s. 159, 7).
Ags. andswaru.
 answeren, ausueren, answaren *sw. vb.*
antworten; *entsprechen* 17, 82. *Ags.*
 andswerian, andswarian, answarian.
 answering *sb.* entgegnung, wider-
 legung; *entsprechende art* s. 158, 8.
 anunder *adv.* darunter 13, 139.
 apaien *sw. vb.* befriedigen. *Fr.*
 apairen *sw. vb.* verschlechtern (17, 13).
Franz.
 apairyngē *sb.* verschlechterung 47, 14.
 aparceyven, appareyven *sw. vb.*
wahrnehmen, *bemerken.* *Altfr.* aper-
 cevoir, aparcevoir.
 aparceyving, apparecyving *vbsb.* wahr-
 nehmen, *das bemerken*.
 apart *adv.* bei seite, abgesondert. *Fr.*
 apert *adj.* offen. *Fr.*
 apertly, apertely *adv.* deutlich, offen-
 bar 46, 101. *Fr.*
 apon = upon 20, 65; appon 27, 4130.
 4196. 4249.
 apostel, apostol (41, 134), appostyll
 (42, 78) *sb.* apostel. *Fr.*

app ... zum teil unter ap ...
 appallen *sw. vb.* erbleichen, blass wer-
 den. *Fr.*
 apparence *sb.* erscheinung 241 210. *Fr.*
 appeisen *sw. vb.* beruhigen, *frieden*
geben 16, 101. *Fr.*
 appel, apil (5, 3. 5 u. 7), apple *sb.*
 apfel. *Ags.*
 appelen *sw. vb.* vorladen (28, 1253 *anm.*).
Franz.
 appelgardyn, appilgardyn *sb.* apfel-,
 obst-garten.
 appeltre *sb.* apfelbaum.
 appenden *sw. vb.* gehören 211 46. *Fr.*
 apperen (z. b. 16, 212). aperen (s. 2, 45),
 appeeren (17, 143), appearen (38, 76),
 appien (42, 16 u. 19) *sw. vb.* erscheinen,
sich zeigen. *Fr.*
 appertenen, apertenen, apperteynen
 (41, 16) *sw. vb.* gehören zu. *Altfr.*
 apartenir.
 appetit *sb.* verlangen, begehren. *Fr.*
 applyen *sw. vb.* anwenden, gebrauchen
 35, 50; *sich wenden zu* 18 II 29 u.
anm. *Fr.*
 approchen, aproehen *sw. vb.* sich
nähern, *herankommen.* *Fr.*
 Aprylle *sb.* der monat April.
 apriß *sb.* lehre, unterweisung 15, 81.
 293. *Fr.*
 aqweyntaus, aqueyntaunee *sb.* be-
 kanntschaft, freundschaft, vertraulich-
 keit 20, 73. *Altfr.* acointance.
 aqueynted, acqweyntid *adj.* (oder
part. pass. von acqweynten) bekannt.
 aquiten, acquiten, aqwhyte (37, 192)
sw. vb. bezahlen, *welt machen* (37, 192
 u. 26, 29); *sich einer verbindlichkeit*
(z. b. vowes) entledigen (26, 72); aqyte
 himself (z. b. 41, 221) *sich von schuld*
frei machen. *Fr.*
 ar 1. 2. 3. *plur. praes. ind. s.* ben.
 ar, or, eer (z. b. 7, 17), eyer (38, 8): I
adv. vorher, früher, eher — II *praep.*
vor — *conj.* bevor, ehe. *Ags.* ær.
 aray, arayen s. array, arrayen.
 araynen *sw. vb.* einen zur rede stellen,
 zur rechenchaft ziehen 13, 191. *Altfr.*
 areisoner, areisnier, aramier, aragnier.
 arasen *sw. vb.* entreissen, gewaltsam
 wegreißen 27, 4099. *Altfr.* aracer.
 arbitar *sb.* schiedsrichter (s. 61 über-
 schrift). *Fr.* arbitre.
 arbytre *sb.* wille, schiedspruch 19, 75. *Fr.*
 archbischop, archebisschop *sb.* erz-
 bischof. *Ags.* archisceop.
 are 1. 2. 3. *pers. plur. praes. ind. s.* ben.
 areisen *sw. vb.* erheben. *Ags.*
 aresten *sw. vb.* aufhalten, festhalten,
 verhaften; *weilen*, *verharren.* *Fr.*
 arewe *adv.* = a (an, on) rawe *der*
reihe nach 15, 255.
 aries *sb.* sternbild d. widders 241 43. *Lat.*

arighte *adv.* = a (on) righte *gerade, recht, richtig.*
 arisen *st. ähl. verb.* V sich erheben, aufstehen, auferstehen, erstehen. *Ags.* arysing *vbsb.* aufgang (von gestirnen) 13 I 9.
 arm *sb.* arm, sowol am menschlichen körper als meerarm: arm of the see 46, 44. *Ags.* earm u. bes. Nord-humbr. arm.
 armen *sw. vb.* bewaffnen. *Fr.*
 armes *sb.* im plur. waffen; dann: nappen. *Fr.*
 armur, armour *sb.* rüstung. *Fr.*
 armurer wol = armure oder armere, vgl. *anm.* zu 43 II 16.
 arn 1. 2. 3. *pers. plur. indic. praes.* (16, 35 u. sonst) s. ben.
 arnde *sb.* auftrag, geschäft 13, 202. *Ags.* arende.
 arewe *sb.* pfeil. *Ags.* arewe, aruwe.
 array, aray *sb.* ausrüstung, ausstattung, prächtige ausrüstung, pracht (24 I 274); auch: anzug (47, 124). *Altfr.* arrei.
 arraien, araien, arien (50, 415) *sw. vb.* in ordnung bringen, ordnen. (in schlachtordnung) stellen 27, 107 I; ausrüsten, ausstatten, bereit machen, schmücken 24 II 43, (festlich) kleiden 50, 415; auch: mit einem auftrage ausstatten, bestimmen zu 50, 68. *Fr.*
 arretten *sw. vb.* halten für, crachten s. 147, 3. Vgl. *anm.*
 art, arte 2. *pers. sing. ind. praes.* s. ben.
 art, arte *sb.* kunst. *Fr.*
 article *sb.* artikel (des glaubens) 46, 61. *Fr.*
 artou = art pou.
 asai, assai *sb.* versuch, prüfung, untersuchung 27, 4313. *Altfr.* asai neben assai, essai.
 asayen, assayen *sw. vb.* versuchen, prüfen, erproben 28, 1221. *Altfr.* asayer, assayer, essayer.
 ascapen *sw. vb.* entfliehen, entgehen 36, 687. *Altfr.* escaper.
 asken, ashen, axen (z. b. 15, 281; 16, 157), auch axsen (15, 69) *sw. vb.* fragen, erfragen, verlangen, bitten um, einem etwas auftragen 19, 253. *part. yasked.* *Ags.* ascian, axian.
 ascenden *sw. vb.* aufsteigen. *Fr.*
 aschamien, ashamen, nur im *part.* aschamed, ashamed *sw. vb.* beschämen. *Ags.*
 asne s. asken.
 ashe, aishe, aissehe *sb.* asche, *gew.* im plur. 38, 290; vgl. auch aissehe. *Ags.* asce.
 ascill *sb.* essig 38, 126. *Altfr.* assel, asil.
 asking *vbsb.* frage, bitte.
 aseryen *sw. vb.* ausrufen, anschreien

z. b. 13, 195, laut aussprechen 27, 1083. *Altfr.* eserier.
 aside = on side *adv.* bei seite, beiseits.
 aslaken *sw. vb.* erschlaffen, nachlassen, erlöschen. *Ags.*
 aslyppen *sw. vb.* entschlüpfen. *Ags.*
 aslupan (vgl. Grein Sprachsch. I, 42).
 aspeciall neben especial *adj.* besonders, vorzüglich; in aspeciall im besondern, vorzüglich (35, 28). *Altfr.* especial.
 aspien neben espian *sw. vb.* erspähen, ausspionieren 49, 14; belauern, ängstlich beobachten s. 165, 6; erblicken. *Altfr.* espier.
 assayen, asailen *sw. vb.* angreifen. *Altfr.* assaillir, asailir.
 asse *sb.* esel. *Ags.* assa.
 assemble *sb.* versammlung. *Fr.*
 assemblen *sw. vb.* versammeln, sich versammeln. *Fr.*
 assent *sb.* zustimmung, übereinstimmung; willen, antrieb 47, 86. *Altfr.* assens, assent.
 assenten, assentten *sw. vb.* zustimmen, übereinstimmen, einwilligung geben. *Fr.*
 assignen *sw. vb.* bestimmen, anweisen. *Franz.*
 assoten *sw. vb.* den verstand verlieren 15, 508 u. *anm.* *Fr.*
 aspeciall s. especial.
 assuagen, asswagen *sw. vb.* mildern, nachlassen, aufhören 7, 10 u. *anm.* *Fr.*
 assuren *sw. vb.* sichern, versichern, zum pfande setzen 26, 193. *Altfr.* aseurer, assurer.
 ast = hast 37, 230.
 astat *sb.* s. estat.
 asterten *sw. vb.* losstürzen, entstürzen, einteilen, entfliehen 17, 96. *Nags.* etstirten, etsterten.
 astonyen, astoneien (s. 157, 28) *sw. vb.* betäuben, bestürzt machen, onmächtig machen 41, 351; bestürzt sein. Vgl. *anm.* zu 41, 351.
 aswowne, aswowne *part. pass.* onmächtig. *Ags.* aswögen.
 at, atte (*anm.* zu 45, 129) *praep.* in, an, bei, zu, rüml. u. zeitl.; gemäss, nach (z. b. 3, 4).
 at *conj.* da, weil; vgl. *anm.* zu 19, 84.
 ate = at *pe* z. b. 15, 39, 51, 142.
 atent *sb.* absicht, gesinnung 37, 5. *Altfr.* entent.
 apirste *part. u. u.* ulj. durstig; vgl. *anm.* zu 17, 151.
 atir, atyre *sb.* kleidung, ausrüstung, zierliche ausstattung, schmuck. *Ags.* tyt.
 atysen *sw. vb.* anfeuern, aureizen, verlocken 45, 145. 195. *Altfr.* atiser, vgl. jedoch *anm.* zu 45, 145.

atte = at pe z. b. 14, 202. 255.
 atteynen *sw. vb.* erreichen, gelangen zu.
 attelen *sw. vb.* sich wenden, gehen;
vgl. anm. zu 22, 205.
 attemprely *adv.* in mässiger weise.
Fr.
 attempren *sw. vb.* mässigen, mildern,
 regeln 18 II 21; *part.* attempree 46, 156
u. anm. Fr.
 attendance *sb.* aufwartung; das, was
 jemand in einem dienste zu tun hat:
 dienstleistung 46, 172. *Fr.*
 atwynne *adv.* entzwei s. 3, 29.
 atwo *adv.* entzwei.
 auctorite *sb.* zeugnis, gewährsmann-
 schaft. *Altfr.*
 auctour *sb.* urheber, verfasser. *Altfr.*
 aucht s. azen vb.
 audience *sb.* hörweite (17, 202), zuhör-
 schaft. *Fr.*
 aught, auzt, awzt s. azen vb.
 aught, oght (15, 92), ought *pron.* etwas.
Ags. äwht, äuh, äht.
 awncestry (19, 44), auncetry (45, 138)
sb. vorfahren, abstammung. *Altfr.*
 ancestre und ancesserie.
 aune *adj.* (23, 13126) s. azen *adj.*
 augyl s. angel.
 aunter s. auture.
 auntren (*contr.* aus aurenturen) *sw.*
vb. wagen, sich wagen, sich (hym) in
 gefahr begeben 14, 220; 23, 13211; durch
 schicksalbestimmung zu teil werden
 23, 13117. *Franz.*
 auter, awter *sb.* altar. *Altfr.* autier,
 auter.
 automd s. *anm.* zu 45, 138.
 autumpne *sb.* herbst 43 I 16. *Altfr.*
 availen, awail (19, 336), awailze (19,
 338 u. 342) *sw. vb.* nützen, helfen.
Altfr. valer, valeir.
 availen *sw. vb.* herabsteigen, fallen,
 fallen lassen (vom regen) 26, 8. *Altfr.*
 avaler, avaller.
 avancen, avauncen *sw. vb.* fördern,
 vorwärts bringen; *refl.* sich nähern,
 vorwärts kommen 34 II 1. *Fr.*
 avant, avaunt, awaunt (18 I 41) *sb.* das
 rühmen, aufheben. *Altfr.* vant, vanter.

avauntage *sb.* vorteil, nutzen. to have
 at avauntage *vgl. anm.* zu 7, 70. *Fr.*
 avarice *sb.* habgier, geiz. *Fr.*
 avaumwarde, awaumwarde *sb.* vor-
 trab, avantgarde 27, 4075 u. 4125. *Fr.*
 avenant *sb.* vertrag. *Fr.*
 avenant *adj.* trefflich, schön. *Fr.*
 auent *vgl. anm.* zu 45, 94.
 auture, auntur, aunter *sb.* zufall,
 gut glück, gefahr, abenteuer, wunder-
 bares ereignis (50, 15). *Fr.*
 aver *sb.* habe, besitz. *Fr.*
 averouse *adj.* geizig, habgierig. *Fr.*
 avise, awys *sb.* meinung (15, 501), über-
 legung (37, 128), willen, willensäusse-
 rung, anweisung (50, 404). *Fr.*
 avisen *sw. vb.* erwägen, beobachten,
 überdenken, verkünden, ankündigen;
refl. sich bedenken, sich besinnen, sich
 in acht nehmen *Part.* avised bedächtig,
 beraten 50, 121. *Fr.*
 avysily, awysily *adv.* mit überlegung
 19, 302.
 avisioun *sb.* gesicht, traumgesicht
 41, 106. *Fr.*
 avouen, avowen *sw. vb.* geloben, ver-
 bürgen. *Altfr.* avouer.
 avowe *sb.* gelübde.
 aw... s. teilweise unter au... av...
 awayten *sw. vb.* nach einem sehen,
 warten auf, beachten, sich kümmern
 um (36, 714). *Altfr.* agaitier, agaiter,
 awaiter.
 awaken *st. abl. vb.* IV erwachen. *Ags.*
 awarde *sb.* urteil, meinung 50, 9,
 satzung 50, 37. *Altfr.* vb. awarder.
 awe *sb.* furcht. *Ags.* eze u. *Altfr.* agi.
 away, away = on wey *adv.* hinweg, fort.
 aweiward *adv.* weg, fort.
 awne s. azen.
 awfull *adj.* schrecklich, ehrfurchtge-
 bictend. *vgl. anm.* zu 20, 54.
 awyne s. azen.
 awoundren *sw. vb.* in erstannen setzen,
 sich verwundern. *Ags.* awundrian.
 awreken *st. abl. vb.* III rächen, be-
 strafen. *Ags.*
 axen, axing, axen s. asken.
 azure *sb.* azure, blaue farbe. 46, 195.
Franz.

B.

bak 24, 118; backe 38, 265; bakke
 50, 192 *sb.* rücken. *Ags.* bæc.
 bacbiten *st. abl. vb.* V u. *sw. vb.* ver-
 leumden.
 bæc *adv.* 18 I 8 = base.
 baken *st. abl. vb.* IV backen. *Ags.* bacan.
 bacenett *sb.* helm 27, 4212. *Altfr.* ba-
 einet.
 bacheler 46, 237, bachiler 24, 16 *sb.*

junker, junger mann. *Altfr.* bacheler,
 bachiler.
 bad *adj.* schlecht, schlimm. *Vgl.* Müller
Etym. W.
 baft 13, 148 *adv.* von hinten her. *Ags.*
 bæftan.
 bagge *sb.* sack, pack, beutel, behälter,
 auch wol geradezu: reichthum. *Altfr.*
 bague.

bagis 26, 100 *sb.* pudding *s. ann.*
 bayle *sb.* obhut, gefängnis 21, 63. *Altfr.*
 baile.
 bailghe *sb.* aummann, vogt 19, 190.
Altfr. baile.
 bainly *adv.* bereitwillig 23, 13220. *Altfr.*
 adj. beinn.
 balad *sb.* ballade. *Fr.*
 balance *sb.* gleichgewicht 15, 3; wage
 15, 45. *Fr.*
 bale *sb.* ballen, waarenballen 13, 157.
Mittelalt. bala.
 bale, balle (38, 107, 315, 328) *unglück,*
verderben, übel. *Ags.* bealu.
 baleleg = baleles *adj.* unschuldig 13,
 227. *Ags.* baluleas.
 balle *sb.* 38, 107, 215, 328 = bale.
 ban, bane, boon, bone *sb.* gebcin,
 knochen. *Ags.* bān.
 banc, bonk *sb.* ufer. *Ags.*
 band, bond *sb.* band, haft, zauber-
 knoten (24 I 123). *Nengl.*
 bane *sb.* mord, verderben, untergang
 25, 602. *Ags.* bana.
 baner *sb.* banner, fahne. *Altfr.*
 banysshen (16, 7), banysyn (20, 114),
 banshen (36, 768) *sw. vb.* verbannen.
Fr. bannir; *Nengl.* banish.
 banshen *s.* banysshen.
 baptesme (14, 374, 375), baptism (41, 50,
 54) *sb.* taufe. *Altfr.*
 baptym 166, 6 *s.* baptesme.
 baptisen (21 II 10), baptizen (41, 46, 49)
sw. vb. taufen. *Altfr.* baptizer.
 bare *adj. u. adv.* baar, leer, kahl, nackt
 (8, 10; 23, 12528; 28, 1219). *Ags.* bar.
 baret, barette (46, 64) *sb.* kampf, mäh-
 sal, vgl. *ann.* 23, 13319. *Altfr.* barat,
 barete.
 barfot *adj.* baarfuss.
 barganyng *rhsh.* handel, kriegshan-
 del 19, 306. *Altfr.* bargaignier.
 barge *sb.* barke. *Altfr.*
 barly *sb.* gerste. Vgl. Müller Et. W.
 harm *sb.* schooss 21 II 285. *Ags.* bearm.
 barn, beorn, burn, buerne *sb.* kind.
Ags. bearn.
 barnage *sb.* 19, 41 = baronage.
 baron, baroune, beryn *sb.* baron, frei-
 herr. *Fr.*
 baronage, barnage (19, 41) *sb.* adel.
 baronye *sb.* baronage, freiherrnschaft
 50, 400. *Fr.*
 barre *sb.* riegel (14, 319; 46, 131), ge-
 richtsschranke (49, 155). *Altfr.*
 base *adj. u. adv.* niedrig 50, 333. *Fr.*
 bataille, bataill (19, 19), batel (*s.* 149, 10),
 batelle (48, 60) *sb.* kampf, schlacht,
 schlachtordnung (27, 4177). *Fr.*
 bath 20, 41 *u. s.*; bop, bope 11, 101 *u. s.*;
 both 38, 15, 51, 253; both 28, 1215;
 bothen 27, 4152 *zahlw.* beide. — both

... and sorwol ... als auch. *Schott.*
 bath, *Nengl.* both.
 bapen *sw. vb.* baden. jemand ins wasser
 werfen (13, 211). *Ags.* bapian.
 baume, bawme *sb.* balsam. *Altfr.*
 baume.
 be *praepr.* *s.* bi.
 be- als *praepr.* *s.* bi-
 bee *sb.* biene 21, 196. *Ags.* beo.
 beame (48, 81), beme *sb.* strahl. *Ags.*
 beam.
 beare *sb.* getös 38, 93. *Schott.* bere,
 beir.
 beaste (38, 327) *sb.* *s.* beste.
 beatynde *sb.* glückseligkeit. *Fr.*
 beaute, beaute (45, 6), beawte (11, 119),
 beauty (30, 12), bewte (7, 47, 88; 8, 38)
sb. schönheit. *Fr.*
 bek, beck *sb.* schnabel. *Fr.*
 becke *sb.* kopfsücken 26, 169. *Nengl.*
 beehop 27, 4329 *sb.* = bishop.
 bed *sb.* bett. *Ags.*
 bede *s.* bidden.
 beyne *partie.* *s.* ben.
 beelden *vb.* 21, 4 = bilden.
 belle, bel *sb.* glocke. *Ags.*
 ben, be *unr. vb.* sein, vorhanden sein.
 I am; art, ert (25, 650), is, es (27, 4152,
 4177); *plur.* am (16, 35), are, ar, ero
 (27, 41293). — II *praepr.* *ind. plur.* beth,
 ben, beenne (21, 16), be, bes (27, 4096),
 bith (26, 97), byn (37, 217). *conj. sing.*
u. plur. be, bee. *imper.* be, bi (22, 322).
 — *part.* ben, be, beyne (20, 42), aben
 (5, 6). — III 1. *u. 3. praet. ind.* was,
 waß (20 öfters), wes (20, 11, 15), war
 (3 *sing. ind.*) 19, 201, 208 *u. s.* 2. were
s. 1, 11; *s.* 4, 77; — *plur. ind.* ware, war
 (19 öfters), wern (26, 156), were, wer
 (19 oft). *conj.* were, ware.
 benden *sw. vb.* biegen, spannen (vom
 bogen) 12, 164; 37, 140; ziehen, schwin-
 gen (vom schwerte) 37, 7. — sich wen-
 den, zuwenden, daher: geneigt sein
 37, 64. — binden, mit banden versehen
 46, 151. *Ags.*
 benefice *sb.* weltat. *Fr.*
 benevolence *sb.* güte. *Fr.*
 benigne, benynge (6, 18) *adj.* gutig.
 — *adv.* benignely gutwillig 41, 73. *Fr.*
 benigynge *sb.* güte. *Fr.*
 benysone *sb.* segn. *Altfr.* beneicon,
 beneicun.
 beerdles *adj.* bartlos.
 beere *sb.* bähre. *Ags.* bar.
 beren, beere, bern (162, 32) *st. abl. vb.*
 11: tragen, (durch tragen) bringen;
 ertragen; gehören. — sich tragen, sich
 bemhen 15, 434; 22, 332. — stossen,
 eindringen auf (to) 13, 118 *ann.* —
 b. on hand behaupten, sagen 19, 62
ann. — *praet.* bar, bare, bere, bur
 (28, 1208). *part.* born, bore (21, 170),

- borun (168, 5), iborn (24, 332), ybore (36, 702).
 beriehl 45, 187 *sb.* = biryel.
 beryen 27, 4319. 4331 *vb.* = birien.
 beryn 27, 4074. 4125 *sb.* = baron.
 beryng *vb* *sb.* betragen 47, 122.
 bersten *st. abl. vb.* I brechen, zerreißen. *Ags.* berstan.
 besaunte *sb.* Byzantinische goldmünze 11, 148. *Altfr.*
 besy 10, 120; 24 II 163 *adj.* = bisy.
 besily *adv.* 24, 80; *s.* 160, 26; besiliche 15, 373. 507 = bisily.
 besynesse (24 II 296, *s.* 150, 7 *u. s.*) *sb.* = bisynesse.
 best I *adj. superl. beste, vortrefflichste* — II *adv. am besten.* — to take for the best (24 II 10) für das beste halten. *Ags.* betest, best.
 best, beaste *sb. tier.* *Altfr.*
 bet *adv. comp. besser* — the bett desto, um so besser. *Ags.* bet, bett.
 beten, bet 8, 27 *st. red. vb. schlagen, stossen.* *part. auch sw.* bette 16, 144. — *Ags.* beātan.
 beten *sw. vb. bessern, wieder gut machen, bissen.* *Ags.* bētan.
 betere (*s.* 118, 17), bettyr I *adj. comp. besser.* — II *adv. besser, the better um so, desto besser.* *Ags.* betera, betra.
 beupere *sb. gevatler, beichtvater* 14, 229. *Altfr.*
 bewte *s. beaute.*
 bi, be I *praep.* 1. örtlich: bei, an, zu ... hin. — 2. zeitlich von ungefährrer angabe: um; und von der dauer: während. — 3. vom mittel und ursache: vermöge, mit hilfe von, durch; und bei anrufung und beschwörung: bei. — 4. gemäss. nach. zufolge. — 5. über, von (bei zeitw. des tuns und denkens, sagens etc. — II *adv. dabei, herbei.* *Ags.*
 bible *sb. bibel.* *Fr.*
 bicause *s. cause.*
 bekennen *sw. vb. anbeziehen, überweisen, übergeben.* 22, 350. 371.
 bikenowen *st. red. vb. bekennen, beichten.* 14, 200.
 biecomen *st. abl. vb.* II hinkommen (22, 222; 50, 146); werden (8, 37; 9, 17; 14, 211); zukommen, gebühren (27, 4318).
 bidden *st. abl. vb.* III bitten. *Ags.* biddan.
 biddynge *vb* *sb.* gebot.
 hyden *vb. gebieten, heissen, befehlen.* Hier mischt sich hyden, bidden mit beden (beóðan).
 hiden *st. abl. vb. V weilen, verweilen, warten (auf), erwarten, stand halten* (byddyn 27, 4215 *anm.*) *Ags.* hidan.
 hydene *adv. zusammen, hintereinander, sofort.*
 bydyng *vb* *sb.* warten.
 bydone 6, 25. Dafür wol bydene = alsbald, unverzüglich, zu lesen; vgl. Mätz. W. 229.
 byen (16, 15), heyen (45, 163) *sw. vb. kaufen, erkaufen; loskaufen, erlösen.* *praet.* boght, boughte *u. ä.* *Ags.* byegan.
 bifallen *st. abl. vb. zustossen, zufallen; geschehen* 15, 211; 19, 340; *praet.* befell, befill (26, 70).
 biforn (24, 71. 90. 260; 41, 366; 43 II 37), befor (*s.* 146, 19), byfore, befor. I *praep. örtl. u. zeitlich: vor, in gegenwart von.* — vor = den vorzug verdienend. — II *adv. örtl. u. zeitl.: vorher, früher, vorwärts* (*s.* 150, 25; 151 25); voran 36, 699 — III *conj. mit u. ohne pat ehe, bevor* (mit pat *s.* 165, 2. 4).
 bigende, bezond (46, 73. 88), bigendis (*s.* 169, 14), begondyr (33, 1) I *praep. jenseits, über ... hinaus.* — II *adv. jenseits, drüber.* *Ags.* bigeond.
 big *adj. stark, kräftig.* Vgl. Müller Et. W.
 bigeten *st. abl. vb.* III hervorbringen, machen; erzeugen 44, 32.
 bigilen *sw. vb. betrügen.* *Altfr.* giler, gniler.
 bigilour *sb. betrüger.*
 beginnen *st. abl. vb.* I beginnen, den anfang machen, etwas anfangen.
 bygynnyng, begynnenge (45, 62) *vb* *sb.* anfang.
 bigoon *vb. in einen zustand geraten* 2, 40 *anm.*
 bihaten, bihoten, biheten (41, 494) *st. red. vb. verheissen, versprechen.*
 biheste *sb. befehl, verheissung, gelübde* (*s.* 152, 6. 8).
 bihygte, behigte *praet.* zu bihaten *st. red. vb. verheissen, versprechen.* *part.* byhight.
 behynde I *praep. hinter* — II *adv. hinten, hinten hin, zurück, rückwärts* 35, 73; 47, 135.
 biholden *st. redupl. vb. betrachten, beschen; schen, erblicken* 16, 164; *praet.* beheeld (*s.* 142, 29), behield 15, 414.
 biholding *vb* *sb.* gesichtskreis *s.* 165, 20.
 bihouen *sw. vb. notwendig sein, gehören zu* (41, 17. 69); meist *impers.: es ist notwendig* 13, 151; 11, 397; 24 II 256.
 biiapen *sw. vb. täuschen, hintergehen* 14, 290.
 belayne *s. beligen.*
 bilden, beelden *sw. vb. bauen, erbauen.* Vgl. Müller Et. W.
 bileue *sb. glaube, religion.* *Ags.* geleāfa.
 bileuen *sw. vb. glauben haben, glauben.* *Ags.* gelyfan, gelyfan.
 bileuen *sw. vb. verlassen, zurücklassen, aufgeben; bleiben, zurückbleiben.* *Ags.* bileāfan.

beliggen *st. abl. vb.* III *beschlafen, entehren; part.* belayne 16, 143 *anm.* *Ags.* bilive, bliue (22, 372, 379) *adv. cblig, geschwind.* *Nengl.* belive.
 bill *sb.* zettel, blatt. *Nengl.*
 biloued *adj.* beliebt, geliebt 9, 1. 16.
 bilongen *sw. vb.* gehören zu (15, 242), zukommen (38, 122). *Nengl.*
 hymenen *sw. vb.* bedeuten 14, 168.
 byn *s.* ben.
 binden *st. abl. vb.* I *binden; verpflichten.* *Ags.* bindan.
 bynepen (18 I 81. 88), byneth (s. 150, 35), beneþ (15, 490) *adv. unten, herab, abwärts.* *Ags.* bineoðan.
 benimeu *st. abl. vb.* II *wegnehmen, berauben* s. 150, 3.
 biquashen *sw. vb.* zerbersten, auseinander brechen 14, 246. *Altfr.* quasser.
 bir, bur (13, 148) *sb.* wind, sturm (23, 12490 *anm.*): *wogestön* (s. 172, 21 *anm.*)
 bird *sb.* vogel, jungfrau 27, 4310 *s.* brid.
 byreven *sw. vb.* berauben.
 biryel (s. 172, 3. 4. 8) *beriehl sb.* grab. *Ags.* byrigels.
 birien (s. 158, 16; s. 159, 16), beryen, burien, buren (44, 48) *sw. vb.* begraben. *Ags.* byrigean, byrian.
 biriung *vbsb.* begräbnis s. 155, 9.
 birinen *st. abl. vb.* I *benetzen* (23, 13109).
 birthe *sb.* geburt. *Ags.* gebyrd.
 birpetonge 47, 14. 40 *muttersprache.*
 beseche *s.* biseken.
 bisegyng *vbsb.* belagerung s. 161, 40.
 bisen *st. abl. vb.* III *verschen, austatten* 15, 358; 17, 142.
 beschynen *sw. vb.* erscheinen 18 II 6 *anm.*
 bishop, bishope, bischop *sb.* bischof. *Ags.* biseop, biseop.
 bischriuen *st. abl. vb.* V *beichten.*
 biseke (27, 4085; 50, 354), beseche (2, 23; 16, 188; 22, 354) *sw. vb.* ersuchen, bitten.
 besegen *sw. vb.* belagern s. 160, 35. *Nengl.* besiege.
 besetten *sw. vb.* verwenden, anwenden 50, 387.
 bisy, besy, busy *adj.* eifrig, geschäftig. — *adv.* bisily 16, 105; s. 161, 27. *Ags.* bysig.
 beside, beside, bisidis, bisides (8, 2; s. 166, 27), besyðdes (38, 309) *praep. u. adv.* bei, neben; daneben, an der seite.
 bisines, besinesse, busynesse *sb.* geschäft, eifer, mühe, anstrengung (s. 148, 61). *Nengl.* business.
 bispeken *st. abl. vb.* II *sprechen, reden* 13, 169.
 bispitten *sw. vb.* hespeien 41, 457. 461. *Nengl.* bespit.
 bysse *sb.* stoff 11, 145. *Lat.* byssus.
 bisten *st. abl. vb.* IV *umringen, umgeben, bedrängen* 22, 175 *anm.*

besteden *sw. vb.* in eine lage, einen zustand bringen, versetzen. 17, 129; *part.* bestad. *Nengl.* bestead.
 bestowen *sw. vb.* anwenden, gebrauchen 22, 341. *Nengl.*
 biswiken *st. abl. vb.* V *täuschen, überlisten.* *Ags.* biswican.
 bitaken *st. abl. vb.* IV *ergeben, hingeben, übergeben* 12, 38; 15, 80; 38, 346.
 betæchen *sw. vb.* übergeben, überreichen 38, 264.
 bite *sb.* bissen. *Ags.* bita.
 biten, bijten (s. 162, 16) *st. abl. vb.* V *beissen; schneiden* 24, 150; *pract.* boot 13 II 61. *Ags.* bitan.
 bithenken *sw. vb.* bedenken, überlegen (41, 338), sich überlegen (22, 290; s. 151, 16), nachgrübeln (s. 153, 22); denken an (on), sich erinnern (s. 161, 12).
 bethenking *vbsb.* überlegung, nachdenken s. 166, 26.
 bityden, betydden (27, 4346. 4326) *sw. vb.* zustossen (15, 149), sich zutragen, ereignen. *Nengl.* betide.
 bytyng *vbsb.* biss 13 II 53.
 bityme *adv.* zur zeit, zur rechten zeit.
 bytoknen *sw. vb.* bezeichnen.
 bitrayen *sw. vb.* verraten, betrügen.
 bitraisen *sw. vb.* verraten 41, 436. 454. 459.
 bitter *adj.* bitter, schmerzlich. — *adv.* bitter bitterlich, schmerzlich 14, 401. — *bitterly.* *Ags.* biter, bitter.
 bitternesse *sb.* bitterkeit. *Ags.* biter-nys, bitternes.
 bitwene, bytwyne (18 I 85) *praep. zwischen.* *Ags.* bitweoðan.
 betwix, bitwixen (25, 630), betwixt (16, 236; 17, 79) *praep. zwischen* 19, 81. 262; 49, 48. *Ags.* bitweox, bitwux.
 biwaylen, beweilen *sw. vb.* beklagen, bejammern. *Nengl.* bewail.
 bla, blo, blew (32, 21), bluwe (29 II 298) *adj.* blau, dunkelfarbig. *Ags.* blæ.
 blak, black, blakke *adj.* schwarz, dunkel. *Ags.* blae, blæe.
 blae *adj.* bleich, blass. *Ags.* blæe.
 blame *sb.* tadel, schmach (18 II 41). *Fr.*
 blamen *sw. vb.* tadeln, schelten.
 blasen *sw. vb.* glänzen, leuchten 14, 231. *Ags.* sb. blæse.
 blasfemen *sw. vb.* lästern. *Fr.*
 blasphemye *sb.* lästerung s. 170, 47. *Franz.*
 blast *sb.* windstoss. *Ags.* blæst.
 blawen, blowen *st. red. vb.* blasen, wehen; wind lassen 26, 112. *Ags.* blāwan.
 ble *sb.* farbe, gesichtsfarbe. *Ags.* blēo, bleoh.
 blechen *sw. vb.* bleichen 32, 45. *Ags.* blācian.
 bleeden *sw. vb.* bluten. *Ags.* blēdan.
 blenken *sw. vb.* erbeben, erzittern

27, 4214. *Praet.* blenete und bleynte.
Ags. blencan.
 blenden *sw. vb.* blenden, blind machen, irre leiten (16, 66). *Ags.* blendan.
 blenden *sw. vb.* mischen (mit flüssigkeiten), tauchen in 13, 227; 35, 290. 313.
Ags. blendan.
 blesful 16, 207 *adj. s.* blisful.
 blesse (35, 54. 151. 157) *sb. s.* blisse.
 blessen *sw. vb.* segnen. *Ags.* bletsian, blessian.
 blessingful *adj.* segensvoll 2, 53.
 blithely 27, 4148 *adv. s.* blithely.
 blewe *s.* bla.
 blind *adj.* blind. *Ags.*
 blyndnesse *sb.* blindheit.
 blinnen *st. abl. vb.* I aufhören mit (of), ablassen von 22, 322. *Ags.*
 blis, blysse, blesse *sb.* wonne, seligkeit, glück. *Ags.*
 blysfyl, blesful *adj.* selig, glücklich.
 blisfully *adv.* glücklich.
 blissen *sw. vb.* segnen 37, 28 u. s. Nebenform zu blessen.
 blyssing *sb.* segnen 27, 4104; 37, 31. 32. Nebenform zu blessing.
 blype *adj.* fröhlich, freundlich, gülig. *Ags.*
 blithely, blethely, bliþeliche (22, 129) *adv.* freudig, gülig.
 blive *s.* bilive.
 bloc *sb.* klotz, steinklotz, holzblock. *Nengl.* block.
 blod, blood, blade (27, 4283) *sb.* blut, lebende wesen, mensch. *Ags.*
 bloody (25, 1220) *adj.* blutig; *adv.* ebenso. *Ags.* blöðig.
 blonderynge *adj.* verwirrt, unbearbeitet 47, 108. *Vgl.* Mätz. W. 304.
 blowen *s.* blawen.
 bluber *sb.* wallendes wasser, brandung 13, 221 *ann.*
 blude *s.* blod.
 bludy *s.* bloody.
 blunt *adj.* stumpf *s.* 163, 16. *Nengl.*
 bluntid *part. u. adj.* abgestumpft *s.* 162, 15 *vgl. ann.*
 bluwe *adj. s.* bla.
 boe, booke, buk (19, 33) *sb.* buch. *Ags.*
 bodi, bodye *sb.* körper, leib. *Ags.* bodig.
 bodily, bodely *adj.* leiblich, körperlich; *adv.* ebenso.
 bogh, bough (26, 16) *sb.* zweig. *Ags.* bôg.
 boistouslie *adv.* in roher weise 26, 30. *Keltisch?*
 boith *adj.* beide 28, 1215; *s.* bath.
 bolde, boold *adj.* kühn, kräftig. — *adv.* boldly (10, 15), boldely (21, 335). *Ags.*
 beald, bald.
 boldenesse, boldness *sb.* kühnheit, dreistigkeit. *Nengl.*
 bolle *sb.* schale, flasche 26, 31. *Ags.* bolla.

bolster *sb.* prahler 35, 106 *ann.*
 boon *s.* ban.
 bonk *s.* bank.
 bond *s.* band.
 bondage *sb.* knechtschaft 7, 52. *Schott. u. Nengl.*
 bonde *sb.* knecht, unfreie 41, 162. *Ags.* bonda.
 bounde *sb.* grenze. *Altfr.* bodue; *Nengl.* bound.
 bone *sb.* bitte, gebet. *Altn.* bôn.
 bonechife *sb.* glück 15 18. *Altfr.*
 bonte, bounte, bownte (19, 360; 20, 58; 43, 108) *sb.* güte, tüchtigkeit. *Fr.*
 bonure *adv.* gülig, freundlich 22, 332. *Altfr.*
 bor *sb.* eher. *Ags.* bär.
 boord *sb.* brett; tisch; schiffsbord. *Ags.*
 boorde *sb.* buhurt (beim turniere) 50, 175. *Vgl. ann.*
 bordowne *sb.* bass 11, 160. *Altfr.* burdown.
 bordure *sb.* rand, einfassung. *Fr.*
 borduren *sw. vb.* einfassen 16, 140. 142. *Franz.*
 boren, born, ybore *part. u. adj.* geboren *s.* heren.
 borwe *sb.* bürge, bürgschaft 24 II 250. *Ags.* borh.
 boos *sb.* buckel, beschlag mit buckeln 26, 85. *Altfr.* boee.
 boste *sb.* lärm (38, 93); prahlerci. *Schott.* hoist. *Nengl.* boest.
 bosten *sw. vb.* prahlen.
 bosum, bosom *sb.* brust, busen; vom meerbusen 18, 7. *Ags.* bôsm, bôsum.
 boot, bote *sb.* boot, schiffchen. *Ags.* bāt. hot *s.* but.
 bote *sb.* busse, bessernng, hilfe, abwendung von gefahr (13, 163), heilung, gewinn, vorteil. *Ags.* bôt.
 hotel *sb.* flasche. *Altfr.* botelle, bouteille.
 botelees *adj.* was nicht gehüsst werden kann. daher = erig dauernd 14, 200.
 both *s.* bath.
 bothem *sb.* baden. *Ags.* botm.
 bootman *sb.* schiffer, bootsmann.
 bowe, bow *sb.* bogen. *Ags.* boga.
 bowen *sw. noch sw. vb.* beugen, biegen, wenden, abwenden (11, 202), sich beugen, sich wenden. *Ags.* bûgan, beôgan.
 boxom *adj.* demütig 14, 116. *Vgl.* buxam.
 boxumly *adv.* demütig 22, 332.
 brad (12, 206), braid (19, 356), brode *adj.* breit. *Ags.*
 braggen *sw. vb.* erschallen lassen, trompeten 27, 1108. *Altfr.* brager.
 brayden, breiden *st. abl. vb.* I reißen (heraus: vom schwerte) 27, 4215; aufahren (aus dem schlaf) 25, 520. *Ags.* bregdan.
 brayn *sb.* gehirn. *Ags.* brægn.
 branche, braunche *sb.* zweig. *Fr.*

branchen, braunchen *sw. vb.* zweige treiben, mit zweigen versehen 24 I 151.
 brand, brond *sb.* brand, feuerbrand, schwert. *Ags.*
 bras, brass *sb.* erz. *Ags.* bræs.
 brater *sb.* armschiene 27, 4248. *Vgl. ann.*
 brawlen *sw. vb.* zanken, schreien. *Vgl. Mätz. W. 331.*
 bre *sb.* brühe, auch: wasser 23, 12516 *ann.* Schott. *bric.*
 breken, breaken (26, 155; 38, 298) *st. abl. vb.* II brechen, auseinander brechen, aufbrechen. *Ags.* brecan.
 brekepees *sb.* friedensbrecher 16, 60.
 brekyng *rb.*sb. bruch, riss (s. 169, 45).
 bred *sb.* Brett. *Ags.*
 breed *sb.* brot. *Ags.* bræd.
 brede *sb.* breite 18 II 55. *Ags.* brædu.
 breden *sw. vb.* brüten, ausbrüten, erzeugen. (von samen) aufgehen machen s. 172, 88; ein nest haben, weilen, wohnen 13, 143. *Ags.* brædan.
 bredeth *sb.* breite.
 bregge *sb.* s. brügge.
 breme, brem (23, 12468) *adj.* hell, scharf; ungestüm, kräftig. *Ags.*
 bremly, brimly *adv.* ungestüm, kräftig.
 breune *sb.* brünne 27, 4213. *Ags.* byrne.
 brennen *sw. vb.* brauen, verbrennen. *Ags.* bærnan, byrnan.
 brenstone *sb.* schwefel 25, 530. Schott. brynstane.
 bred *sb.* rand 47, 148. *Ags.*
 brere *sb.* dornstrauch, braunbeerstrauch. *Ags.* brær, brær.
 brest *sb.* brust. *Ags.* bræost.
 bresten, bristen (27, 4120, 4212) *st. abl. vb.* I bersten, brechen, hervorbrechen; zerbrechen. *Ags.* berstan.
 breth (14, 319), brepe, breath (38, 107) *sb.* ausdünstung, athem, hauch, wind (13, 138, 145); wort (14, 319). *Ags.* bræð.
 bretheman *sb.* trompeter 27, 4108.
 brethen *sw. vb.* atmen. *Vgl. Prompt. Parv. 50.* Neugl. breathe.
 brethir *s.* brother.
 bretful *adj.* voll bis zum rand 23, 12528. *Vgl. Mätz. W. 342.*
 brewen *st. abl. vb.* VI brauen. *Ags.* bréowan.
 brewer *sb.* brauer 38, 282, 288.
 brid, bird *sb.* junger vogel, vogel. *Ags.*
 brid, bird (27, 4340), buirde (14, 116) *sb.* bräut, mädchen; *pl.* briddes 46, 214. *Ags.* brýd.
 bridel, bridle *sb.* zügel. *Ags.* bridl, bridel.
 brydillees *adj.* zügellos.
 brygge, bregge (19, 16) *sb.* brücke. *Ags.* bryeg.
 bryht, brygh (3, 25) *adj.* glänzend, lieblich, schön; *adv.* bryhte. *Ags.* beorht.

brygtenes *sb.* glanz, lieblichkeit.
 brymly *adv.* heftig 27, 4215. *Vgl.* breme.
 brynke *sb.* küste, ufer 18, 62. Neugl. brink.
 bringen *sw. vb.* bringen, wohin bringen, in eine lage, einen zustand versetzen. *Praet.* brogt, brought, browgth. *part.* brogt, brought, browgth (s. 158, 19), broweht (20 oft), ibrought 18 I 48. *Ags.* bringan.
 britnen, brutnenen *sw. vb.* zerteilen, zerstückeln. *Ags.* brytnian.
 brok *sb.* bach, strom, meer 13, 145. *Ags.*
 brooehe *sb.* kinderspielzeug 47, 21. *Vgl. ann. Fr.*
 brochin *sw. vb.* durchbohren, aufspießen 27, 4251. *Altfr.* brocher.
 brokil *adj.* gebrechlich. Neugl. brickle.
 brother, brethyr *sb.* bruder. *Pl.* brother 23, 13167, brethyr 20, 114, bretheren. *Ags.* broðor, broður.
 bronken *st. abl. vb.* VI gebrauchen, geniessen. *Ags.* brúcan.
 browdden geflochten 27, 4120. *Vgl. ann.*
 browgt, browgth, bronte *s.* bringen.
 browne *adj.* braun. *Ags.* brün.
 brutnenen *s.* britnen.
 buk *s.* bok.
 buerne *sb.* born, braunen, wasser 23, 12523. *Ags.* burna.
 buerne *sb.* mann 23, 13151, 13364. *Vgl. barn.*
 bought *s.* byen.
 buirde *s.* brid.
 bulle *sb.* bulle, stier; vom sternbilde gebraucht 26, 2. *Altfr.* boli; Neugl. bull.
 bulle *sb.* bulle, päpstliches schreiben. *Ags.* bull.
 bune, bowne *adj.* bereit, gerüstet zu 38, 93. *Altfr.* part. būinn.
 bownen *sw. vb.* sich bereit machen, rüsten 27, 4252.
 bur *s.* bir.
 bourder *sb.* grenze, rand 23, 13319. *Vgl. bordure.*
 bourdise *sb.* buhurt (im turnier) 50, 177. *Vgl. ann.*
 bowre *sb.* bauer, gemach. *Ags.* būr.
 burien *s.* birien.
 buriornen *sw. vb.* keimen, spriessen s. 146, 42. *Vgl. ann.*
 burliche *adv.* mächtig, prächtig.
 burn *sb.* mann 22, 332. *Vgl.* barn.
 burnessen *sw. vb.* polieren, glätten 27, 4120. *Vgl. ann.*
 busk (20, 148), bussh, buissch (15, 359) *sb.* busch. *Mlat.* buseus.
 buseayle *sb.* gebüsch 46, 27, 31.
 bushel *sb.* scheffel. *Altfr.* bussel.
 busken (19, 142; 27, 4075), buschen (22, 173) *sw. vb.* sich aufmachen, sich bereit machen, gehen, eilen; bereit

machen, ordnen (19, 142; 27, 4075);
kleiden (27, 4340). *Schott.*
busy s. *bisy*.
busynesse s. *bisines*.
bute, but, bot. I *praep.* ohne, ausser;
 II *adv.* aussen, draussen; III *conj.*
 ausser, wenn nicht, dass nicht, son-

deru (nach negation); oft folgen noch
andre conj.; *pat, zyt etc.* *Ags. bütan.*
bouth s. *bath*.
buxum (11, 154; 37, 247), *bouxome*
 (27, 110; 37, 110), *boxom* (14, 116),
buxam (11, 131) *adj.* biegsam, willig.
Neugl. buxom.

C.

caccen s. *cacchen*.
cacchen, kacchen (27, 4265), *caccen*
 (22, 353), *catchen* (36, 775) *sw. vb.* neh-
 men, fangen, erhalten; *praet.* *cazt,*
caght, caugt, kawghte. *Altfr. eacier,*
ecacier.
cacchyng *adj.* habgierig 50, 374.
cage *sb.* käfig. *Altfr. caige.*
kairn *sw. vb.* gehen 22, 373; 23, 13354.
Vgl. ann. zu 22, 373.
caitif *sb.* gefangene. *Altfr.*
callen, kallen (37, 5. 235. 245) *sw. vb.*
 rufen, anrufen, herbeirufen, nennen,
 bezeichnen. *Ags. ceallian.*
calling *vbsb.* ruf.
calm *adj.* ruhig, still. *Altfr.*
calme *sb.* ruhe 23, 13157. *Fr.*
camel *sb.* Kameel. *Fr.*
can, kan (10, 16. 50; 22, 244) *verb. praet.*
praes. wissen, verstehen; können, ver-
 mögen. *Praes. ind. plur.* *coune, konne*
 (16, 151; 26, 138), *cone* (46, 105), *kunne*
 (47, 21. 35. 101. 104); *praet.* *coude, cond*
 (26, 175), *cowde, kowthe* (50, 152),
could. *Ags.*
can, kan (35, 75) *neben gan als hilfs-*
verbum: von der beginnenden hand-
lung (z. b. 13, 138) oder einfach zur
umschreibung des verbuns (19, 330;
 23, 13380). *Vgl. ann. zu 13, 138.*
candelmesse *sb.* lichtmesse 50, 293. *Ags.*
candilstike *sb.* leuchter. *Ags.*
canne *sb.* kanne. *Ags.*
cantelle *sb.* ecke. *Altfr. cantel.*
caperis *sb.* ein kraut: s. 164, 12 the
 erbe *caperis.* *Vgl. capparis.*
capparis *sb.* ein kraut: s. 165, 11. *Vgl.*
caperis.
caraldes *sb. plur.* kostbarkeiten? 13,
 159.
carde *sb.* (spiel-) karte 38, 329. *Fr.*
cardinal *sb.* kardinal. *Fr.*
care, kare (22, 288) *sb.* sorge. *Ags.*
cearu.
carecte *sb.* zauberformel 15, 470. *Vgl.*
ann.
careful, karful *adj.* sorgenvoll.
careyne *sb.* leichnam, aus 16, 178. *Altfr.*
caroine, careine.
carpen, karpen (27, 4189) *sw. vb.* reden,
 sagen 19, 6; 22, 217. *Altn. karpa.*
carpyng *vbsb.* erzählung 19, 6.

carte *sb.* wagen, karren 25, 665. *Ags.*
crat.
cas, caß (No. 19 u. 20) *sb.* fall, vorfall,
ereignis; rechtsfall, anklage 45, 114.
 of *caß* zufällig 20, 67. *Fr.*
castell *sb.* schloss, burg. *Altfr.*
casten, kasten (27, 4244; s. 171, 46),
kesten (13, 153) *sw. vb.* werfen, legen;
ordnen; anordnen, einrichten 34, 2;
erdenken, ersinnen, im sinne haben
 (mit u. ohne hym) 23, 13325; 27, 4181;
sich anschicken (mit hym) 23, 13234.
c. to zuwerfen, zuteilen (s. 171, 46).
Altn. kasta.
catel *sb.* vieh, habe, besitz s. 153, 20;
 155, 3. 8. *Altfr.*
caugte s. *cacchen*.
cauping *vbsb.* stossen, schlagen 23,
 13161. *Altfr. colper, couper.*
cause, cauß (19, 250) *sb.* ursache, grund;
sache, anlage (1 Ps. 142, 1; 10, 62);
rechtssache 15, 134. — *bi* (be) *cause*
 of aus grund von, wegen, for *cause*
 of (48, 75) wegen; *bi cause* that des-
 wegen weil, da. *Fr.*
causen *sw. vb.* verursachen, veran-
 lassen. *Fr. causer.*
cawtele *sb.* verschnitttheit, verschlagen-
 heit 46, 64. 154. 230. *Altfr.*
cawtelous *adj.* schlau, verschlagen.
cautyf *sb.* gefangne 18 II 35. *Vgl. ann.*
u. caitif.
cave *sb.* höhle. *Altfr.*
kemben *sw. vb.* können. *Ags. cemban.*
kene *adj.* kühn, tapfer, arg, heftig (s.
 5, 97; 23, 13157), scharf (12, 160; 24
 149). *Ags. cène.*
kennen *sw. vb.* verkünden, sagen, leh-
 ren; kennen (19, 320, 327). *Ags. ceunnan.*
kep, keip (19, 95) *sb.* acht: mit take
 verbunden = acht haben (15, 156;
 19, 95). *Neugl. keep.*
kepen, keppen (23, 13179. 13292. 13345)
sw. vb. halten, bewachen (45, 331;
 23, 13179), bewahren vor (from 11, 135),
 behüten (2, 41; 6, 44), beachten, halten
 (lawe 24 I 10). *Ags. ceþan.* *Vgl. Mätz.*
W. 410.
kepere *sb.* hüter. *Neugl. keeper.*
kepyng *vbsb.* hut, aufsicht.
kerehere *sb.* tuch, schleier 37, 179.
Altfr. couvrechere.

kerfen (27, 4232), kernen (21 I 150) *st. abl. vb.* VI schneiden, durchschneiden (24 I 150), durchhauen (27, 4195). *Ags.* ceorfan.

kerse *sb.* 27, 4195. *Vgl. ann. dazu.*

kessen *s.* cussen.

keste *s.* kiste.

kesten *s.* casten.

kete *adj.* munter, lebhaft 22, 330. *Vgl. Mätz. W.* 413.

keueren (*neben* coueren) *sw. vb.* erhalten 13, 223. *Allfr.* cobrer.

kyd *part. pass. u. adj.* kund geworden, daher: berühmt 23, 12537. 12518. 13144. 13176). *Vgl.* kußen.

killen *sw. vb.* töten. *Vgl. Strutm. u. Mätz. W.* 517.

kyn, kynne (12, 32) *sb.* geschlecht, familie, verwantschaft 14, 374; 22, 236. 245. *Ags.* cyn, cynn.

kyn *s.* cow.

kind, kynde *adj.* freundlich. *Ags.* cynde.

kynde, kinde *sb.* natur, natürliche beschaffenheit (14, 220; 15, 309. 345; 16, 37), (kynde fader 22, 211. 309. natürlicher vater); *art u. weise* (8, 19; 36, 790); familie, geschlecht, abstammung (14, 396; 27, 4318). *Ags.* geeynd.

kyndelich (14, 219), kyndly (20, 107) *adv.* der natur nach, auf natürliche weise; freundlich, liebevoll.

kindenes *sb.* freundlichkeit, güte 22, 321. *Nengl.* kindness.

kyndlen *sw. vb.* anzünden. *Nengl.* kindle.

kyng, king *sb.* könig. *Gen.* kingges (45, 17. 227). *Ags.* cyning, cynȝ.

kyngdome, kyngdam (*s.* 166, 24. 25; 171, 20) *sb.* königreich. *Ags.* cyningdōm.

kyngryk *sb.* königreich. *Ags.* cyningrice. Damit mischt sich kynryk in gleicher bedeutung (= *Ags.* cynrice) 19, 68. 158; 20, 111.

kinnesman *sb.* verwanter 22, 365. *Nengl.* kinsman.

kynrede *sb.* verwantschaft 41, 275. *Nengl.* kindred.

kyrke (20 oft; 42 oft), chirche, church, cherche (49, 66; 50, 7. 36. 38) *sb.* kirche. *Ags.* cyrice, cyrce; *Schott.* kirk; *Nengl.* church.

kyssen *s.* cussen.

kiste, kistte (13, 159), kest, chest *sb.* kiste, kasten. *Ags.* cist, cest.

kyte *sb.* weihe, geier. *Ags.* cyta.

kyth *s.* kuppe.

kythen *s.* kupen.

kitten *s.* cutten.

clay *sb.* ton, lehm. *Ags.* clæg.

claymen, clemen (19, 417. 421. 423) *sw. vb.* in anspruch nehmen, auf etwas ein

recht geltend machen. *Allfr.* clamer, clamer.

clarioun *sb.* trompete 13 II 15. *Allfr.* clarytte *s.* clarre.

clarre (32, 314; 43 II 6), clarytte (38, 314) *sb.* klaret, würzwein. *Allfr.* claret.

claspē *sw. vb.* die hände (handed) zusammenschlagen und ringen 27, 4338. *Nengl.* clasp.

clateren *sw. vb.* klatschen, prasseln 23, 12501. *Nengl.* clatter.

claden, eloden, cleden *sw. vb.* kleiden, ankleiden, sich kleiden, sich bedecken (mit): *praet.* clopede, cladde, cled (19, 357); *part.* cloped, clad, cled, yclothed 9, 15. *Ags.* cladian.

clawe *sb.* klauē, kralle. *Ags.* clā.

clawen *sw. vb.* kratzen. *Ags.* clawian.

clemen *s.* claymen.

clene, cleane (38, 141. 165) I *adj.* rein, frei (von sünde 10, 21; 41, 48), vollständig, unversehrt 24 II 280; 27, 4178. — II *adv.* rein, vollständig, gänzlich. Daneben: clenly I *Ps.* 129, 27 offen. *Ags.* clēne, clēne.

clenesse *sb.* reinheit, unschuld. *Ags.* clānnes.

clensen *sw. vb.* reinigen (in physischer u. moral. beziehung), heilen (von hantkrankheiten). *Ags.* clānsian.

clensyng *vb. sb.* reinigung.

clepen *sw. vb.* rufen, jemand herbei rufen, anrufen; nennen, benennen. *Ags.* cleopian.

cler, cleer I *adj.* klar, rein, glänzend — II *adv.* clere und clereliche (11, 389) hell, rein. *Allfr.* clair, cler.

clere, clerke *sb.* kleriker, geistlicher. *Ags.*

clere *sb.* klarheit. 18 I 59.

cleren *sw. vb.* klar werden, sich aufhellen 25, 519; 50, 85.

clergy *sb.* geistlichkeit. *Allfr.*

cleernesse *sb.* klarheit.

cleuen *sw. vb.* kleben 37, 164. *Ags.* cleofian.

climben *st. abl. vb.* I klimmen, steigen. *Ags.* climban.

clingen *st. abl. vb.* I kleben an, hangen an 8, 68; 37, 164. *Ags.*

clippen *sw. vb.* umarmen, sich umarmen 14, 415; s. 118, 7. 8. *Ags.* clyppan.

clips *sb.* (= eclips) eclipse, verdunkelung (der gestirne) 14, 135. *Fr.*

clos, cloise (23, 12513) *adj. u. adv.* eingeschlossen, verschlossen, verborgen — clos kepte I me ich hielt mich zurück 17, 171. *Allfr.* *part. pass.*

clösen, clossen *sw. vb.* schliessen, verschliessen, sich schliessen. *Nengl.* close.

clōp *sb.* tuch, windel (12, 29 *plur.* clopes), kleid, gewand.

clothyng *sb.* kleidung. *Nengl.*

cloude *sb.* wolke. *Vgl.* Mätz. W. 436.
 cloundi *adj.* wolkeig, ungewölkt 18 I 38.
 knave *sb.* knappe. *knabe* s. 4, 77; 19, 258; 26, 137. *Ags.* enafa.
 knawen (19, 130, 234), knowen *st. red. vb.* kennen, erkennen, kennen lernen, wissen. *Pract.* knew (17, 196; s. 167, 60 u. s.), knewz (s. 142, 31), kuez (s. 148, 16; 150, 34; 154, 12). *Part.* knowen, yknow (47, 1). *Ags.* enāwan.
 knawing, knowing *vbsb.* wissen, Kenntnis.
 knowlechen, knowlechen *sw. vb.* be-
 kennen s. 166, 9; 47, 127. *Schott.*
 knowlege.
 knowlege, knowlage (19, 337), know-
 leche (41, 2) *sb.* erkenntnis (41, 2),
 kenntnis (19, 337). *Vgl.* Mätz. W. 441.
 kne *sb.* knie, *pl.* kneys (27, 4275). *Ags.*
 cneō, cneōw.
 knelen *sw. vb.* knieen, niederknien
 12, 171. *Nengl.* kneel.
 knewen *sw. vb.* knien. *Ags.* cneōwian.
 knyf (19, 356), kniff (45, 42) *sb.* messer.
Ags. cnif.
 knyzt (12 oft), knyht, (12, 37), knycht
 (28 oft), knyte (49, 38, 101, 130) *sb.*
 junger mann, ritter. *Ags.* eniht, cneōht.
 knightode *sb.* ritterlichkeit, ritter-
 schaft. *Ags.* enihtthād; *Nengl.* knight-
 hood.
 knyghtly *adj. u. adv.* ritterlich. *Ags.*
 cnihtlie.
 knyttan *sw. vb.* knüpfen, binden 15 II
 55, 62; 43 I 34. *Ags.* cnyttan.
 knodyn *sw. vb.* kneten. *Ags.*
 cneōdan s. *Leo Gl. u. Prompt.* Parv. 250.
 knotte, knot *sb.* knuten, bund 10, 48;
 24 II 55. *Ags.* cnotta.
 knowen, knowleche s. knawen, knaw-
 lege.
 cok, cock *sb.* huhn. *Ags.* cocec; *Altfr.*
 coc.
 cok, cook *sb.* koch. *Ags.* cōc.
 cofer, cofre *sb.* koffer. *Fr.*
 coge *sb.* schiff 13, 152. *Vgl. ann.*
 coyn *sb.* münze, geld. *Altfr.*
 coise *sb.* bulg 26, 102. *Vgl. ann.*
 cold, coold *adj.* kalt. *Ags.* cald, ceald.
 colde *sb.* kälte.
 colden *sw. vb.* kalt werden 16, 96; 25,
 535. *Ags.* cealdian.
 colerik *adj.* hitzig 24, 43. *Altfr.*
 collaterale *adj.* zur seite gehörig;
 seiten ... neben ... 19, 56.
 colle *sb.* hintere (?) 26, 114 *ann.*
 collen *sw. vb.* sich umarmen s. 149, 7.
Altfr. coler.
 collyng *vbsb.* umarmung s. 149, 7.
 coloure *sb.* farbe. *Altfr.*
 colouren, coulören (35, 55) *sw. vb.*
 malen, färben. *Altfr.* colorer.
 comandement, commandement, co-

maundmente *sb.* befehl, gewalt 36, 741;
 38, 144. *Fr.*
 combe *sb.* kamm. *Ags.* camb, comb.
 combraunce *sb.* not, beschwerde 14,
 265. *Altfr.*
 combren, cumbren *sw. sb.* bekümmern,
 kummer zufügen, betrüben. *Altfr.*
 combrer, cumbrer.
 combrous *adj.* beschwerlich 46, 57.
Altfr.
 comen, komen (22, 214, 236), cum (19,
 147; 20, 96, 153) *st. abl. vb.* II kommen,
part. comen, come, comon (38, 90),
 cummyn (19, 44, 50, 55). *Ags.* cuman.
 comendable *adj.* empfehlenswert,
 hübsch.
 comene *adj.* s. common.
 comer *sb.* ankömmling 46, 161.
 comfort, coumfort (2, 37; 13, 223) *sb.*
 trost. *Fr.*
 comforten, comforth (27, 4084, 4102),
 coumfort (2, 39) *sw. vb.* trösten.
 comin *sb.* kümmel. *Altfr.* coumin.
 comynge *vbsb.* kommen, ankunft.
 comynally *adv.* fortwährend 50, 23.
 Zu comun.
 comly s. cumly.
 comlyly *adv.* freudig, herrlich.
 comlyng *sb.* ankömmling 47, 42. *Vgl.*
ann.
 commanden, commaundyn, cōmanden,
 komanden (22, 236) *sw. vb.* befehlen.
Fr.
 commandyne *vbsb.* (= commandyng)
 befehl, gebot 19, 256.
 commenden *sw. vb.* empfehlen. *Fr.*
 commytten *sw. vb.* überantworten.
 commixtioun *sb.* vermischung.
 commun, common, comun, comon, co-
 mene (50, 273, 397, 404) *adj.* gemein-
 sam, gewöhnlich, gemein, allgemein.
Fr.
 communicacioun *sb.* gemeinschaft.
 communicioun *sb.* gemeinschaft.
 comouns *sb. adj.* dienstmannen 10, 35.
 compaignie (15, 519), companye, cum-
 pany (19, 58, 390) *sb.* begleitung, ge-
 sellschaft, gemeinschaft (41, 551; 47, 69;
 50, 350). *Altfr.* compaignie, compaignie.
 comparen, comperen (19, 403) *sw. vb.*
 vergleichen.
 comparisounen *sw. vb.* vergleichen
 s. 172, 56.
 compas, compace (29, 5), cumpas *sb.*
 umkreis, bereich. — by cumpas rings-
 um s. 144, 8; s. 145, 9.
 compassen, empassen (s. 145, 8; 156,
 43) *sw. vb.* umfassen, umgeben (30, 17;
 45, 26, 75); um etwas gehen, im kreise
 gehen (s. 145, 7); ersinnen, erwägen, ins
 werk setzen (15, 5). *Altfr.* compasser.
 compassion *sb.* mitleid.
 compellen *sw. vb.* nötigen, zwingen.

comper *sb.* altersgenosse 22, 370. *Altfr.*
compar, compair.
compering *vbsb.* vergleich 19, 261.
compilen *sw. vb.* zusammensetzen, ver-
fertigen.
compleynen (36, 790), compleigne
(15, 111) *sw. vb.* klagen, beklagen.
Altfr. complandre.
compleinte, cumplaynte (35, 76) *sb.*
klage. *Altfr.*
completen *sw. vb.* vollenden.
composicion *sb.* zusammensetzung.
compositur *sb.* vereinbarer, vermittler
19, 88.
compounden *sw. vb.* zusammensetzen,
mischen, vermischen 38, 310.
comprehenden *sw. vb.* (mit dem geiste)
erfassen, begreifen 21 I 215.
comsen *sw. vb.* anfangen, den anfang
machen. *Altfr.* comencer.
comsyng *vbsb.* anfang 14, 213. *Vgl. ann.*
comunen *sw. vb.* veröffentlichen, mit-
teilen.
con *s.* can.
conceile *sb.* rat, ratschlag 6, 71; 36, 780.
= conseil.
conceit, conceite *sb.* gedanke, denken
(16, 154; 36, 791) gutdünken 36, 682. 780.
Neugl.
conceyven, consaynen (23, 13232), con-
saif (19 öfters) *sw. vb.* empfangen, auf-
nehmen (mit dem verstande) 24 I 325.
Altfr. conceveir.
concluden *sw. vb.* schliessen, folgern.
einen schluss ziehen; beschliessen
38, 65. *Neugl.*
conclusen *sw. vb.* beschliessen, beenden
28, 1260. *Zu part.* conelus.
conclusion *sb.* schlussfolgerung. *Fr.*
concorde *sb.* einigkeit.
concordyn *sw. vb.* übereinstimmen,
einstimmig etwas tun 19, 71.
condescenden *sw. vb.* herab steigen,
kommen auf 24 II 61.
condicion *sb.* bedingung, lage, zustand,
beschaffenheit, temperament (36, 761;
45, 88; 50, 383) *plur.* eigenschaften, ge-
sinnungsart (50, 330, 338, 351). *Fr.*
conduyt *sb.* (unterirdischer) gang,
kanal 16, 208. *Altfr.*
confederacie *sb.* bündnis, verschwö-
rung 13 II 63.
confederate *adj.* verbündet.
confedren *sw. vb.* verbinden, sich ver-
bünden, vereinen.
confessen *sw. vb.* beichten. *Fr.* confesser.
confession *sb.* beichte, bekenntnis.
confessor *sb.* beichtiger.
conformen *sw. vb.* fügen, anpassen.
confort, comfört *sb.* trost.
confouden *sw. vb.* verwirren, aus der
fassung bringen. *Altfr.* confondre, con-
fondre.

confusion *sb.* verwirrung.
congregation *sb.* versammlung.
coning *sb.* kaninchen. *Altfr.* conin.
coniuracioun *sb.* verschwörung 13 II 62.
coniuren, conioure (*s.* 172, 12) *sw. vb.*
beschwören.
conning = cunning (zu can) *vbsb.*
kennen, kenntnis, erkenntnis.
conqueren *sw. vb.* erobern.
conquerynge *vbsb.* erobring.
conqueste *sb.* erobring. *Fr.*
conreyen *sw. vb.* sich einem unter-
ordnen 16, 88. *Vgl. ann.*
consaif *s.* conceyven.
conscience, consyens *sb.* gewissen. *Fr.*
conseil, consell (28, 1188, 1261), coun-
sel, conceile *sb.* rat, ratschlag. *Altfr.*
conseil, cunsel.
conseilen, counseilen (11, 107), counse-
len (10, 6) *sw. vb.* raten, rat geben.
conseiler *sb.* consul 43 II 36.
consenten *sw. vb.* zustimmen, bestim-
men.
consequently *adv.* in folge davon,
folglich.
conseruen *sw. vb.* bewahren. *Fr.* con-
server.
consideren *sw. vb.* betrachten, be-
achten.
conspieren *sw. vb.* sich verschwören
38, 134.
constabil *sb.* marschall 49, 105. *Altfr.*
conestable.
constellacioun *sb.* stellung der sterne
15, 393; 21 I 121.
constreynen *sw. vb.* zwingen, fesseln.
constrewe *s.* construe.
construccion *sb.* construction (der
aufgabe) 47, 26. *Altfr.*
construen (17, 31), constrewen (17, 17)
sw. vb. construieren (die aufgabe in
der schule).
consuler *sb.* consul.
consumen *sw. vb.* verzehren. *Fr.* con-
sumer.
conteke *sb.* streit 27, 1178. *Vgl. Mätz.*
II, 172.
contenance, cuntenance, contynance,
continnauee (24 I 276) *sb.* haltung,
miene, gesicht, ansehen 22, 231.
contenen, containen *sw. vb.* enthalten,
erhalten, halten; (hinu 19, 379) sich auf-
führen, betragen. *Altfr.* contenir.
content *adj.* zufrieden. *Fr.*
content *adj.* euthaltam, mässig,
keusch. *Fr.*
continnauee *sb.* fortsetzung.
continnelly, contynually (18, 85) *adv.*
fortwährend, anhaltend.
contynuen, continen (26, 140) *sw. vb.*
fortfahren mit. *Fr.* continuer.
continnyng *vbsb.* fortsetzung, ver-
bleiben bei.

contourben *sw. vb. verwirren* 15, 222.
 contradiction *sb. widerspruch*.
 contrar (19, 241; 47, 86), contrary, contrarie (13 II 91; 48, 15) *adj. entgegengesetzt, feindlich*. — *adv. oder adj.* 7, 20. *Fr. contraire*.
 contrarie *sb. gegenteil* 24 I 317; 43, 102.
 contrarien *sw. vb. entgegen handeln* 17, 191.
 contrarious *adj. entgegengesetzt, feindlich*. (13 II 80. 81, 93). *Altfr. contralius. vgl. Burquy Gl.*
 contre, contreye, contray, kontrey (22, 241), cuntre (23, 13244), cuntree (s. 172, 1), cuntreie (s. 172, 17) *sb. gegend, land. Altfr.*
 contrefeten *sw. vb. nachahmen, nachbilden. Zu Altfr. contrefait*.
 contricioun *sb. reue, reumtliche Stimmung*.
 contrit *part. u. adj. zerknirscht* 41, 112.
 cuntunen s. contynnen.
 couneien *sw. vb. führen* 6, 52. *Altfr.*
 conversion *sb. bekehrung*.
 convertir *sw. vb. bekehren* 21 II 8.
 cope *sb. kaputze, mantel. Altfr. cape*.
 copyeus *adj. reichlich. Altfr. copieux*.
 copur *sb. kupfer. Altfr. kopar*.
 corage, corrage (41, 556), curag (28, 1212) *sb. mut. Altfr.*
 corde *sb. strick, seil. Fr.*
 cornen s. keruen.
 coriander *sb. koriander. Altfr. coriandre, coriandre*.
 corn *sb. getreide, korn. Ags.*
 corneline *sb. eine edelsteinart* 16, 138.
 corner *sb. ecke. Altfr. corner, cornier*.
 cornette *sb. zünke. Altfr. cornet*.
 coronacione *sb. krönung*.
 corowne, eroune (6, 80; 11, 262) *sb. krone. Altfr. coronne, courune*.
 corownen (6, 80), erounen (14, 369; 49, 3), krownen (22, 252) *sw. vb. krönen*.
 corps *sb. leichnam. Altfr.*
 correcten *sw. vb. bessern, verbessern* 16, 111.
 corrupcioun *sb. ansteckung* 16, 150.
 corrupt, corrupt (41, 191) *adj. verderbt, schlecht*.
 corteys (22, 191), curtaif (19, 362, 101), curteys (22, 231) *adj. höflich, fein er-zogen, höflich, edel, freigebig. Altfr.*
 cosyne (27, 1317), cousin (15, 337) *sb. vetter, verwanter (auch weiterer verw. s. ann. 15, 337)*.
 coste *sb. seite, gegend, land, küste. Altfr.*
 costlew *adj. aufwand machend* 17, 95. *Vgl. ann.*
 cote *sb. stall* 10, 83. *Ags.*
 cote *sb. gewand, kleid* 27, 1337. *Altfr.*

cote- armour *sb. wappenrock* 24 II 21.
 coude s. can.
 coulouren s. colonnen.
 comfortour *sb. tröster s.* 151, 3.
 coungerren *sw. vb. beschwören* 38, 137. *Vgl. ann.*
 counsaile s. counsaile.
 counseleoure s. counseller.
 counseile (s. 164, 24; 50 oft), counsaile (45, 17), counceille (49, 65. 80), counsel, counsaile (20, 136) *sb. rat, ratschlag, ratsversammlung. Vgl. conseil*.
 counseller, counseleoure (38, 2) *sb. ratgeber. Altfr. consellier, cunseller*.
 cowntasse (27, 1338), cuntesse (49, 128) *sb. gräfin. Altfr.*
 counten *sw. vb. in anschlag bringen, beachten* 23, 12479. *Altfranz. conter, enter*.
 cowplen *sw. vb. verbinden, verknüpfen* 19, 236. *Altfr.*
 courance *sb. heftiger grim* 45, 139. *Altfr.*
 couroux *sb. zorn, grim* 45, 47. *Vgl. ann.*
 cours, courf (19, 331), course *sb. lauf, richtung, lauf des schiffes* (15, 509), bewegung (23, 12479); folge (24 I 58, s. ann.); gang (von speisen 24 I 68); ordnung, art und weise: by course nach der reihe 23, 13252. *Fr.*
 coursednesse s. cursidnesse.
 courser *sb. renner* 24 I 187.
 court, kourt (22, 330. 331. 342), curt (20, 56) *sb. hof, hofversammlung. Fr.*
 courteisliche, curteisliche (22, 370), curteslyche (22, 233), curteisle (22, 353), curtaisly (45, 17), curtaisly (19, 351; 20, 118) *adv. höfisch, höflich*.
 kourteour *sb. hofmann, hofling* 22, 342. *Nengl. courtier u. courter*.
 courtesie (17, 151), curtesy (24 I 87), curtaise (35, 63) *sb. höfisches betragen, feines benahmen, freigebigkeit. Altfr.*
 cousin s. cosyne.
 custume, custume (17, 113. 161), custome *sb. sitte, gewohnheit. Altfr. custume, enstome*.
 covenen (11, 167; 13 II 35), covenen (23, 13365) *sw. vb. begehren, verlangen. Altfr.*
 covetise (s. 171, 36; 11, 451), covetise (16, 30) *sb. begier, begehrtlichkeit. Altfr.*
 covenable *adj. passend, angemessen. Fr.*
 covenableness *sb. geeignete zeit s.* 158, 9.
 covenant *sb. übereinkunft, vertrag, versöhnung* (11, 115). *Altfr. convenant, covenant*.
 coneren *sw. vb. erröchen, erlangen*.

- sich erholen, aufrichten* 27, 1275. *Vgl. aum.*
- coveren, koueren (11, 115), kuren (37, 179) *sw. vb. bedecken, verdecken* (13 II 23). *Altfr. covrir, couvrir.*
- covertour *sb. bedeckung.* *Altfr. co-verture.*
- covetous, covitous (11, 115), cowatouß (19, 195) *adj. habgierig.*
- cowardy *sb. feigheit* 19, 26. *Altfr. couardie.*
- cowardys *sb. feigheit* 27, 4157. *Altfr. couardise.*
- cowatouß *s. covetous.*
- crabbe *sb. krebs (sternbild)* 26, 10. *Ags. crabba.*
- crabid *adj. grämlich* 16, 26. *Vgl. Mätz. II. 496.*
- cradel *sb. wiege.* *Ags.*
- cranen *sw. vb. bittend verlangen, begehren.* *Ags. crafian.*
- craft *sb. geistige kraft, geschicklichkeit, künstliche anfertigung, kunst* (23, 13216; 21 I 177; 46, 218). *Ags. craft.*
- craftely, craftily *adv. erfahren, weise, künstlich.*
- crafti *adj. listig, erfahren: künstlich, mit geschick gemacht* (26, 57). *Ags. craftig.*
- crampe *sb. krampf.* *Altfr.*
- createur *sb. schöpfer s.* 161, 1; 165, 1, 1; 41, 119. — *creators* 27, 4103 *vgl. aum. Altfr.*
- creature *sb. geschöpf.* *Fr.*
- credence *sb. glaube, vertrauen* 36, 737. *Altfr.*
- crepen *st. abl. vb. V kriechen.* *Ags. creópan.*
- crewelle *s. eruel.*
- cri *sb. schrei, geschrei, ruf.* *Fr.*
- cryeu, kryen (27, 4275, 4296) *sw. vb. rufen, schreien; anrufen, ausrufen* (21 I 138). *Fr.*
- erisolyte *sb. ein edelstein* 16, 139. *Altfr.*
- erist *sb. Christus; monstanz* 27, 1315.
- eristall *sb. kristall.* *Ags. eristalla.*
- eristen, cristine, christen (26, 160) *adj. christlich* 16, 20, 123, 127; 22, 361; 50, 115. — *subst. adj.* 16, 240; 27, 1113. *Ags.*
- eristente *sb. christenheit.* *Altfr. eres-tiente.*
- cristynen *sw. vb. taufen.* *Ags. crist-nian.*
- erois *s. eross.*
- cronyk *sb. geschichtsbuch, chronik.* *Fr.*
- cronyeler *sb. geschichtsschreiber* 21 II 11.
- crop *sb. krapf; auch vom hals oder der gurgel eines menschen gesagt:* 26, 116. *Ags.*
- eros (41, 415; 46, 110), eroos (6, 53), crosse (21 II 14; 46, 109), eroice (22, 350), erois (16, 187; 41, 114) *sb. kreuz.* *Altfr.*
- eroune *s. corowne.*
- erownen, krownen *s. corownen.*
- ernecke *sb. krücke* 7, 62. *Ags. eryce.*
- erueifien *sw. vb. kreuzigen.* *Fr. cru-cifier.*
- eruel, eruel (25, 599; 47, 92), erwele (20, 162), crewelle (34 I 17) *adj. grausam* — *adv. eruely, cruelly* 45, 227. *Altfr. eruel.*
- eruellesse *sb. grausamkeit* 18 I 31. *Neugl.*
- eruelte *sb. grausamkeit.* *Altfr.*
- cow *sb. kuh; pl. kyn* 22, 211, 361. *Ags. cu.*
- couherde, kouherde (22, 371, 373), kow-herde (22, 171, 217, 241) *sb. kuhhirte.*
- culuere *sb. taube.* *Ags. culfre.*
- culpable *adj. schuldig.* *Fr.*
- eum *s. comen.*
- eumbren *s. combren.*
- eumly (23, 13216), comly, comely, com-liche (27, 4158) *adj. u. adv. zukom-mend, passend; freundlich, lieblich, herrlich.* *Ags. cymlic.*
- company *s. compaignie.*
- cumpas, cumpassen *s. compas, com-passen.*
- cumplaynt *s. compleynte.*
- cuning *adj. schlau* 38, 300.
- kunnen *vb. praet. praes. wissen, kennen* (s. 157, 41), können (s. 162, 23; 163, 25). *Ags. cunnan.*
- kunnyng *vbsb. wissen, kenntnis* (s. 146, 33; 161, 29).
- cuppe, cupe (38, 329) *sb. becher.* *Ags. cuppa.*
- cure, kure (47, 159) *sb. sorge, mühe* (31, 18 *s. aum.*); *heilung; kunst* (15, 132). *Fr.*
- euren *sw. vb. sorge tragen, sorgen; heilen.* *Altfr. eurer.*
- kuren *s. coveren.*
- kuryng *vbsb. heilen, heilung s.* 162, 7.
- curious *adj. neugierig* 47, 101. *Altfr.*
- curyously *adv. sorgfältig, eifrig s.* 160, 42.
- eursen, course *sw. vb. fluchen, ver-fluchen, verwünschen.* *Ags. cursian.*
- eursidnesse (32, 31), coursednesse *sb. niederträchtigkeit, fluchwürdiges be-tragen.* *Neugl.*
- eursyng *vbsb. verfluchung, fluch* 41, 286.
- curteys *s. corteys.*
- kus *sb. kuss.* *Ags. eos, eus.*
- ewsynes (28, 1155, 1205), eusynace (28, 1270) *sb. base, cousine.*
- eussen, kyssen (11, 418), kyß (28, 1231), kessen (24 II 4) *sw. vb. küssen.* *Ags. eyssan.*
- kußen (22, 231), kythen (27, 4191) *sw. vb. künden, offenbaren, zur schau*

tragen. *Pract.* kudde (22, 231), *part.* kyd, kydde (22, 321; 37, 9). *Ags.* cýðan.
 kuppe (22, 331), kyth (23, 13166) *sb.* heimat, land u. leute; bildung, feine sitze (22, 331). *Ags.* cýðð, cýð.
 kuffen, kuffen (s. 118, 9), kuffen (18 f 90; s. 149, 9; 163, 15) *sw. vb.* schneiden, hauen, umhauen (s. 163, 15). *Nengl.* cut. *Vgl. Mätz. W.* 531.
 ceder, cedre *sb.* ceder. *Ags.* ceder; *Altfr.* cedre.
 celestial *adj.* himmlisch. *Fr.*
 cely *adj.* seltsam 25, 529 = sely, selly.
 centre *sb.* mittelpunkt. *Fr.*
 cerele *sb.* kreis, zürkel. *Altfr.*
 certeyn, certene (42, 61) *adj.* gewis, bestimmt, sicher. — *adv.* certayne, certeynliche (47, 51), certeynly sicherlich. — in certayne (11, 50; 15 f 96) sicherlich, ben in certeyne hat sicher sein, dass 43 II 82. *Fr.*
 certeynte, certemete *sb.* sicherheit.
 certes, certis *adv.* sicherlich.
 cesen (s. 162, 7 u. s.), ceessen (s. 149, 16), sessen (11, 24) *sw. vb.* aufhören, aufhören machen, endigen. *Fr.* cesser.
 cesoun *sb.* jahreszeit (46, 71. 153 u. s.) = sesoun.
 circuite *sb.* umkreis. *Nengl.* circuit.
 circumstance *sb.* umstand. *Fr.*
 cysterne *sb.* wasserbehälter. *Fr.*
 cite, citee (46, 10 u. s.), citie (44 öfters), citie (38, 245. 296) *sb.* stadt. *Fr.*
 chace (15, 345), chas (20, 162. 163) *sb.* jagd, verfolgung. *Altfr.*
 chacen (24 II 111), chasen (20, 159; 22, 216) *sw. vb.* jagen, treiben (20, 159). *Altfr.* chacer, chaser.
 chaffe *sb.* spreu. *Ags.* ceaf, cef.
 chayere *sb.* thron, sessel 43 I 2. *Altfr.* chaere, chaire.
 chayne, cheim *sb.* kette. *Fr.*
 chalk *sb.* kalk. *Ags.* ceale.
 chalenge *sb.* (hoshafte) beschuldigung s. 150, 1; 151, 1; 152, 14 u. s. *Altfr.*
 chalengen, challengen *sw. vb.* beanspruchen (43 II 48). *Altfr.*
 chambirleyn *sb.* kämmerer, kammerherr 16, 173. *Altfr.* chambrelein.
 chambre, chambir (50, 187) *sb.* *Fr.* chambre; *Nengl.* chamber.
 chance, chance, chauns (s. 160, 30) *sb.* fall, zufall, geschick (15, 75), glücksfall, glück. *Altfr.* chance, chance.
 chane *sb.* klan 16, 160. 162.
 change, change *sb.* wechschel. *Fr.*
 changeable, changeable *adj.* veränderlich.
 changen, chaungen *sw. vb.* wechseln, ändern, verändern, sich verändern. *Fr.* changer.
 chaunging, chaunging *vb.* wechschel.

chaoun (26, 137), channone (11, 177) *sb.* kanonicus. *Altfr.* canonie, chanonie.
 chapelie *sb.* kapelle, kirche. *Fr.*
 chapen *sw. vb.* entfliehen 27, 4261 = achapen s. ann.
 chapitre *sb.* kapitel. *Altfr.*
 charbonete *sb.* karfunkel 46, 128. 145. 117. *Altfr.* carbone, charbouete.
 charge *sb.* last (9, 40); bedeutung, wichtigkeit (24 II 13); auftrag (17, 127; 35, 12), amt (17, 152). *Fr.*
 chargen *sw. vb.* beladen, beauftragen, befehlen (26, 120; 50, 162); — *impers.* es kümmert 27, 4262. *Fr.*
 chariot *sb.* wagen. *Altfr.*
 charitably *adv.* liebevoll 16, 107.
 charitee, cheryte (10, 36. 58) *sb.* liebe, nächstentliebe u. liebe, gnade gottes (41, 355). *Fr.*
 charme *sb.* zauberspruch 23, 13228. *Fr.*
 chasen s. chacen.
 chaste *adj.* keusch. *Altfr.*
 chasten, chasty (19, 122) *sw. vb.* züchtigen, bessern. *Altfr.* chastier.
 chastisen *sw. vb.* züchtigen, strafen 1 Ps. 112, 33; 7, 90; s. 156, 12. *Vgl.* chasten.
 chastyte *sb.* keuschheit. *Altfr.* chastete.
 chauns s. chance.
 che = she 4, 2. 9; 33, 2. 3. 4. 14.
 cheke *sb.* kimbacken, backe, wange. *Ags.* ceace.
 cheif, chief *sb.* haupt, oberhaupt; haupt in zusammensetzung: chiefcitee (42, 34), chieflord (12, 76), chiefregister (= hauptbeschreiber 26, 18), chief-tour (46, 127) etc. *Altfr.*
 cheftayne (27, 1261), cheifteyne (50, 74) *sb.* häuptling, kapitän. *Altfr.* cheve-taine.
 cheyff s. chief 19, 151; halde in ch. *vgl. ann.* 19, 151.
 cheyb s. chesen.
 chep *sb.* kauf, handel 16, 19. *Ags.* ceap.
 chepman *sb.* kaufmann 17, 133.
 cheer *adj.* teuer, wert, lieb 16, 56. *Fr.*
 chereche s. kyrke.
 chere, cheere, chiere *sb.* antlitz, gesicht, miene, geberde; freundliche aufnahme, fröhlichkeit 7, 45; 17, 111. *Altfr.*
 chere *sb.* mal 3, 2. *S. ann. dazu.*
 cherye *sb.* kirche. *Ags.* cyrs(beam); *Nengl.* cherry.
 cherishen, cherisshen, cherichen *sw. vb.* gern haben, wert halten (24 II 7; 32, 52), pflegen (23, 13228. 311). *Fr.* cherir; *Nengl.* cherish.
 cheryte s. charyte.
 cherl, churle (27, 4182) *sb.* kerk, Bauer 22, 271; 11, 156; gemeiner soldat 27, 4182. *Ags.* eorn.
 cheerte *sb.* liebe, werthaltung 46, 52. *Vgl.* cherite, charite.
 chernbin *sb.* cherab 26, 34.

chese *sb.* käse. *Ags.* cēse, cýse.
chesel *sb.* kiesel. *Ags.* ceosel.
chesen, cheyß (19, 43) *st. abl. vb.* VI
wählen, auswählen. *Part.* ichosen
50, 122. *Ags.* ceosan.
chesing *rhsh.* wahl.
chest *s.* kiste.
chevalrye, chewalry (19, 25), chivalrie
(16, 174) *sb.* reiterei, ritterschaft (16,
174), ritterlichkeit (19, 25). *Altfr.* che-
valerie.
chevicien *sw. vb.* sorgen für, helfen
17, 101 *ann.*
chevyn *sw. vb.* erfolg haben, etwas
ausführen 27, 4179.
chewen *st. abl. vb.* VI kauen. *Ags.*
ceowan.
chydin *sw. vb.* zanken, schreieud
schelten 21 II 303; 41, 275; *pract.* chydde
12, 194; 14, 416. *Ags.* cidan *st. u. sw. vb.*

chydning *rhsh.* streiten. *zank* 11, 287.
chief *s.* chef.
chiere *s.* chere.
child, chylde *sb.* kind: *plur.* children,
childerene, chyldryn (10, 90), childer
s. 154, 7; 48, 14, 73. *Ags.* eild.
childhode *sb.* kindheit. *Ags.* eildhād.
chin, chynne *sb.* kinn. *Ags.* ein.
chinehy *adj.* knauserig 17, 136. *Vgl.*
ann. u. Mätz. W. 569.
chyne *sb.* spalte, ritze 47, 82. *Ags.* eine.
chirehe *s.* kyrke.
chiterynge *rhsh.* gezwitscher 47, 13.
Neugl. chitter.
choise *adj.* erwählt, ausgezeichnet 23,
13341. *Vgl. Mätz. W.* 562.
choppen *sw. vb.* hauen, schlagen 27,
1262. *Vgl. Mätz. W.* 553.
christen *adj.* christlich 26, 160 *s.* cristen.
churle *s.* cherl.

D.

dage (*s.* 148, 52; *s.* 154, 35, 40), day,
daye *sb. tag.* — to daye heute. *Ags.* daeg.
day *sb. s.* dage.
day *vb. s.* deien.
daynte, dainty *sb.* gefallen, freude 23,
13284. *Altfr.* daintie.
dayntevous *adj.* freude erregend, kost-
bar 27, 4197.
dal *sb. tal.* *Ags.* dæl.
dalyaunee *sb.* zärtlichkeit, tändelei.
Vgl. Mätz. W. 584.
damage *sb.* schaden. *Fr.*
dame, dam (49, 74) *sb.* herrin, frau. *Fr.*
damysele (46, 201, 214), damyselle (46,
226, 245) *sb.* mädchen, jungfrau. *Altfr.*
dameisele, damisele.
damnable, dampnable (16, 189) *adj.* ver-
dammungswürdig.
damnacion, dampnacion (37, 157) *sb.*
verdammung.
damnen, dampnen *sw. vb.* 1 Ps. 142, 107;
38, 227. *Fr.*
dan *sb. herr* (in der anrede) 26, 82,
83. *Vgl. ann. zu* 15, 215. *Altfr.* dans.
dance, dannee *sb. tanz.* *Fr.*
dancen, dauncen *sw. vb.* tanzen.
danger, daunger, dangier *sb.* gewalt,
macht, willkür (23, 13127); schwierigkeit,
leid, übel (34 I 17); gefahr (36,
711); weigerung (34 III 22). *Altfr.*
dar, dare (*s.* 55) *pract. praes. vb.* ragen.
Plur. dur (46, 35); *pract.* durst, durste,
dorst. Auch schon mit *présent. be-*
deutung. *z. b.* 1 Ps. 129, 22. *Ags.*
darling *s.* derling.
dart *sb.* wurfspiess, geschoss. *Altfr.*
date *sb.* datum 21 II 28. *Fr.*
daughter *s.* daughter.
daunten *sw. vb.* bezähmen, bezwingen

15, 469; *s.* 172, 7; 41, 439. *Altfr.* donter,
daunter.
dawen *sw. vb.* tagen 14, 178; 26, 129;
50, 85. *Ags.* dagian.
de, dee *sb.* Gott: per de bei Gott 28,
1196. *Altfr.*
dee *sb.* würfel: *plur.* dice 38, 329. *Altfr.* de.
dead *adj. s.* ded.
deale, dealen *s.* dele *sb.*, delen *vb.*
deare *s.* dere.
debat *sb.* streit, zank. *Fr.*
debaten *sw. vb.* streiten, hadern.
deboneire (43 I 15), deboner (19, 362)
adj. gutmütig. *Altfr.* de bon aire.
debonerly *adv.* gutmütig, gütig 11, 558;
50, 348.
debreken *sw. vb.* hin- u. herzerren *s.*
167, 41 *ann.*
deceaven *s.* deceyuen.
deceyte, discreyt (11, 455), disceyte
(16, 61, 184, 240), disseit (*s.* 171, 35)
sb. betrug, arglist, hinterlist. *Neugl.*
deceit.
deceyuen, deceaven (38, 286), des-
ceyuen (13 II 3; *s.* 156, 13), dyceyuyun
(18 II 48; 41, 192), disseyven (*s.* 117, 4;
151, 16) *sw. vb.* täuschen, betrügen,
hintergehen. *Altfr.* deceivre.
declaren *sw. vb.* erklären. *Fr.* declarer.
ded, dead (*No.* 38), deid (19, 37) *adj.*
tot: totenbleich, totenstarr (25, 559).
Ags. deid.
deedhorun (*s.* 155, 9), deadborn (*s.*
151, 10) *adj.* totgehoren.
dede, deid (19, 302; 28, 1176) *sb.* 1. *tat.*
werk. 2. *sache, gelegenheit* 20, 91.
3. *urkunde* 14, 185. — in dede in der
tat. *Ags.* dæd.
dede *sb.* = deþ.

dede = dide s. don.

dedeyngen *sw. vb. verschmähen*. Vgl. auch *ann.* zu 19, 376. *Allfr.* desdaigner, dedaigner.

deedlich (25, 536), dedly, deedli *adj. tödlich*. *Ags.* deädlic.

deef *adj. taub*. *Ags.* deáf.

defam *sb. unehre, schande* 28, 1246. *Allfr.* difame, defame.

defaute, defaunte (45, 77) *sb. mangel, fehler*. *Allfr.*

defawtyn *sw. vb. zu ende bringen, zu ende gehen* 19, 182. Zu *Fr.* defaute.

denel, devil (38, 7), devill (41, 101), dewill (20, 85), diwel (41, 202) *sb. teufel*. — denill waie 26, 162 s. *ann.* — *Ags.* deófol.

defence *sb. verteidigung, schutz*. *Allfr.* defense.

defenden, deffende (50, 417), diffendin (16, 103; 50, 143) *sw. vb. verteidigen, schützen, abwehren, verhindern* (16, 103). *Fr.* defendre.

defet *adj. niedergeschlagen, krank* 25, 618. *Part.* zu desfaire, defaire.

defouten *sw. vb. erniedrigen, entehren* (11, 252, 418, 467); *unterdrücken, niederdrücken* (42, 6). Vgl. *Mätz. W.* 598 u. 599.

degradyn (19, 175), degraten (38, 113) *sw. vb. (einer würde) entkleiden, entsetzen*.

degre *sb. stufe* (der treppe 46, 136, 140); *stufe, grad, rang, klasse; art und weise* (37, 187); *lage* (2, 44); *staud* (15, 258); *grad* (*astron.* 24 II 10). *Fr.*

deid *sb. s. dede*.

deid *sb. deid adj. s. dep, ded*.

deien, dyen (16, 3; 36, 721 u. s.), dai (31 III 18) *sw. vb. sterben*. — *pract.* deied, deyid, diede. *Altn.* deyja; *Nengl.* die.

deien *sw. vb. färben*. *Ags.* deágian.

deizen *sw. vb. würdigen*. *Fr.* daiguer.

deill s. dele.

deynte *adj. köstlich, lecker* 24 I 62. Vgl. *Mätz. W.* 601.

deynte *sb. leckerbissen* 24 I 293. *Allfr.* daintie, daínte.

deire *sb. schaden, harm*. *Ags.* darn.

deys *sb. erhöhter sitz, ehrensitz* 24 I 51. *Allfr.*

del *sb. schmerz, kummer* 22, 133 19 s. doel.

delyen *sw. vb. aufschieben, verzögern*. *Fr.* deláier.

deler, delle (15, 185), deel (17, 153), deale (38, 77), deill (19, 393) *sb. teil, anteil*. — *sum deill etwas*. *Ags.* dæl.

delectabely *adv. lieblich, erfreulich*.

delectabull (11, 28), delectabull (11, 9), delitable (16, 11), delitablell (19, 1) *adj. lieblich, erfreulich, vergnüglich*. *Lat.* delectabilis; *Allfr.* delitable.

delen *sw. vb. teilen, zerteilen, austeilen; teil nehmen, sich beteiligen, handeln* (38, 295, 303). *Ags.* delean.

delenen *st. abl. vb. I graben, aufgraben*, *Ags.* delean.

delicacie *sb. schwelgerei*. *Nengl.* delicacy.

delice *sb. vergnügen, lust*. *Fr.*

delicen *sw. vb. vergnügen, belustigen* s. 146, 22.

deliciens *adj. köstlich, lieblich*.

deliciously *adv. köstlich*.

delitable s. delectabull.

delite *sb. vergnügen, wonne, genuss*. *Allfr.* delit.

delyten *sw. vb. ergetzen, vergnügen machen; sich ergetzen, sich freuen*. *Allfr.*

delyueryn, delyvir (49, 21) *sw. vb. erlösen, befreien, ausliefern*. *Fr.* delivrer.

delynerly *adv. unverzüglich* 22, 349. Vgl. *Mätz. W.* 604.

deluge *sb. überschwemmung*. *Fr.*

demaunden *sw. vb. verlangen* 50, 252. *Fr.* demander.

demen *sw. vb. richten, verurteilen, durch richterspruch zuteilen* (27, 4307); *beurteilen, halten für* (17, 77), *glauben* (s. 147, 23; 158, 30). *Ags.* deman.

demenen *sw. vb. führen* (27, 4077), *behandeln, sich benehmen, aufführen* (15, 39; 50, 384). *Part.* demened geartel. *Allfr.* demener.

demyng *vbsh. beurteilung, urteil*.

demonstraunce *sb. darlegung, beweis*. *Allfr.*

demure *adj. sittsam, bescheiden*. Vgl. *Müller Etym. W.*

den, denne *sb. höhle*. *Ags.* denn.

denien *sw. vb. vernichten, in abrede stellen* (50, 229, 243), *etwas abschlagen, einen abweisen* (s. 146, 20; 147, 21). *Allfr.* denier, denier.

dep, depe *adj. tief*. — *adv.* depe. *Ags.* deóp.

departen, deperten (23, 12509) *sw. vb. teilen, verteilen, abteilen, trennen, sich trennen, weggehen, uneinig werden* (s. 170, 40). *Fr.* departir.

departing *vbsh. unterschied, scheidung*. Vgl. *ann.* s. 159, 33.

depe *sb. tiefe*. *Ags.* deópe.

depeinted (46, 191), depeint (26, 16) *part. und adj. gemalt, bemalt*. *Fr.* depeindre.

depely *adv. tief*.

deperen s. departen.

depnese *sb. tiefe*. *Ags.* deópniss, deópnese.

deprauen *sw. vb. schlecht machen, herabwürdigen*. *Allfr.* depraver.

depriven *sw. vb. berauben*. *Fr.* depriver.

derk, dirk (13 I 28) *adj.* *dunkel, trübe*.
— *subst.* *dunkelheit* 23, 12531. 13366.
Ags. *deore*.

derken oder derknen (?) *sw. vb.* *dunkel werden, das bewußtsein verlieren* 23, 13285. *Ags.* *dearcian*; *Nengl.* *darken*.

derknes, derknesse, dirknesse (13 I 28) *sb.* *dunkelheit*.

dere, diere (15, 162), derre (37, 131), deare (38, 320) *adj. u. adv.* *lieb, teuer*. *Ags.* *deöre*.

deren *sw. vb.* *schaden, beschädigen*. *Ags.* *derian*.

derf *adj.* *derb, stark, mächtig* (13, 166); *grausam* 27, 4219. 4241. *Vgl.* *Mätz. W.* 616.

derling (37, 132. 171), dereling (11, 140), darling (38, 320) *sb.* *lieblich*. *Ags.* *deorling*.

derne *adj.* *verborgen, geheim*. *Ags.* *derne, dyrne*.

derre *adj.* *s. dere*.

derworpe *adj.* *teuer, köstlich*. *Ags.* *deorwyde*.

desaunantage *sb.* *nachteil, schaden* 47, 32. 34. *Altfr.*

descenden *sw. vb.* *herabsteigen*. *Fr.* *descendre*.

deseorde *s. discorde*.

deseconeren *s. discoveren*.

descripcioun *sb.* *beschreibung*. *Fr.*

deseace *s. disease*.

desert *sb.* *wüste s.* 166, 4. 5. 20. *Fr.*

desert *adj.* *wüst, öde s.* 167, 61; 168, 79.

desert, dyssert (35, 31) *sb.* *verdienst* 21 II 186; 36, 686. *Altfr.* *deserte*.

deseruen *sw. vb.* *verdienen*. *Altfr.* *deservir*.

desire, dissyre (23, 13138. 13185) *sb.* *wunsch, begierde*. *Fr.*

desiren, dissiren (23, 12478) *sw. vb.* *wünschen*. *Fr.* *desirer*.

desiring *vb. sb.* *wunsch*.

desirous *adj.* *begierig, gierig, eifrig*. *Altfr.*

desolate *adj.* *verlassen, trostlos, einsam*. *Nengl.*

despence *sb.* *ausgabe* 17, 205. *Altfr.* *despense*.

despenden, dispenden (19, 319; 41, 400) *sw. vb.* *ausgeben, verwenden* (41, 400), *aufwenden*. *Altfr.* *despendre*; *Nengl.* *dispend*.

desperate *adj.* *verzweifelt*. *Nengl.*

despisen, dyspysen (1 Ps. 129, 54; Ps. 142, 15) *sw. vb.* *verachten*. *Altfr.* *despire*; *Nengl.* *despise*.

despit, despyte, despylt (10, 88) *sb.* *verachtung*. *Altfr.*

despoilen, dissypoilen (27, 1127) *sw. vb.* *herauben, ausplündern*. *Altfr.* *despoiller*.

desporte, disporte (26, 22. 163; 36, 722) *sb.* *spiel, freude*. *Altfr.* *desport*; *Nengl.* *disport*.

desporten, disporten (17, 141) *sw. vb.* *sich vergnügen, unterhalten*.

destaynen *sw. vb.* *bestimmen* 27, 1091. 1151. *Altfr.* *destiner*.

destine (18 I 15), destene (22, 315), destiny *sb.* *bestimmung, schicksal, geschick*. *Fr.* *destinee*.

destitud *part. u. adj.* *verlassen* 28, 1178. *Nengl.* *destitute*.

destourben, distourben (15, 221) *sw. vb.* *in verwirrung bringen, verwirren*. *Altfr.* *destarber*.

destourboure *sb.* *friedenstörer, störenfried* 16, 61. *Altfr.*

destreinen *sw. vb.* *zwingen* (25, 596 *anm.*; 43, 97). *Altfr.* *desraindre*.

destroyen, destroyen (s. 148, 1), destruyen (11, 345; 41, 545), distroyen (45, 225), distruyen (s. 153, 46), distrien (s. 119, 1; 153, 50; 163, 13) *sw. vb.* *zerstören, vernichten*. *Altfr.* *destruire*.

destructione (19, 204), destruccioun (21 I 202), distruccioun (43 II 31) *sb.* *zerstörung, untergang*. *Fr.*

destruye *s. destroyen*.

deteinen *sw. vb.* *zurück halten, gefangen halten*. *Fr.* *detenir*.

determinaty *adv.* *bestimmt* 19, 129. *Nengl.*

deþ, death (38, 103. 111), deid (19, 269) *sb.* *tod*. *Ags.* *deað*.

dette, (19, 262) *sb.* *ein dienst, den man schuldet, schuld* (11, 397). *Vgl. auch anm. zu* 19, 253. *Altfr.* *dette, dete*.

deuyn *adj.* = *divine adj.* *göttlich* 21 II 9.

deuis *sb.* *wille, ansicht* — *at your deuis* (26, 99) *nach eurem wunsche, eurem willen*. *Fr.*

devisen *sw. vb.* *sagen, beschreiben, erzählen* (24 I 57. 253. 271. 274); *ersinnen, erdenken* (46, 186. 190). *Altfr.* *deviser*.

deuisen *s. divisen*.

denocioun, denocoun *sb.* *demut, andacht*. *Fr.*

denoide *part. u. adj.* *leer*. *Zu Altfr.* *desvoidier*.

devouren *sw. vb.* *verschlingen, verzehren*. *Altfr.* *devorer, devourer*.

deuout, deuouth (10, 14) *adj.* *demütig, ergeben, andächtig*. *Fr.* *devot*.

devoutenesse *sb.* *demut* 24 II 198.

devoutly *adv.* *ergehen, andächtig*.

dew, dewe *sb.* *tau* 44, 19. *Ags.* *deaw*.

dewe *s. due*.

dewren *sw. vb.* *anshalten, erdulden*. *Altfr.* *durer*.

dewresse *sb.* *härte, strenge, hartes geschick, ungemach*. *Altfr.* *duresse*.

dy, dye 27, 4021. 4249 s. deien.
 dyademe *sb.* krone. *Fr.*
 diapred *adj.* bunt, buntfarbig 46, 207.
Vgl. ann.
 dicee *s.* de.
 dieh, diehe *sb.* graben, grube *s.* 162, 11;
 163, 12. *Ags.* die.
 diere *s.* dere.
 diuel *s.* deuel.
 diffamen *sw. vb.* (eine nachricht, lehre)
 verbreiten, verkünden (ohne üble neben-
 bedeutung) *s.* 168, 77. *Fr.*
 diffendin *s.* defenden.
 difference *sb.* unterschied. *Fr.*
 digestioun *sb.* verdauung. *Altfr.*
 diggen *sw. vb.* graben, begraben. *Vgl.*
Müller Et. W. dig.
 digne *adj.* würdig. *Fr.*
 digneliche *adv.* in würdiger, passen-
 der weise.
 dignite, dignete *sb.* würde, hohes amt.
Fr.
 digten *sw. vb.* bereiten, bestimmen,
 machen. *Ags.* dihtan.
 diyng *vbsb.* sterben, tod *s.* 148. 2; 149, 2.
 diligence *sb.* fleiss, eifer. *Fr.*
 diligent *adj.* fleissig, emsig. *Fr.*
 dylygently *adv.* fleissig, eifrig.
 dim *adj.* dunkel, trübe. *Ags.*
 dyne, dyn *sb.* lärm, getöse. *Ags.* dyne.
 dinen *sw. vb.* speisen, zu mittag essen. *Fr.*
 diner *sb.* mahlzeit, essen. *Fr.*
 dint *sb.* schlag, hieb. *Ags.* dynt.
 dirk *s.* derk.
 dirkenesse *s.* derknes.
 disceyt *s.* deceyte.
 disceyuable *adj.* trügerisch 9, 7.
Nengl. deceivable.
 dysceyyn, disceyuen *s.* deceyuen.
 disceucioun *s.* dissencion.
 discent *sb.* abstammung 6, 60. *Nengl.*
 descent.
 discernen *sw. vb.* unterscheiden 17, 100.
Nengl. discern.
 disciple *sb.* schüler, jünger. *Altfr.*
 disclaren *sw. vb.* aufklären, erklären
 19, 75.
 disconsolat *adj.* trostlos. *Nengl.* dis-
 consolate.
 discordaunce *sb.* mishelligkeit. *Fr.*
 discorde, desorde (16, 121) *sb.* un-
 einigkeit. *Altfr.*
 discoveren, descoueren (11, 193) *sw.*
vb. entdecken. *Altfr.* descovrir.
 discoweryng *vbsb.* entdeckung, klar-
 legung 19, 212.
 discreen *sw. vb.* abnehmen, verschwin-
 den 16, 93. *Vgl. Mätz. W. 611.*
 discrecione *sb.* verstand, urteil. *Fr.*
 descriuen, dyscryvyn (35, 16) *sw. vb.*
 beschreiben, schildern. *Altfr.* descrivre.
 dyscumfytyn *sw. vb.* überwinden, be-
 siegen. *Nengl.* discomfit.

disdayn, disdeyn *sb.* unville, wider-
 wille, abscheu. *Altfr.* desdein; *Nengl.*
 disdain.
 disdaynen *sw. vb.* nicht würdigen, ver-
 achten. *Altfr.* desdaigner; *Nengl.* dis-
 dain.
 disese, disease (41, 270), deseace (35,
 315) *sb.* widerwärtigkeit, leid, krank-
 heit. *Altfr.* desaise; *Nengl.* disease.
 disgnysen *sw. vb.* sich verkleiden, sich
 in ungewöhnliche tracht kleiden (45,
 177 *ann.*). *Altfr.* desguiser; *Nengl.*
 disguise.
 disgnysyng *vbsb.* auffallendes aus-
 sehen, auffallende tracht 45, 181.
 dishonoure *sb.* unehre, schmach. *Altfr.*
 deshonour; *Nengl.* dishonour.
 dishonouren *sw. vb.* entehren, herab-
 würdigen.
 disobeyen *sw. vb.* ungehorsam sein.
Fr. desobeir; *Nengl.* disobey.
 disobeisance *sb.* ungehorsam. *Fr.*
 desobeisance.
 disordynaunce *sb.* unordnung. *Altfr.*
 dispayren *sw. vb.* verzweifeln. *Altfr.*
 desperer; *Nengl.* despair.
 disparplen *sw. vb.* auseinander treiben,
 zerstreuen 1 Psalm 142, 98. *Vgl. ann.*
 disparpoilen *sw. vb.* spalten, ausein-
 ander treiben *s.* 170, 41. 43. *Vgl.* dis-
 parplen.
 dispenden *s.* despenden.
 dispysen *s.* despisen.
 dispitous (45, 41), dispitouß (19, 196)
adj. zornig, grausam. *Altfr.* despi-
 teux.
 dispitusly (19, 200), dispitiously (23,
 13173), disspetously (27, 4127) *adv.*
 grausam, schmähiblich.
 displeaunce *sb.* misfallen, unmut.
Altfr. desplesance; *Nengl.* displeasance.
 displeed *adj.* ungehalten 50, 148. 271.
 408.
 displezen, displease *sw. vb.* misfallen.
Altfr. desplaisir; *Nengl.* displease.
 displeserc *sb.* misfallen. *Nengl.* dis-
 pleasure.
 disporte, disporten *s.* desporte, des-
 porten.
 disposen *sw. vb.* anordnen, einrichten;
 (s. 163, 30 = Lat. facere). *Fr.* disposer.
 disposicion *sb.* verfügun, bestim-
 mung; beschaffenheit, gesinnung (36,
 760). *Fr.*
 dispreisen *sw. vb.* gering schätzen,
 tadeln, schelten. *Altfr.* desprisier;
Nengl. dispraise.
 disputaecioun, disputioun (s. 148, 15)
sb. wortstreit. *Altfr.* desputecison;
Nengl. disputation.
 disputen, dispuynen (s. 155, 23) *sw.*
vb. sich streiten mit worten. *Altfr.*
 desputer; *Nengl.* dispute.

disputisoun s. disputacioun.
 dissch sb. teller, schüssel. *Ags.* disc.
 disseit s. deceyle.
 dissencion (16, 120), discencioun (19, 48) sb. uneinigkeit. *Altfr.* dissension.
 dissert s. desert.
 dissenerance sb. trennung, streit 16, 116. *Altfr.* desseverance.
 dissimilyng vbsb. verstellung.
 dissimulour sb. betrüger, heuchler.
 disspoilen s. despoilen.
 distaynen sw. vb. beflecken 36, 753. *Altfr.* destaindre; *Nengl.* distain.
 distance sb. Entfernung, abstand. *Fr.*
 distincion sb. unterscheidung. *Fr.*
 distroyen sw. vb. bezwingen, zwingen 29 I 8; 41, 72. 436. *Altfr.* destraindre; *Nengl.* distraint.
 distres, dystresse sb. unglück, not. *Altfr.* destresse; *Nengl.* distress.
 distrien s. destroyen.
 distroyen, distruyen s. destroyen.
 dystroyour sb. zerstörer 10, 78.
 distrucion s. destructione.
 disturblen sw. vb. verwirren, beunruhigen s. 157, 11. *Schott.* distrouble.
 diuerse adj. verschieden; launisch 45, 151. 200. *Vgl.* ann. *Fr.*
 dyuersyte sb. verschiedenheit. *Fr.*
 diuersly adv. verschiedentlich, auf verschiedene weise.
 diuiden sw. vb. teilen 43 I 12. *Nengl.* divide.
 diuisen, devisen (16, 7) sw. vb. teilen, einteilen. *Altfr.* diviser, deviser.
 diuision sb. teilung; meinungsverschiedenheit (16, 45), uneinigkeit (15, 29).
 doctour sb. doktor, gelehrter. *Altfr.*
 doctrine sb. lehre, gelehrsamkeit. *Fr.*
 doel (50, 230), dole (27, 1173. 4241), del (22, 319) sb. schmerz, kummer. *Altfr.* doel, deol.
 doer sb. tater (38, 305: ylle doer übeltäter).
 dove, dowe (33, 4. s. 12) sb. taube. *Vgl.* Müller *Etym.* W.
 dogge sb. hund 22, 295: s. 161. 15. *Altfr.* dogue.
 doghter, dozter (s. 161, 10), dochtyr (19, 200), douzter (s. 165, 11), daughter (41, 274), dowhter (15, 391), dontir (19, 71. 127), daughter (38, 324) sb. tochter. *Ags.* dôhtor.
 doying vbsb. tun und treiben (17, 65; pl. 67).
 dole s. doel.
 doolful adj. schmerzlich, traurig, kläglich 5, 67.
 doom, dome sb. urteil, richterspruch, gericht, schicksal (19, 235). *Ags.* dôm.
 dominacioun sb. herrschaft. *Altfr.*
 doon, done, do, doen (26, 108), doe

(38, 66, 110) sw. vb. tun, handeln, machen, bereiten, bewirken, tun lassen; auch zur umschreibung des verbums (dede do 10, 93). *Indl. praes.* 3 sing. doop (7, 10, 29), doip (7, 1); 3 plur. dop, doon, done, dosse (27, 1331). *Part. pass.* done, do getan, vorbei, vorüber (23, 12531).
 donge sb. dung, mist 41, 139. *Ags.* dung.
 dor, dorre s. dure.
 doten sw. vb. türcht, von sinnen sein 13, 196 ann.
 double, doubill (19, 5) adj. doppelt. *Fr.*
 dowblen sw. vb. verdoppeln. *Fr.* doubler.
 doubleness, dowbilneß (28, 1257) sb. zweizügigkeit, falschheit 24 II 197; 32, 62. *Nengl.* doubleness.
 doute sb. angst, furcht, zweifel (no doute 16, 29; 21126), zweifelhafte sache (41, 36). *Altfr.*
 douter sw. vb. furcht haben, fürchten, bezweifeln (43, 88). *Fr.* douter.
 doutfull adj. zweifelhaft.
 doutles adj. furchtlos.
 dowarye sb. leibgeding, wittensitz 10, 79. *Altfr.* doaire, donaire; *Nengl.* dower und dowery.
 draghen, drawen, dre (19, 327) st. ahl. vb. IV tragen, ziehen, reißen (16, 145), zerreißen (45, 225), foltern (19, 278), herbei ziehen, mit sich reißen (15 II 49); ertragen (19, 327 ann.), (him 24 II 9; hem 24 I 244) (sich) begeben, (sich) auf den weg machen, sich nähern (7, 77). 3 ind. praes. plur. drouth (16, 55); praet. drewe, drowh, drough; part. drawe, drowe. *Ags.* draghen.
 draght sb. zug, schluck 17, 148. *Nengl.* draught.
 dragoun sb. drache 41, 261. *Altfr.*
 drawen s. draghen.
 dre s. draghen.
 dred, drede sb. furcht, zweifel (17, 157). *Ags.*; doch vgl. Mätz. W. 667.
 dreden sw. vb. fürchten, furcht haben, sich fürchten. *Impers.* me dredeth 25, 663. *Praet.* dredde, dred, dread (38, 101. 111), part. dred (s. 149, 22), dradde (15, 91). *Ags.* ondrédan.
 dredful, dredfull adj. fürchterlich, schrecklich.
 drege adj. lang, weit 27, 4220 ann.
 dreem sb. traum. *Ags.* dréam.
 dremyng vbsb. träumen, traum.
 drepen st. ahl. vb. II u. sw. vb. (23, 13261) treffen, erschlagen. *Ags.* drepan.
 drery adj. traurig. *Ags.* drerôiz.
 drerynesse sb. traurigkeit. *Ags.* dréorignesse; *Nengl.* dreariness.
 dresen sw. vb. wohin wenden, richten

(me 10, 100; hem 24 I 282), *sich anschicken* 23, 13138. *Altfr.* dresser.
 drye, draie *adj. u. adv. trocken, verdorrt* (s. 169, 2. 4); *kalt, teilnahmslos* (1 Ps. 112, 41; 17, 135). *Ags.* dryge.
 drien *sw. vb. trocken machen, trocknen, durstig machen* (27, 1172); *dürre werden: trocken, reif werden (vom getreide)* 18 II 28. *Ags.* dryzan.
 dryven *st. abl. vb. V treiben, wegtreiben, vertreiben.* *Ags.* drifan.
 dryglych *adv. herrlich, schön* 13, 235. *Ags.* *adj.* dryhtlic.
 dryzlyn (13, 213), dryghttyne (27, 1155), dryghttene (27, 4306) *sb. herr* (= Gott). *Ags.* dryhten, drihten.
 drynk *sb. trank, getränk* 14, 364. 366. *Ags.* drine.
 drynken *st. abl. vb. I trinken.* *Ags.* drincan.
 drinking *vbsb. trinken.*
 drynkles *adj. ohne trank* 27, 4173.
 dronken, droneken (38, 325) *adj. betrunken, trinken. Part. pass. zu trinken.*
 dronklewnesse *sb. trunkenheit* 17, 168. *Vgl. Mätz. W.* 683.
 drope *sb. tropfen.* *Ags.* dropa.
 droppen *sw. vb. tröpfeln, tröpfeln s.* 162, 28; 163, 30. *Ags.* dropian.
 drowry *sb. liebeszeichen, geschenk* 33, 2 *am.*
 drouth = draweth 16, 55 *am.*
 drone *sb. trieb, was ausgetrieben wird, herde* 22, 181; s. 116, 13; 147, 13. *Ags.* dräf.
 droughthe, draughte (27, 1172) *sb. trockenheit, dürre.* 21 I 110. *Nengl.* drought.
 drowuen *sw. vb. ertränken, ins wasser versenken: ertrinken* 23, 12518, 13288. *Nengl.* down.
 droupen *sw. vb. niedergeschlagen, traurig sein* 8, 19. *Altfr.* drupa.

du (23, 12191 *am.*; 23, 13132, 13324)
 due (23, 13386), dewe (18 II 38; 43 I 22) *adj. gebührend, passend, recht.* *Altfr.* deun.
 dubben *sw. vb. zum ritter schlagen* (8, 33; 27, 1199); *verzieren, ausschmücken* (16, 143). *Ags.* dubban; *Altfr.* dubba.
 duke *sb. herzog.* *Fr.*
 duehie *sb. herzogtum* 49, 4. 5. *Altfr.* duehee.
 duelly *adv. gebührender massen.*
 duellyn *s. dwellen.*
 doughte = thoughte 50, 379 *am.*
 doughty *adj. tüchtig, tapfer.* *Ags.* dyhtig, dohtig; *Nengl.* doughty.
 dul *adj. schwerfällig, töricht, unempfindlich* (18 I 29); *dunkel (von farbe* 27, 4337). *Ags.* dol; *Nengl.* dull.
 dullen *sw. vb. dumm machen, betäuben* 41, 351.
 doumb *adj. stumm.* *Ags.* dumb.
 dumpen *sw. vb. versenken, (ins wasser) stürzen* 23, 13289. *Altfr.* dumpa.
 downe *sb. daunfeder, flaum* 32, 15. *Altfr.* dünn; *Nengl.* down.
 doune, doune *adv. nieder, herab, herunter.* *Zu sb. dünn hügel.*
 downward *adv. abwärts, herab.*
 dure, durre (48, 1), dore, dor, dorre (25, 531) *sb. tür, öffnung, mündung* (48, 4). *Ags.* duru.
 duren *sw. vb. dauern, bleiben.* *Fr.* durer, during (*zu duren*) *urspr. part., dann praep. während* 45, 33.
 dusk *adj. dunkel, trübe.* *Nengl.*
 dusszeperis *sb., pl. die zwölf mitglieder von Arturs taferunde* 27, 4337. *Altfr.*
 dust *sb. staub.* *Ags.*
 duellen *s. dwellen.*
 dwellen, duellen (41, 327, 328) *sw. vb. weilen, verweilen, bleiben, wohnen* (14, 191, 279), *wo leben.* *Ags.* dwellan.
 dwellyng *vbsb. verweilen, bleiben.*
 dwerp *sb. zwerg* 22, 362. *Ags.* dweorg.

E.

earth *s. erthe.*
 ease *s. ese.*
 easy *s. esy.*
 east *s. est.*
 ebbe *sb. ebbe.* *Ags.* ebba.
 ebben *sw. vb. ebben* 16, 70. *Ags.* ebbian.
 Ebru *sb. Hebräer* 13, 205.
 ee, eek *conj. u. adv. und, auch, dazu noch.* *Ags.* eae, ee.
 eke *adj. ewig.* *Ags.* eee.
 eeh, eehe, eieh, ieh, eueh, ueh *pron. jeder.* *Ags.* æhwile.
 echone, echone, icheone *adj. u. subst. ein jeder, jedermann.*

eddere (s. 162, 12. 16), eddre (s. 163, 13) *sb. matter, s. addere.*
 edifyen *sw. vb. bauen, erbauen.* *Fr.* edifier.
 edifying *vbsb. gebäude.*
 eucl, enyl *sb. u. adj. s. yuel.*
 even, eve (21 II 18; 25, 614), evene (13 II 1, 50, 56), euyen (37, 212), ewyn (19, 106) *sb. abend.* *Ags.* æten, æfen.
 euen *adj. eben, gleich, gleichförmig, gelassen, ruhig* — *in euene im gleichgewicht, gleichmässig* (15, 2). *Ags.* eten, efen.
 euene, ewyn (19, 61) *adj. gleichmässig, genau, gerade, eben* — *Mit conj. as*

temp. 10, 113 *gerade als*; *compar.* 50, 319 *gerade als ob*.
euenynge sb. abend s. 167, 55; 172, 65.
Nengl.
euenli adv. in gleicher weise s. 160, 4; 161, 5.
euen song, evesong sb. abendgesang. abendandacht s. 57; 49, 111; 50, 257.
euentide sb. abendzeit.
euer, eyr adv. immer. jederzeit, stets; jemals (11, 20, 84). Ags. æfre.
euerreche (17, 106, 121, 131), eueriche (26, 21) adj. pron. jeder. Ags. æfre und æle.
euerreither sb. pron. jeder von beiden s. 150, 30; 151, 30.
euery chonc, euery schone (35, 33) subst. pron. jedermann.
euerlastinge adj. ewig.
euerlastingnesse sb. ewigkeit s. 164, 13; 165, 15.
euermo (25, 663), euirmare (19, 155), eurmor (19, 211), euermore (7, 49; 12, 12) adv. immerdar, allzeit, stets.
euersterre sb. abendstern 1318.
effect sb. absicht, erfolg, zweck. Altfr. efeit, efeit.
effe = aller sb. geschäft, gebahren, betragen (19, 361). Altfr. afeire, afeire.
eft, ete adv. wiederum, nachher, später. Ags. æft, eft.
eftyre adv. u. praep. s. after.
eftsone adv. wiederum s. 168, 23; 169, 19 u. s.
egall adj. gleich (18, 61), billig, gerecht (35, 29). Altfr. egual.
ege, egh (23, 13206), eye (14, 228), eize (17, 131), eyghe (21 I 266), ize (s. 165, 21), yge (9, 24), yhe (15, 138, 111), ye (11, 5, 150; 17, 98), iye (26, 31); plur. eyen (11, 228; 11, 292), eyne (10, 39), eyn (30, 1, 6), yeen (36, 707, 722), ien (11, 20) sb. auge. Ags. eäge.
egerly (27, 1163), egurly (23, 13351) adv. eifrig, hitzig. Zu egre.
egge (32, 19), eghge (27, 1195) sb. schneide des schwertes, schwert. Ags. eeg.
eggen sw. vb. schärfen, anreizen 11, 286 s. ann.
eghge s. egge.
egle sb. adler 21 I 115. Fr. aigle.
egre adj. scharf (41, 90), eifrig, hitzig (13 II 16). Altfr. aigre, egre.
eichone 38, 59, 119 s. echone.
eye s. ege.
eyer adv. u. conj. früher, bevor 38, 8 s. ar.
eizte zahlw. acht. Ags. eahita, abta.
eylden s. ann. zu 38, 34.
eylen 21 II 155 s. aylen.
eymen sw. vb. schützen s. 162, 5 ann.
eyn s. ege.
eynys sb. s. ann. 27, 4176.
eyr s. aer.

eir s. heir.
eirth s. erthe.
eirthlye s. erpeli.
eite = etc 18, 83.
eyther, ether (s. 165, 5, 13; 167, 33) pron. jeder von beiden. — eyther, ether ... or entweder ... oder. Ags. æghwader, ægder. Vgl. auch ether.
elbowe sb. ellbogen. Ags. elbogen.
eld, elde sb. alter 18 I 78; 27, 1221.
eld adj. s. 151, 25 s. ald, old.
elder, eldest s. old.
eldrys sb. pl. altern (19, 163), vorfahren (13 II 35, 37). Ags. eldram, yldram.
eleccione sb. wahl 50, 29, 30, 31. Fr.
element sb. element, bestandteil. Fr.
elles, ellys, elle (16, 36) adv. auf andre art, weise, anderweitig, andrenfalls, sonst (= Lat. alioquin s. 169, 11, 16).
elles where anderswo, sonstwo. Ags.
elne sb. elle. Ags. elm.
eloquence sb. beredsamkeit. Fr.
embracen (27, 4112; 29, 7), embrasen (11, 255), embracen (6, 40; 15, 131) sw. vb. umarmen, umfassen. Fr.
eme sb. ohm, oheim. Ags. eam.
emeraute sb. smaragd. Altfr. esme-raude.
emyred adj. bewundert 35, 57 ann.
empeiren sw. vb. verschlechtern, beschädigen 15, 302. Altfr. empirer, empeirer.
empirie, empere (50, 361) sb. herrschaft, reich 13 II 81. Altfr.
emperour sb. kaiser. Altfr. empereres, empereour.
emprise sb. unternehmung 15, 82. Altfr.
emprise sb. kaiserin 32, 55. Altfr.
empereris, empercis; Nengl. impress.
empti adj. leer. Ags. emtīz, emtīz.
enbandownyt part. u. adj. gehörig, untertan 19, 214.
enbracen s. embracen.
enchantement sb. bezauberung. Fr.
enchanten, enchaanten sw. vb. bezaubern. Fr. enchanter.
enehe s. inche.
enchesone, enchesoun sb. ursache, veranlassung 19, 173, 250; 25, 632. Altfr.
achalson.
enclinen sw. vb. neigen, verneigen. neigen zu. Altfr. encliner.
enclosen sw. vb. einschliessen, zuschliessen. Altfr. encloure; Nengl. enclose.
encombraunce sb. ungemach, unannehmlichkeit.
encorownement sb. krönung.
encowntren sw. vb. begegnen, zusammentreffen. Altfr. enconter.
enerely, eukrely (19, 92) adv. eifrig, heftig (2) 19, 301, 125. Vgl. aber Matz. II 16, 26.

eneresen, enereesen (7, 3), eneressen (s. 117, 34) *sw. vb. zunehmen, wachsen.* *Altfr.* enestre.
 eneroysen *sw. vb. bekreuzen* 27, 4113.
 ende *sb. ende, zweck, endzweck.* — to the laddre ende 24 I 216 *ann.* *Ags.*
 endeloug *adv. entlang.* 21 II 14; 24 II 70.
 enden *sw. vb. enden, beenden, enden nehmen.* *Ags.* endian.
 enderday *sb. ein kürzlich vergangner tag, der vorhergehende tag.* *Vgl. ann.* 15, 98.
 ending *rbsh. ende.*
 enditen *sw. vb. niederschreiben* 18 I 5. *Altfr.* enditer.
 endles, endelos *adj. endlos.*
 endowen *sw. vb. ausstatten, begaben mit.* *Vgl. Müller Etym. W.* endow.
 enduren *sw. vb. ertragen, aushalten, ausdauern* (31, 17, 20), dauern (15, 131), leben (23, 13386).
 enemy (16, 109), ennemy (6, 2), enmy (1 Ps. 112, 3, 98) *sb. feind.* *Altfr.*
 enformen *sw. vb. gestalten, einrichten* (15, 276), unterrichten, belehren (24 I 327). *Altfr.* enformer.
 enforsen *sw. vb. zwingen* 34 III 10. *Altfr.* enforeer.
 engendren *sw. vb. zeugen (vom vater 50, 22*), erzeugen, hervorbringen.* *Fr.* engendrer.
 engyn *sb. maschine, werkzeug* 24 I 176. *Altfr.*
 engynen *sw. vb. ersinnen, betrogen* 14, 250.
 Englonde, Englonde, England (20, 1, 6) *sb. England.*
 Englisch, Englissh, Inglis, Ingliß (19, 189, 193) *adj. Englisch.* *Ags.* Englise.
 engrelede *part. u. adj. s. ann.* 27, 1183.
 enhaussen (23, 13378), enhaucen (9, 34) *sw. vb. erhöhen, erheben.* *Vgl. Müller Etym. W.* enhance.
 enheritaunce *sb. erbe, erbschaft.*
 enheriten *sw. vb. erben.*
 eny s. any.
 enjoinen *sw. vb. anbefehlen, vorschreiben* 27, 4110; 11, 64, 73. *Vgl. Hallw. D.* *Altfr.* enjoindre.
 enluminen *sw. vb. beleuchten, erleuchten.* *Vgl. auch ann.* zu 26, 55.
 enoyntien *sw. vb. salben* 27, 4198.
 epese *sb. unruhe, verwirrung* 34 III 1 *ann.*
 enqueren *sw. vb. forschen, erforschen* (11, 13; 50, 380), befragen (15, 120). *Altfr.* enquerre, enquierir.
 ensample (15, 86, 160, 482; 16, 134), ensample (15, 31, 15) *sb. beispicl.* *Altfr.* essample.
 enserchen *sw. vb. untersuchen* (27,

4312; s. 114, 21; 145, 22). *Altfr.* ensercher; *Nengl.* ensearch.
 ensuren *sw. vb. versichern* 31, 23. *Altfr.* assener; *Nengl.* insure.
 entamen *sw. vb. bezähmen* 34 III 9. *Altfr.* entamer.
 entent, entente *sb. absicht, vorhaben; sinn* (28, 1241; 36, 768), denken, gedanke (12, 200). *Fr.*
 enterely *adv. gänzlich* 10, 41. *Nengl.* entirely.
 entermedien *sw. vb. untereinander mischen, vermischen.* *Altfr.* entremesler, entremedler.
 entysynge *rbsh. verlockung, anreizung* 11, 158; 47, 85. *Altfr.* atiser.
 entre, entree, enterye (38, 230, 267) *sb. eingang.* *Fr.*
 entremeten *sw. vb. sich einmischen in.* *Vgl. ann.* zu 50, 8.
 entren, enteren, entur (11, 198) *sw. vb. eintreten, herein gehen, betreten* (27, 4310); mit in (22, 205; 27, 4163) und into (s. 153, 33; 168, 1; 169, 1). *Fr.*
 entryng *rbsh. eintritt, eintreten.*
 entristen *sw. vb. jemand glauben schenken* 34 III 14. *Nengl.* intrust.
 enuenuymen *sw. vb. vergiften.* *Fr.* envenimer.
 envye (32, 62), enuye (s. 160, 17; 161, 19), enwy (19, 47) *sb. neid, misgunst.* *Fr.* envie.
 enuyrounen (s. 144, 8; 46, 206), enveronnen (27, 4125) *sw. vb. umgeben, umringen.* *Fr.* environer.
 eorthe s. erthe.
 equite *sb. billigkeit, gerechtigkeit.* *Fr.*
 eer, ere *sb. ehr.* *Ags.* ear.
 eer, er, ere *adv. u. conj. früher, cher* 7, 17; 11, 92; 8, ar.
 erbe s. herbe.
 erchebisshop s. archbishop.
 ere *sb. ehre* s. 169, 51; 171, 53. *Ags.* ear.
 ere = are s. ben.
 erle, erlle (27, 4199) *sb. graf.* *Ags.* eorl.
 erly *adv. frühe, frühzeitig; zu frühe, zur unrechten zeit* s. 162, 25; 163, 26 s. *ann.* *Ags.* ærllice.
 ermyne *sb. hermelin* 45, 176. *Altfr.* ermine, hermine.
 ermite *sb. einsiedler.* *Altfr.* ermite, hermite.
 earnestly *adv. ernsthaft, ernstlich, eifrig.* *Ags.* cornostlice.
 erren *sw. vb. irren, fehler begehen.* *Part. erid im irren begangen, vollführt* (s. 166, 30). *Fr.* erret.
 errour *sb. irrtum.* *Altfr.* error, errur.
 ert s. ben.
 erpe, corpe (11, 317, 319, 346), earth, cirth (38, 202) *sb. erde.* *Ags.* corpe.

erpelyche (43 II 16), erpely, erdely (11, 107), eirthlye (38, 230) *adj.* irdisch. *Ags.* eordlic.

es = is s. ben.

es s. ese.

eschapen, eschapen (41, 197, 325, 336) *sw. vb.* entgehen, entfliehen. *Altfr.* escaper, eschaper. *Vgl.* auch ascapen. eschaufen *sw. vb.* erhützen 43 I 19. *Altfr.* eschaufier.

escheven *sw. vb.* vollenden, ausführen 19, 305 *nom.* *Altfr.* aehever; *Nengl.* achieve.

eschewen, eschiewe (36, 775) *sw. vb.* meiden, vermeiden 1 Ps. 142, 29; 35, 37; s. 157, 23. *Altfr.* eschiver, escheveir.

esconduyen *sw. vb.* widersprechen 45, 74 *nom.*

ese, es (19, 228, 229) *sb.* behaglichkeit, stille, ruhe. *Altfr.* aise; *Nengl.* ease. *Vgl.* aber auch Mäler Et. W. ease.

esen *sw. vb.* erleichtern, beruhigen 31 II 10. *Altfr.* aisier; *Nengl.* ease.

esy, easy (45, 23), easce (35, 98) *adj.* behaglich, ruhig, sanft, leicht. *Altfr.* aise mit anlehnung an *Ags.* eade.

easily *adv.* leicht.

espier *sw. vb.* erspähen, ausfindig machen 25, 539, 556; 50, 386. *Altfr.* espier.

espirituel *adj.* geistig s. 174, 7; 11, 550. *Altfr.* *Vgl.* auch spirituel.

essoynne *sb.* entschuldigung 41, 188 *nom.*

est, east (26, 129, 153) *osten*, morgen.

Ags. east.

establen *sw. vb.* einsetzen, einrichten. *Altfr.* establiir.

estate *sb.* Zustand (43 I 20), stand, stellung (16, 32), staat, hofstaat (46, 1). *Altfr.* estat.

este *adj.* östlich 48, 24.

ester *sb.* ostern 50, 328. *Ags.* eastor, eastre.

estimacionn *sb.* abschätzung, vorstellung 16, 126 *nom.* *Altfr.* estimacionn.

esturne *adj.* östlich 18, 23. *Ags.* eastern.

eten, eten (s. 160, 19), eien (18, 83) *st. abl. vb.* III essen, fressen. *Pract.*

sing. eet (s. 166, 111. *sing. a. plur.* etc. *Ags.* etan.

eterne *adj.* ewig. *Fr.*

ether s. ryther.

ethyn (27, 4124), ethen (27, 1161) *sb.* riese. *Ags.* eten. *Vgl.* *nom.* zu 27, 4124.

etyng *vb. sb.* essen.

ettelen *sw. vb.* sich bereit machen, sich aufmachen, gehen 22, 272. *Altfr.* attla, etla.

euangeliste *sb.* evangelist 12, 15. *Fr.* eny = heuy 37, 97.

evidence *sb.* beweis, augenscheinlicher beweis 15, 247. *Fr.*

ewill s. yfel.

exaltacionn *sb.* erhöhung 24 I 41. *Fr.* exaltationn.

exaltat *adj.* erhöht 16, 33 *nom.*

exalten, exsaulten (38, 397) *sw. vb.* erhöhen. *Fr.*

exceden *sw. vb.* übertreffen. *Fr.* exceder.

excellence *sb.* vorzüglichkeit. *Fr.*

excepte *part. pass.* ausgenommen 18, 52.

excesse *sb.* ausschweifung, gehen über das rechte mass. *Fr.* excess.

exciten *sw. vb.* anregen, erregen. *Fr.* exciter.

excusacionn *sb.* entschuldigung. *Fr.* excensen *sw. vb.* entschuldigen. *Fr.* excuser.

executen *sw. vb.* ausführen. *Fr.* exenter.

exercen (13 II 55), exercysyn (10, 15, 17) *sw. vb.* üben, ausüben. *Fr.* exercer; *Nengl.* exercise.

exhortacionn *sb.* ermahnung. *Altfr.* exhortationn.

existent *adj.* seiend, beschaffen seiend: oder: heräusgehend über das rechte mass(?) 18 I 67.

expelen *sw. vb.* austreiben. *Nengl.* expel.

experience *sb.* erfahrung. *Fr.*

experiment *sb.* versuch, zauberkunst 23, 13217.

expert *adj.* erfahren, kundig (mit ac. der sache). *Fr.*

expiracionne *sb.* aushauchen des lebens, tod 21 II 18. *Fr.*

expounen (s. 172, 63), expownen (s. 171, 18; 171, 74) *sw. vb.* auseinander setzen, erklären. *Altfr.* espondre; *Nengl.* expound.

expownyng *sb.* erklärung, auseinander setzung s. 159, 51.

expresse, express (38, 61) *adv.* ausdrücklich.

expressen *sw. vb.* ausdrücken, äussern, aussprechen 16, 191. *Nengl.* expresse.

expres s. expresse.

extenden *sw. vb.* ausstrecken 37, 187; sich erstrecken 48, 7. *Nengl.* extend.

erfindung. *Fr.*

face *sb.* antlitz, gesicht; auch für die ganze person 37, 24. *Fr.*

F.

fa, fay (19, 429), fo *sb.* feind; *pl.* fays (19, 223), foon (6, 2). *Ags.* fā, fā.

fable (24 I 172), fabill (19, 2) *sb.* fabel,

erfindung. *Fr.*

face *sb.* antlitz, gesicht; auch für die ganze person 37, 24. *Fr.*

fadem *sb.* faden (*maass*). *Ags.* fæðm.
faden *sw. vb.* schwinden, vergehen.
Nengl. fade.
fader, fadyr, fadur *sb.* vater, vorfahre,
gevatter; auch als anrede von geist-
lichen 15, 216. *Ags.* fæder.
fadyrly *adj.* väterlich 37, 27.
fagot *sb.* reissighündel 37, 113. *Fr.*
fay s. fa.
fay, faye *sb.* s. faith.
faile *sb.* fehl, irrtum — wipouten, sanz
faile ohne zweifel (16, 173; 50, 275).
Altfr. faille.
faylen, (27, 4272; 41, 227) *sw. vb.*
fehlen, fehler begehen, irren, fehl-
gehen. (10, 22; 38, 119); mangeln (*s.*
155, 3; 161, 23), ermangeln, nicht er-
langen (21 I 34; 50, 311); zu ende gehen,
vergehen (7, 63; 41, 310), aufhören
(41, 392); unterlassen, nicht tun (50,
231); nicht da sein (27, 4272; 41, 227).
Altfr. faillir.
faylinge *sb.* aufhören 41, 308.
fayn *adj.* freudig, bereitwillig. be fayn
49, 23 *ann.*
fayndyn *sw. vb.* versuchen 19, 42. *Ags.*
fandian.
fayne, feyne *adj. u. adv.* fröhlich, be-
reitwillig; *adv.* mit freuden, gerne.
Ags. fægen.
fainen (26, 39), feinen (26, 50), feignen
(15, 166), feynge (19, 341) *sw. vb.*
heucheln (15, 166; 26, 39); erlichten
(26, 50). *Fr.* feindre; *Nengl.* feign.
faynt, feynt *adj.* schwach, kleinnützig.
fayr, faire, feir *adj. u. adv.* schön, lieb-
lich, gut. *Ags.* fæger.
fayrve, feirve (22, 230) *sb.* zauberei
(24 I 193; 46, 92); feenvolk, feenland
(24 I 88). *Altfr.* faerie; *Nengl.* fairy.
fairly *adv.* schön, gut 20, 13.
fairenesse, fairenes *sb.* schönheit, güte,
anstand (45, 40). *Ags.* fægerness.
faiterie *sb.* betrug 15, 179. *Vgl.* faitour.
faith (14, 349), feiþ (14, 345), feiþþ (22,
275), fay, faye (38, 42) *sb.* treue, wahr-
heit, billigkeit; glaube. — in feith in
wahrheit, wahrlich; in faye wahrlich
(22, 1253); ma fay meiner treu 34 III
13. *Altfr.* feid, fei; *Nengl.* faith.
faithful, feithful *adj.* getreu, wahr-
haftig.
faithfully, feithfully *adj. u. adv.* wahr-
haftig.
faitour *sb.* betrüger, heuchler 15, 174
ann.
falden, folden *urspr. st. red. vb.*, später
meist *sw. vb.* falten, zusammenlegen (*s.*
150, 9); zusammenschneiden (*s.* 163, 16).
Part. folden (*s.* 168, 68), foldid (*s.* 163,
16). *Ags.* fealdan.
fallen *st. abl. vb. u. sw. vb.* fallen,
stürzen, zufallen (1 Ps. 112, 50; 6, 33;

13, 178; 22, 203), zukommen (22, 324),
geschehen (49, 71), eintreten (19, 106).
Pract. fell (20, 6; 49, 71), fil (24 II 127,
198), fille (24 II 224); fælde (*s.* 170, 18,
21; 171, 7, 8). *Ags.* feallan.
fals *adj.* falsch, unwahr. *Ags.*
falseliche, falsely *adv.* fälschlich,
treulos.
falsen *sw. vb.* verderben, fälschen 24
II 281. *Ags.* falsian.
falsæt *sb.* falschheit 19, 377. *Altengl.*
falshed; *Nengl.* falsehood.
falshod *sb.* falschheit 46, 241. *Nengl.*
falshood.
falsnesse *sb.* falschheit. *Nengl.* false-
ness.
fame *sb.* gerücht, ruf, ruhm (20, 102).
Fr.
fangen, fongen *st. red. vb.* fangen,
nehmen, empfangen. *Ags.* fangan, fon.
fantasye, fantase (34 III 26) *sb.* trug-
bild, idee, sinn (34 III 26), gedanke an
(20, 35), gelüst, neigung (32, 51).
fantown *sb.* trugbild, wahngebilde.
Altfr. fantom, fantum. *Junies.* fasst
es als *adj.* doch falsch, *vgl.* 20, 138.
fare *sb.* ereignis, abenteuer. *Vgl.* *ann.*
14, 125.
faren *st. abl. vb.* IV fahren, gehen; er-
gehen, geschehen (14, 224); verfahren
mit (23, 12540); sich befinden: faire
37, 21; amisse 38, 160; the bet 24 II
142. — fare wel lebe wol 37, 45, 53.
Ags. faran.
farewel *sb.* lebewol, abschied.
farriest s. fer.
faste *adv.* tüchtig, schnell, eifrig, heftig.
eilig. faste by dicht bei. *Ags.* feste.
fasten *sw. vb.* fasten. *Ags.* festan.
fastnen *sw. vb.* festmachen, befestigen
s. 167, 26; 43 I 2. *Ags.* festnian.
fat, fatte (32, 38) *adj.* fett. *Ags.* fet.
fatal *adj.* verhängnisvoll 10, 19. *Fr.*
fate *sb.* schicksal. *Nengl.*
faukoun *sb.* falke 24 II 281. 288. *Altfr.*
faleon, faeoun.
faugte s. figten.
faul *sb.* schmeichelei 16, 59. 74. 81.
Vgl. *ann.* zu 16, 59.
fauorabil *adj.* günstig. *Fr.* favorable.
favour *sb.* gunst, vergünstigung. *Altfr.*
fee (15, 53), fey *sb.* besitz, geschenk,
lehen 19, 58. *Ags.* feoh, feó; *Nengl.*
fee.
feare s. fere.
fearly *adj.* forchthar. *Ags.* færlie.
feaste s. feste.
feate *sb.* fertigkeit, kunst (?) 23, 13239.
Vgl. Schott. feat = prepare.
feble (23, 13135), febill (18 I 51), febull
(23, 13131) *adj.* schwach. *Altfr.* flebe,
feble; *Nengl.* feeble.
feblennesse *sb.* schwäche *s.* 163, 30.

feecchen *sw. vb.* *holen, bringen.* *Ags.*
 feecan; *Nengl.* fetcn.
 feden *sw. vb.* *füttern, nähren.* *Ags.*
 fedan.
 feder *s.* feber.
 feuer *sb.* *feber.* *Ags.* fefer.
 feffyn *sw. vb.* *ausstatten, beschenken*
 (22, 193); *belehnen* (36, 712). *S. ann.*
 dazu. *Altfr.* feffer.
 feghte *sb.* *s.* fight.
 feye *adj.* *zum tode bestimmt* (27, 4058.
 4180), *tolmwund* (27, 4209, 4253). *Ags.*
 fæge.
 feighten *vb.* *s.* figten.
 feigliche *adv.* (= feigliche) *wahr-*
haftig.
 feiztful *s.* faithful.
 feizp *s.* faith.
 feild *s.* feld.
 feyle *s.* feele.
 feynynz (24 II 210), feyngeyng (19,
 341) *vbsb.* *betrug, heuchelei.*
 feynten *sw. vb.* *schwach werden, ver-*
zagen 1 Ps. 142, 50. *Nengl.* faint.
 feipely (22, 201), feipely (22, 230) *adv.*
wirklich; feiply (22, 209) *wahrheitsge-*
mäss, treulich.
 fel, fell *adj.* *grausam, streng, gewaltig*
 38, 78. *Altfr.* fel; *Nengl.* fell.
 felashipe (*s.* 150, 18), felowshipe (38,
 118), fellowshipe (38, 94), felouschipe
 (*s.* 151, 19) *sb.* *genossenschaft, gesell-*
schaft. *Nengl.* fellowship.
 felaw (*s.* 20; 24 I 208), felow (23, 13190,
 13291; 38, 236), fellowe (38, 161) *sb.*
geselle. *Altfr.* felagi; *Nengl.* fellow.
 felawshipen *sw. vb.* *zu genossenschaft*
verdingen 43, 51.
 feld, feild (28, 1173) *sb.* *feld, schlacht-*
feld (27, 4255; 28, 1180). *Ags.*
 feldfare *sb.* *wachholderdrossel, kram-*
etsvogel 22, 153.
 fele *adj.* *viel.* *Ags.* feola, fela.
 feelen, feyle (19, 304) *sw. vb.* *fühlen,*
empfinden. *Ags.* felan.
 felet *s.* filet.
 feliceite *sb.* *glückseligkeit.*
 felynge *vbsb.* *führung, berührung* 14, 128.
 fellen *sw. vb.* *fällen, töten* 23, 13355.
Ags. fellan.
 felly *adj.* (34 I 5) *u. adv.* (23, 13288)
grausam. *Nengl.* felly.
 felon, feloun *adj. u. subst.* *schurkisch,*
niederträchtig; schurke. *Altfr.*
 felonye *sb.* *niederträchtigkeit.* *Fr.*
 felonously *adv.* *niederträchtig.*
 felonnelich (14, 349), felonny (19,
 315), felonly *adv.* *auf niederträchtige*
weise, niederträchtig.
 felow *s.* felaw.
 fellowshipe, felloschipe *s.* felashipe.
 female, femel *adj. u. subst.* *weiblich;*
weib, frau (19, 59).

feend, fende *sb.* *feind, böse feind* (*s.*
 168, 67 *u. s.*). *Ags.* feond.
 fenden *sw. vb.* = *defenden verteidigen*
 27, 1087. *Nengl.* fend.
 feendly *adj.* *feindlich.* *Ags.* feondlic.
 fenell *sb.* *fenchel* 26, 117. *Ags.* fenol.
 fenysen *s.* fynischen.
 fente 27, 1250 *s. ann.*
 fentise (= feintise) *sb.* *heuchelei* 15, 175.
 fer, fere *sb.* *furcht, schrecken.* *Ags.*
 fär.
 fer, fere *adj. u. adv.* *fern, weit weg* —
comp. ferre, ferrere (27, 4238); *superl.*
 ferrest, ferrist (34 I 6) — *o* ferrom *in der*
ferne 46, 26 *ann.* *Ags.* feorr, feor.
 ferken, fercken (27, 4153) *sw. vb.* *sich*
bewegen, vorwärts eilen (23, 13318;
 27, 4153), *(up)* *aufsteigen* (13, 187). *Vgl.*
ann. fercian.
 ferde *sb.* *furcht* 13, 183. *Vgl.* Mätz.
 W. II 103.
 fere *sb.* *geführte, genosse* (9, 16; 12, 141);
gesellschaft, in verbindung mit in : *in*
ferre in gesellschaft, zusammen 3, 18;
 23, 13291; 37, 104; *in feare* 38, 142, 253.
 fere *sb.* *feuer s. fir.*
 feren *sw. vb.* *fahren, gehen; sich er-*
eignen, geschehen 12, 9, 161. *Ags.*
 fëran.
 feren *sw. vb.* *in furcht setzen, fürch-*
ten. *Part. pass. u. adj.* fered, ferd
in furcht gesetzt, in furcht vor (17,
 170; 44, 95, 96). *Ags.* fëran.
 ferforp *adv.* *weithin, vorwärts.* 22, 209;
 24 II 221.
 ferly *sb.* *wunder* 14, 125; 20, 62; 23,
 13262. *Schott.*
 ferlyful *adj.* *fürchterlich* 23, 13306.
 fermely *s.* firmly.
 ferne *sb.* *farrenkraut.* *Ags.* fearn.
 ferne *adv.* *von ferne, weithin* 17, 196;
 24 I 218 *ann.* *Ags.* feorran.
 fers, fuers *adj.* *wild, grimmig, heftig.*
Altfr. fiers. *Vgl.* Mätz. W. II 108.
 fersely, fuersly (23, 12493, 13171; 45,
 39) *adv.* *wild, heftig.*
 ferst *s.* first.
 ferpe *adj.* *vierte.* *Ags.* feorða.
 ferther *adv.* (*örtl.*) *weiter, entlegner*
 (29, 16, 17; 16, 47); (*zeitl.*) *fernerhin*
 (*s.* 161, 17) — *adj.* *ferner, weiter gelegen*
 (50, 293); *superl.* ferthiest *entlegenst*
 (16, 63). *Vgl.* ferther.
 ferthermore *adv.* *fürderhin, weiter-*
hin s. 152, 17; 153, 52. *Vgl.* farther-
 more.
 feruent *adj.* *heftig, glühend.* *Fr.*
 fesaun *sb.* *fasan* 22, 183. *Altfr.* fuisant,
 fesant.
 feste, feaste (38, 331) *sb.* *fest, fest-*
lichkeit. *Altfr.*
 festen *sw. vb.* *festlich bewirten* 24 I
 337. *Altfr.* fester.

festly *adj.* festlich, fröhlich.
 feþer, feder (32, 45, s. 162, 32) *sb.* feder.
Ags. fider, feðer.
 feþerbed *sb.* federbett 13, 158.
 feþered *adj.* befiedert 22, 191.
 fetys *adj.* zierlich, lieblich 22, 225. *Altfr.* fairs, fetis.
 fetten *sw. vb.* holen, bringen 14, 264; 15, 86. *Ags.* fetian, fettan.
 fetter *sb.* fessel 43 II 74. *Ags.* fetor, feter.
 feture *sb.* form, gestalt, aussehen 15 I 56. *Altfr.* faiture.
 fewe *indef. zahlw.* wenige. *Ags.* feā.
 fewte *sb.* treue, huldigungsleid 19, 427. *Altfr.* feaute.
 fewtire *sb.* lanzen Schuh. *Altfr.* feltre, fentre. *Vgl.* Mätz. *W.* II 113. *Vgl.* dagegen 27, 4113 *anm.*
 fi *interj.* des abscheues: pfui. *Nengl.* fie.
 fichen (27, 1240), fiechen (50, 90) *sw. vb.* festmachen, heften. *Altfr.* fieher.
 fieul *adj.* hinterlistig, lückisch 16, 70. *Ags.* ficol.
 fyve *zahlw.* fünf. *Ags.* fif, *decl.* fife.
 fyfte *adj.* zahlw. fünfte. *Ags.* fifta.
 fiftene *zahlw.* fünfzehn. *Ags.* fiftyne.
 fifty, fitye *zahlw.* fünfzig. *Ags.* fiftig.
 fight, feghte (27, 4255) *sb.* gefecht, Kampf. *Ags.* feoht.
 fizten, fizhten, feghten, feigten (38, 168, 214), foghten (27, 4258), fite (49, 11) *st. abl. vb.* 1 fechten, kämpfen. *Pract.* fagt, foghte, fangte (14, 365), fante 49, 140. *Ags.* feohtan.
 figure, fygowre (29, 72) *sb.* figur, gestalt. *Fr.*
 filet, felet (27, 4238) *sb.* stirnbinde, binde (s. 161, 15); rippenmuskel, rippe (27, 4238) *Fr.*
 fill, fille *sb.* fülle, genüge 16, 183; 26, 107; 38, 235. *Ags.* fyl.
 fyllen *sw. vb.* füllen, anfüllen, sich füllen. *Ags.* tyllan.
 filosofre *sb.* philosoph, weltweise 9, 20. *Nengl.* philosopher. *Vgl.* philosophre.
 filth *sb.* schmutz 41, 265, 411. *Ags.* fylð.
 fin *adj.* fein, schön. *Fr.*
 finally *adv.* schliesslich 24 II 230.
 finden *st. abl. vb.* 1 finden, (mit dem geiste) finden, erkennen; *pract. sing.* fonde (23, 13168, 13212; s. 159, 12), fonde (50, 186), found (s. 154, 13; 157, 16), *pl.* founden, fonden (11, 9); *inf.* fynde 24 II 121. *Ags.* findan.
 finger *sb.* finger. *Ags.*
 fynisschen (50, 113), fenysen (27, 1255) *sw. vb.* bereden, beschliessen. *Fr.* finir; *Nengl.* finish.
 fir, fyre, fjir (13 II 21), fier (32, 13; 38, 133), fuyr (11, 135, 229, 261), fere (37, 3) *sb.* feuer. *Ags.* fyr.

firy *adj.* feurig 15, 144, 322. *Nengl.* fiery.
 firmament *sb.* himmelsgewölbe. *Fr.*
 firmly, fermely (41, 541) *adv.* fest, stark.
 fyrst, furst, ferst (15, 190, 254, 325), fryst (19, 255) *adj. u. adv.* erste, zuerst. *Ags.* first, fyrst.
 fisch (s. 161, 34), fische (23, 13272), fyssch (13, 143) *sb.* fisch. *Ags.* fise.
 fisher *sb.* fischer. *Ags.* fiscere.
 fysik *sb.* naturlehre, heilkunde 43, 91. *Altfr.* fisique.
 fitten *sw. vb.* geschickt machen, anpassen, anordnen (27, 4083), passen, sich schicken, ziemen. *Vgl.* Müll. *El.* *W.* fit.
 flayen *sw. vb.* in flucht jagen 23, 13294; in schrecken jagen, entsetzen 13, 215; 20, 86. *Ags.* fleogan, fleon.
 flamme *sb.* priester 21 I 30. *Lat.* flamen.
 flamme *sb.* flamme 43 II 31, 32. *Fr.*
 flasshen *sw. vb.* aufblitzen, aufleuchten 23, 12498; von der schnellen blitzartigen bewegung mit dem schwerte: zerhauen 27, 4238. *Vgl.* Müll. *El.* *W.* flash.
 flaterie *sb.* schmeichelei. *Fr.*
 flatering *vbsb.* schmeichelei. *Fr.*
 flege, fle *sb.* fliege, insekt s. 162, 1 *anm.*; s. 163, 2; 43 II 53. *Ags.* fleoge; *Nengl.* fly.
 fleen, fleyen (38, 165) *st. abl. vb.* VI, auch *sw. vb.* fliegen, fliehen; *pract.* fleiz, flew *pl.* flöwen, fled, fiede (20, 111; 27, 4257). *Ags.* fleogan, fleon.
 flesh (10, 41), flesche (32, 19; 47, 77), flessch (46, 121), fleisch (7, 26; s. 165, 23; s. 167, 29) *sb.* fleisch. *Ags.* flesce.
 fleshly (41, 286), fleisschlich (41, 278), fleischli, fleissly (41, 281) *adj. u. adv.* fleischlich. *Ags.* fleselice.
 flese s. flies.
 flete *sb.* flotte 23, 13288, 327. *Ags.* fleot; *Nengl.* fleet.
 fleten s. floten.
 flycht *sb.* flucht 20, 156. *Ags.* flyht.
 flies (13 II 7, 8), flese (32, 18) *sb.* flies, haut. *Ags.* flys; *Nengl.* fleese.
 flynt *sb.* kiesel, feuerstein. *Ags.*
 flytten *sw. vb.* sich (schnell) bewegen 20, 157; 29, 11. *Altfr.* flytja; *Nengl.* flit.
 flock *sb.* herde. *Ags.* floce.
 floode, flod *sb.* flut. *Ags.*
 flom (41, 81), flomme (16, 82, 88) *sb.* fluss. *Altfr.* flum.
 florein (49, 86), florene (49, 120) *sb.* gulden. *Fr.* florin.
 florischen *sw. vb.* blühen 41, 481. *Altfr.* florir; *Nengl.* flourish.
 floten, fleten (23, 13154; 26, 17; s. 145, 10) *st. abl. vb.* VI u. *sw. vb.* fließen, fluten, fahren, treiben (von schiffen

23, 13154). *Ags.* fleótan; *Nengl.* float, fleet.
 floteren *sw. vb.* fließen, schwimmen, treiben (auf dem wasser) 23, 12524. *Ags.* flotorian Leo Gl.
 flour, flowre *sb.* blume. *Fr.* fleur, fleur.
 flouren *sw. vb.* blühen s. 164, 11; 165, 13. *Altfr.* florir.
 flowen *st. red. vb. u. sw. vb.* fließen, fluten, wogen, überfließen von, überfülle haben an (s. 146, 1; 147, 2; 149, 56). *Ags.* flōwan.
 fo s. fa.
 fode *sb.* futter, speise. *Ags.* fōda.
 foghtand s. figten.
 foile *sb.* blatt. *Altfr.* foil, foille, futile.
 fool, fole *adj. u. sb.* töricht, närrisch; tor, narr. *Altfr.* fol.
 folk, folke *sb.* volk, menge, leute 23, 13171; 24 I 228. *Ags.* fole.
 foold *sb.* hürde, herde 2, 51. *Ags.* fald.
 foly, folie *sb.* torheit. *Fr.*
 folili *adv.* in törichter weise s. 152, 1; 153, 36.
 folynesse s. ann. zu 45, 130.
 folious *adj.* töricht 45, s. ann.
 foliously *adv.* töricht.
 folwen (14, 239; 22, 218), folowen (27, 425; 48, 33, 59), folewen (s. 146, 29; 152, 1), folwen (14, 196) *sw. vb.* folgen, befolgen (14, 196). *Ags.* folgian.
 foman *sb.* feind 23, 13355, 13363; 37, 220. *Vgl.* fa.
 fome *sb.* schaum. *Ags.* fām.
 fonden *sw. vb.* versuchen, erproben. *Ags.* fandian.
 fonden s. fundyn.
 fonned *part. u. adj.* töricht s. 153, 11 ann.; 157, 17. *Nengl.* fond.
 for I *prap.* für, vor, um, wegen, um ... willen, zum besten von, um zu; in betreff. II *conj.* denn, weil, da; verstärkt to und till um zu; leidet direkte rede ein (= quia) s. 168, 23, 63 ann. — forthy deshalb, forwhy weshalb. *Ags.*
 forbeden *st. abl. vb.* VI versagen (I Ps. 129, 12); verbieten, versagen (16, 101); zurückhalten (s. 159, 11).
 forberen *st. abl. vb.* II ablassen, meiden, unterlassen.
 forbuggen *sw. vb.* erkaufen 38, 211.
 force *sb.* stärke, kraft — by force of kraft. *Fr.*
 forde *adv.* s. forth.
 fordede *sb.* frühere, vorhergehende tat 22, 325 ann.
 fordo *sw. vb.* zu grunde richten, vernichten 14, 152, 157.
 fordrye, fordruye *adj.* durchaus vertrocknet, dürr 24 II 63.
 fore... s. for.

forest *sb.* wald 15, 351. *Altfr.*
 forfaren, furfaren (I Ps. 129, 21) *st. abl. vb.* IV zu grunde richten, untergehen 15, 109.
 forfeyte, forfet (49, 151; 50, 219) *sb.* übertretung der pflicht, unrecht, vergehen. *Nengl.* forfeit.
 forfenden *sw. vb.* zurückhalten, abhalten s. 146, 24.
 forferen *sw. vb.* erschrecken; forfered in angst um 24 II 181.
 forfeten *sw. vb.* sich vergehen, einen fehler begehen 41, 446.
 forfeiture *sb.* verfallnes gut, busse I Ps. 129, 58. *Nengl.* forfeit.
 forfoughten *part. u. adj.* müde gefochten, ermüdet durch kampf 27, 4180.
 foryevenes s. foryivenes.
 forgen *sw. vb.* bewirken, machen. *Altfr.* forgier.
 forgere *sb.* der etwas bewirkt, schöpfer s. 164, 11. *Nengl.* forger.
 forgeten *st. abl. vb.* III vergessen. *Pract.*
 forgate, forgate (36, 786), forgatte (11, 128; 42, 31); *part.* foryete (18 II 32), forget 19, 16.
 forgeting *vbsh.* vergessen.
 forginen, forgenen, foregyffe (27, 4325) *st. abl. vb.* III vergeben. *Part.* forginen, forgoun s. 168, 10, 16; 170, 48; 171, 23.
 foryivenes (41, 487), foryevenes (41, 478, 489, 532) *sb.* vergabung. *Ags.* forgifnes (mit andrer bedeutung).
 fortesen *st. abl. vb.* VI zu grunde richten, verlieren 34 I 19.
 forloeten *st. red. vb.* aufgeben (18 I 71), verlassen (43 I 20), sich selbst überlassen.
 forlyen *st. abl. vb.* III entehren, gewalt antun 19, 199.
 forlong *sb.* ein mass der länge ($\frac{1}{2}$, engl. meile) 23, 13300. *Nengl.* furlong.
 forloren s. forlesen.
 forme *sb.* form 15, 275, 293; brauch 24 I 329. *Fr.*
 formen, fourmen (23, 13382; 36, 701), furmen (35, 45) *sw. vb.* bilden, gestalten, veranstalten (23, 13382). *Fr.*
 former *adj.* comp. frühere; superl. formest. Zu *Ags.* forma.
 formest *adv.* zuerst. *Adj.* s. former.
 forpampren *sw. vb.* vollstopfen 32, 5 ann.
 forsaken *st. abl. vb.* IV im stiche lassen, zurück, fahren lassen, aufgeben (3, 12; 14, 194), unterlassen (10, 21), verlassen (7, 42; 10, 38). *Ags.* forsacan.
 forsaid, forseide *part. u. adj.* oben erwähnt 44, 34, 44; 47, 46.
 forschapen *st. abl. vb.* IV in eine andre (hässliche) gestalt umwandeln 15, 370, 416; 23, 13221. *Ags.* forsecapan.
 forsothe übersetzt „vero“ u. „antem“ 40 I 11 ann.; s. auch sothe.

forsweren *st. abl. vb.* IV *falsch schwören. Part. u. adj.* forsworn, forswornen (s. 160, 8; 161, 9) *meineidig.*
 forsowering *vb. sb.* *falsches schwören, meineid* 43 I 29.
 forth (12, 199; 17, 78), forde (12, 99), fourth (38, 168, 209), furth (19, 14; 20, 37; 23, 13198, 13269) *adv. hervor* (43 II 2), *vornwärts* (*örtl. u. zeitl.*), *hinweg, fort* (20, 37; 23, 13198). *Vgl. auch further. Ags. forð.*
 forther *s. further.*
 forthy, forwhi *s. for.*
 forthynken *sv. vb. bereuen s.* 166, 26. *Impers. es reut* 27, 4253.
 forto *s. for.*
 fortreden *st. abl. vb.* III *zertreten* 41, 248.
 fortunat *adj. glücklich, vom glücke gesegnet* 24 I 17. *Nengl. fortunate.*
 fortune *sb. glück, geschick, schicksal.*
 fortounous *adj. zufällig* 43 II 57.
 forou *sb. furche* 32, 12. *Ags. furh; Nengl. furrow.*
 forouh, forouch *praep. vor* (19, 356 u. s.). *Schott. daneben forouth. Vgl. Jam. Scot. D.*
 forow *adv. vorher* 19, 120. *Vgl. forouh.*
 forowtyn *praep. ohne* 19, 96. 116. 280.
 forwarde *adv. vornwärts, fürderhin, in zukunft* (45, 73). *Ags. forward.*
 forwrogt *part. u. adj. verwirkt (das leben), zu grunde gerichtet. Zu forwrechen, forwurehen.*
 fosteren *sv. vb. ernähren* 22, 243; 24 II 154; 27, 4144.
 fote, foote (12, 187), fotte (27, 4240), fute (19, 103) *sb. fuss. Ags. fōt.*
 foul, fowl *sb. vogel* 22, 183. 191; 46, 199. *Ags. fugol.*
 four, fowre *zahlw. vier. — auch für unbestimmte zahl* 5, 2. *Ags. feower.*
 foure, fourth *s. unter fo...*
 fourefotod *adj. vierfüßig* 22, 191.
 fourmen *s. formen.*
 fourth *adj. zahlw. vierte. Ags. feowerða, feórða.*
 fourty *zahlw. vierzig. Ags. feowertig.*
 fra (20, 1), fram (14, 303; 22, 209), fro, from I *praep. (örtl. u. zeitl.) von... an, von... weg, ausgehend von, entfernt von: beim passiv vom handelnden gebraucht. II conj. von da an, nachdem. Ags. fram, from.*
 fraynen (22, 250; 23, 13262) *urspr. st.: Altengl. fast nur sv. vb. durch fragen erfahren, erfragen. Ags. frignan.*
 fraisten *sv. vb. versuchen, prüfen* 27, 4196. *Altu. freista.*
 franchemoile *sb.* 26, 101 *ann.*
 fraude *sb. betrug. Fr.*
 Fraunce *sb. Frankreich. Fr.*
 fre *adj. u. adv. frei, freimütig, offen*

(24 II 143). *freigebig* (1 Ps. 129, 38), *edel* (s. 151, 7); *superl. freyest* (19, 164). *Ags. freo.*
 freaeke *s. freke.*
 frekke (27, 4123), frike (23, 13204) *adj. kräftig, stark. Vgl. auch ann. zu* 23, 13204. *Ags. free, free.*
 freke (13, 181; 27, 4250), freike (23, 12524, 12536), freaeke (38, 95) *sb. held, mann. Zu Ags. adj. free.*
 fredome *sb. freiheit. Ags. freoðom.*
 freike *s. freke.*
 freyndsom *adj. freundschaftlich* 19, 88.
 frele *adj. wankelmütig, gebrechlich* 43 II 52. *Altfr. fraile.*
 frelych (13, 214), freylich (22, 360), frely *adj. u. adv. herrlich, edel, frei — adv. uns freien stücken, freiwillig, ungewungen* 36, 763; 49, 24.
 frend, frynd (23, 13368) *sb. freund. Ags. freond.*
 friendly *adj. freundlich. Ags. freondlic.*
 frendschipe (41, 285), freyndschip (19, 85), frenschypp (1 Ps. 142, 31). *Ags. freondscipe.*
 Frenshe *adj. Französisch* 41, 388. *Ags. frencise; Nengl. French.*
 frere *sb. ordensbruder* 11, 177; 26, 35; 49, 64. *Fr.*
 fresh, fressche (24 II 276), fresshe (24 II 38; 34 III 27), freish (15, 353), freisch (9, 4; 24 I 15) *adj. frisch. Ags. ferse.*
 freschelicke (27, 4250), freschely (27, 4083), fresshely (34 III 19) *adv. heftig, munter.*
 fresen *st. abl. vb.* VI *frieren* 12, 64. *Ags. freosan.*
 fret *sb. abergläubischer gebrauch, aberglauben* 20, 138 *ann.*
 fretten *st. abl. vb.* III *essen, fressen. Part. u. adj. frette eingefressen, eingezätzt* 11, 154 *ann.*
 frike *s. freke.*
 Fridaye *sb. freitag. Ags. frīgdæg.*
 frynd *s. frend.*
 fryst *adv. s. first.*
 froten *sv. vb. reiben. ein geräusch durch reibung verursachen, knarren* 17, 55 *ann. Altfr. froter.*
 fruit *s. frut.*
 fruytful *adj. fruchtbar.*
 fruschyn *sv. vb. zermahlen, zerquetschen* 28, 1201 *ann.*
 frut, frute (32, 3; 37, 62; s. 146, 2), fruyt (s. 153, 2; s. 171, 13. 14) *sb. frucht. Fr. fruit.*
 fuersly *s. fersely.*
 fuyr *s. für.*
 ful, foule *adj. u. adv. faul, schlimm* (45, 146), *schlecht* (1 Ps. 142, 42) — *thourgh ful and fair durch dick und dünn* (24 I 113). *Ags. fül.*

fnl, full *adj. u. adv. voll, ganz, völlig, vollständig* (s. 160, 36), *sehr*. — fulofie, fulofte sihe (15, 318) *sehr oft. Ags.*
 fullfyllen (11, 182; 19, 100), fullfellen (45, 24) *sw. vb. vollfüllen, erfüllen.*
 fully *adv. völlig.*
 fulnesse *sb. vollsein, angefülltsein, vollheit, füllung* 18 II 5; s. 152, 23; 153, 6. *Ags. fulnis.*
 fumosite *sb. dunst* 21 II 12. *Zu Altfr. fumos.*
 foundyn (23, 13194), fonden (47, 22) *sw. vb. sich bestreben, mühen. Ags. fundian.*

furfaren s. forfaren.
 furyalle *adj. wütend* 21 II 102. *Zu fury.*
 furmen s. formen.
 furst s. first.
 furth s. forth.
 furper (15, 105), forther (11, 2; 16, 11) *adv. vorwärts, weiter, weiter weg* (15, 105) *örtl. u. zeitl.* — forþermore *fürder, vorwärts* — fortherover *ausserdem, dazu* 41, 288, 525, 529. — *Ags. furdor, furpor.*
 fute s. fote.

G. 5. Y.

ȝa, ȝhe (s. 159, 35); ye (50, 310); yea (38, 25, 56, 134) *bejahungspart. ja, wahrlich* (22, 258, 268, 326). *Ags. ȝea.*
 gabber *sb. lägner* 41, 31. *Vgl. Prompt. Parv.* 183.
 gaderen, gederen (s. 148, 59), gedren (48, 30) *sw. vb. sammeln, versammeln* 49, 6, 10. *Ags. ȝadrian, ȝedrian.*
 gadering *vbsb. sammeln, versammlung* 47, 123.
 gay *adj. fröhlich, lustig, frisch* (9, 4), *schön, glänzend* (41, 267). *Fr.*
 gayly *adv. schön* (22, 263), *lustig.*
 gaym s. gamen.
 gayn *adj. u. adv. passend, schön* 27, 4309. *Vgl. Prompt. Parv.* 189 *anm.* 5 u. *LB.* I 24, 55 *anm.*
 gaynecome *sb. rückkauf.*
 gaynegevyng *vbsb. rückgabe* 19, 115.
 gaynen *sw. vb. von nutzen sein, nützen; anstehen* (13, 164; 27, 4304). *Altfr. gegua.*
 ȝaynliche *adv. in passender weise, schön* 22, 369.
 gayre (23, 13360), gere (13, 115) *sb. apparat, instrument, waffe; gerät, schiffsgesät.* *Ags. ȝearwa.*
 galantine *sb. eine speise* 32, 16 *anm.*
 galle *sb. galle.* *Ags. ȝealla.*
 galo, galos (*plur. für sing.?* *vgl. Neugl. gallows*) *galgen* 23, 13116. *Ags. ȝealȝa; Altengl. galowe.*
 galpen *sw. vb. gähnen* 21 II 4. *S. Nebenform zu gapen Ags. ȝeapan Bosw. D.*
 gamen, gaym (20, 75) *spiel, scherz, freude. Ags. gamen, ȝomen.*
 gan, gon, go, gangen (20, 22, 25) *st. redupl. vb. gehen; Pract. verloren, vgl. ȝede, wente; part. gayne* (19, 144), *gone = vorbei, vorüber* (46, 246). *Ags. ȝān u. ȝāzan, ȝongan.*
 gan s. ginnen.
 gareione *sb. knabe* 50, 289. *Altfr. gars, gareon. Vgl. Burguy Gl.* 183.
 gardyne *sb. eingezäuntes grundstück*

(14, 284), *garten* (46, 189, 193). *Altfr. gardin, jardin; Neugl. garden.*
 gardiner *sb. gärtner* 42, 17. *Altfr. gardiner, jardinier; Neugl. gardener.*
 ȝare, yare *adv. bereit, bereitwillig* 12, 80. *Ags. ȝearu, ȝearo.*
 garet *sb. wachtturm* 45, 174. *Altfr. garite; Neugl. garret.*
 garnement *sb. (meist im plur.) kleid, kleider* 11, 173. *Altfr.*
 ȝarnen, ȝharnen *sw. vb. sich sehen, heftig begehren. Ags. ȝeoruian, ȝirnan, ȝernan.*
 ȝarnyng, yharnyng *vbsb. begehren, sehen* 20, 17.
 garren, *sw. vb. knirschen, rasseln, schnattern* 47, 114 *anm. u. Strattm. D.*
 gate, ȝate *sb. tor, tür* 7, 44; 38, 118; 45, 126. *Ags. ȝeat.*
 gate, ȝate *sb. weg, gang* (14, 241; 22, 372; 27, 4145), *gang der dinge, art u. weise* 19, 150, 338. *ȝusgat* 19, 275 *anm.* *Altfr. gata.*
 gauren *sw. vb. betrachten, anstarren* 21 I 182 *anm.*
 ȝe, ȝee (35, 1, 92), ye (24 I 117), yee (16, 108, 131), ȝhe (28, 1263), yhe (20, 38, 81) *pron. pers. ihr; gen. ȝoure* (7, 10), ȝour, youre, your; *dat. u. acc. ȝow, ȝou, yow* (12, 37), you, *auch schon nomin.* 38, 96. *Ags. ȝe.*
 ye, ȝhe s. ȝa.
 yea s. ȝa.
 yeair s. ȝer.
 geaunt s. ȝyaunt.
 ȝede (12, 183; 14, 302; s. 145, 17), yede (*in 50 oft*), gide (s. 148, 23), yode (12, 66; 41 öfters), ȝeid (19, 333), ȝheid (19, 90) *vb. pract. gieng. Ags. code.*
 gedyr *mit adv. verbunden, zusammen. Vgl. togedyr.*
 gedren, gederen s. gaderen.
 gef, yef s. ȝif.
 yenen, ȝiven s. gifen.

yenerly *adv. willig, bereit* 23, 13231 *ann.*
 ȝeit, yheyt *s. ȝit.*
 ȝelde *adj. selten* 43 II 10 *ann.*
 ȝelden *st. abl. vb. I vergelten, erwiedern* (22, 234, 319, 321), *geben, hergeben* (50, 103), (*ein versprechen*) *erfüllen* (s. 152, 6. S.; 153, 40. 41). *Ags. ȝildan.*
 ȝelth *s. gilt.*
 gemme *sb. edelstein. Fr.*
 gen *s. gin.*
 yender *s. yonder.*
 gendrin *sw. vb. gebären* (s. 153, 9; 155, 6), *hervorbringen* (48, 20). *Altfr. gendrer.*
 generacioun, ieneracioun (s. 144, 4) *sb. geschlecht. Altfr.*
 general *adj. allgemein, gewöhnlich. Fr.*
 generaly, generally *adv. gewöhnlich, im allgemeinen.*
 generate *part. u. adj. geboren* 21 II 27.
 gentil, gentylle, jentyl, gentel (47, 38) *adj. edel, vornehm, fein. Fr. gentil; Nengl. gentle.*
 gentilesse (24 II 274), gentilesce (41, 171), gentylnesse, gentillnesse (26, 23; 50, 124) *sb. edle abkunft, edelsinn, güte, feinheit. Fr. gentillesse; Nengl. gentleness.*
 yeye *adj. schlau* 23, 13231 *ann.*
 ȝer, yer (24 I 36, 39), yeair (38, 82, 90) *sb. jahr. Plur. ȝeer* (s. 174, 75), yere (44, 57; 49, 50) *u. ȝeris* (s. 154, 7; 155, 13), yeres (44, 52, 68). *Ags. ȝear, ȝēr.*
 ȝer *adv. einstmals, jemals* 19, 16 *ann.*, 19, 299, 307.
 yerbe *s. herbe.*
 ȝerde *sb. garten* s. 147, 10. *Ags. ȝeard.*
 gere *s. gaire.*
 yerely *adv. jährlich* 45, 70.
 geren *sw. vb. wünschen, verlangen* 19, 355 (*ann.*); 19, 358. *Vgl. auch ȝharnen.*
 ȝerne *adj. u. adv. eifrig* 27, 1190. *Ags. ȝeorn.*
 gessen (24 II 263; 25, 620), ȝeß (28, 1206) *sw. vb. vermuten, glauben, halten für* (s. 163, 6). *Vgl. Müller Etym. W. guess.*
 gest, guest (43 II 12) *bs. gast* 43 II 71, 73. *Ags. ȝaest, ȝest, ȝist.*
 geste *sb. heldenlied, chanson de geste* 21 I 203.
 yestirday (34 III 20), yistirday (16, 162, 166), ȝhisterday (19, 121) *adv. gestern. Nengl. yesterday.*
 ȝet *sb. geburt, erzeugung* 20, 106 *ann.*
 ȝeten *st. abl. vb. III u. II erhalten, bekommen, erlangen. Pract. ȝet, ȝette, ȝat* (s. 151, 26), ȝatte (42, 66); *part. ȝetun* (s. 149, 19), ȝotryne (20, 62, 84, 107, 112). *Ags. ȝitan; Nengl. get.*
 ȝh... *s. ȝ...*
 ȝhe *pron. sie (femin. sing.)* 22, 172 *ann.*
 ȝhoste, ȝhoste *s. gost, goostli.*

ȝyaunt (41, 131), ȝeaunt (14, 250) *sb. riese. Fr. geant; Nengl. giant.*
 ȝide (18 II 13) *sb. führer. Altfr.*
 ȝide *s. ȝede.*
 ȝyden (25, 610), guiden, ȝyen (25, 516) *sw. vb. führen, leiten. Altfr. ȝider, ȝuider, ȝuier.*
 ȝidyn *vbsb. führung* 25, 643.
 ȝif, ȝyf, ȝiffe (27, 4154), ȝyff (19, 231, 237, 251), ȝef (34 II 9), yef (50, 13, 15), yf *conj. falls, wenn, ob; as ȝif als ob* (22, 172), if so that *falls dass* (9, 38). *Ags. ȝif, ȝyf.*
 ȝynen, ȝiffen (19, 34, 227), gene (38, 73; 45, 195), ȝifen, ȝinen *s. 144, 30; 145, 31; 149, 59*, yive (6, 68; 10, 56; 24 II 187), yif (36, 689) *st. abl. vb. III geben, darreichen, schenken. Pract. ȝaf* (s. 142, 31), ȝaf, ȝaffe (23, 13316, 331, 376). *Part. ȝynen, ȝylene* (27, 4278), ȝenen, ȝenen, ȝevyn (19, 317), yevyn (36, 708; 43 II 40; 45, 169), yenen (41, 323, 399), ȝouen (s. 171, 19), yoven (26, 46; 50, 109), ȝounn (s. 167, 27). — *g. weye platz machen* 10, 116. *Ags. ȝifan.*
 ȝyff *s. ȝif.*
 ȝifte, ȝifte (s. 153, 22; 154, 39), yifte (16, 15; 36, 680; 41, 473), yefte (50, 382) *sb. gabe. Ags. ȝift.*
 ȝile, ȝhyle (19, 172) *sb. arglist, betrug, hinterlist. Altfr. ȝile, ȝuile.*
 ȝylour *sb. beträger* 14, 337. *Altfr.*
 gilt (2, 30), ȝelth (6, 24), gult (41, 20, 79) *sb. schuld. Ags. ȝyit.*
 ȝilty, ȝuilty *adj. schuldig. Ags. ȝyltriȝ.*
 ȝyltes *adj. schuldlos.*
 ȝymman *sb. freisasse* 47, 118. *Vgl. Müller Etym. W. yeoman.*
 ȝyn, ȝen (23, 13129) *sb. kunst* (24 I 120), list (23, 13129), *maschine* (13, 146; 14, 250; 24 I 314). *Altfr. ginn.*
 ȝyng *s. zunge.*
 ȝinnen *st. abl. vb. I beginnen, anfangen* (118, 142, 63; 25, 629; 26, 168); *dient auch zur umschreibung des zeitworts wie don. Ags. nur composita.*
 ȝirdil *sb. gürtel. Ags. ȝyrdil.*
 ȝirdyn *sw. vb. gürteln* 16, 117. *Ags. ȝyrdan.*
 ȝyse (24 I 324), ȝuyse *sb. art. u. weise. Altfr.*
 ȝit, (9, 27), ȝitt, ȝitte (27, 1243; 43 II 14), yit (17, 153), yitt, ȝet, yet, yette, ȝeit (19, 368), ȝhit (28, 1195), yhet, yheyt (19, 246) *adv. noch, so gar; conj. doch. Ags. ȝit, ȝet.*
 ȝlad, ȝlaid (19, 332) *adj. froh, fröhlich, freundlich. Ags. ȝlaid.*
 ȝladen *fröhlich machen* (24 II 263), *fröhlich sein* (s. 118, 17; 150, 36, 31; 164, 18); *mit of: sich einer sache freuen* (s. 151, 39). *Ags. ȝladian.*

gladliche (47, 118). gladly *adv.* freundlich, gerne.
 gladnesse *sb.* heiterkeit, fröhlichkeit. *Ags.* glädnes.
 gladsom *adj.* fröhlich 18 I 11. *Nengl.*
 glaid *s.* glad.
 glas, glasse *sb.* glas. *Ags.* glæs.
 glasië *adj.* glasiq, (von den augen) starr (26, 34). *Nengl.* glassy.
 gle *sb.* freude, spiel. *Ags.* gleow, ȝeo.
 giede *sb.* glut. *Ags.* ȝled.
 glenten *sw. vb.* glänzen, dann von schneller bewegung: (vorbei) sausen 27, 4245 *anm.*
 glewen *sw. vb.* leimen 24 I 174. *Fr.* gluer.
 glewen *sw. vb.* laut rufen, schreiben 13, 164 *anm.*
 glyden *st. abl. vb.* V gleiten, dahin gleiten, herabgleiten 13, 204. *Ags.* ȝlidan.
 gloppynen *sw. vb.* erschrocken sein, in angst geraten sein 27, 4330 *anm.*
 glory *sb.* ruhm, chre, glanz. *Altfr.* glorie.
 glorious *adj.* ruhmreich. *Altfr.*
 glose *sb.* glosse, anmerkung 15, 274; 24 I 158. *Fr.*
 glotony, gloteny (47, 94) *sb.* schwelgerei, schlemmerei. *Altfr.* gloutonie, glotonie.
 glotoun *sb.* fresser, schlemmer. *Altfr.*
 glowen *sw. vb.* glühen. *Ags.* ȝlōwan *Leo Gl.*
 gobet *sb.* bissen, stückchen. *Vgl. anm.* zu 40 *cap.* V 7 u. 43 II 22.
 gobone *s.* 27, 4165 *anm.*
 ȝokke *sb.* joch. *Ags.* ȝeoc, ȝioc.
 god *sb.* Gott. *Ags.* ȝod.
 god, good, gud (19, 373. 374. 395) *adj.* gut, göttig; heil, unversehrt (12, 50 *anm.*). *Ags.* ȝōd.
 good *sb.* gut, habe.
 yode *s.* ȝede.
 godelyche (22, 355) *u.* goodly *adj.* und *adv.* (40, 31. 59) *u.* goddeli (22. 306) göttig. *Ags.* ȝōdlic.
 godesse *sb.* göttin 15, 125. 235. 430. *Nengl.* goddess.
 goodlynesse *sb.* gute, anmut 35, 53. *Nengl.* goodness.
 godes, goodness *sb.* gute (44, 216), tüchtigkeit, kraft (41, 389. 390), gute tat (41, 397). *Ags.* ȝōdnes.
 goer *sb.* abreisende 46, 161.
 gouen *s.* gifen.
 gold *sb.* gold. *Ags.*
 golden (s. 164, 15), goldun (s. 165, 17) *adj.* golden. *Ags.* ȝylden; *Nengl.* golden.
 yole *sb.* julfest, weihnachten 50, 45. 46. 56. *Ags.* iula.
 gome *sb.* mann 13, 175. 199; 11, 216; 22, 346. *Ags.* ȝuma.

yond *adv.* dort (22, 263; 25, 612); *pron.* jener (14, 187). *Ags.* ȝeond.
 yonder *adv.* dort (25, 565. 569. 670), yondyr (20, 26. 28) *u.* adj. yonder (25, 575. 580); yender (38, 161) jener da, jener. *Zu Ags.* ȝeond.
 zone *adj.* der da, jener 14, 115; 27, 4088. 4089; 37, 83. 87. *Vgl.* yond, yonder.
 yongly *adj.* jung 18 I 62.
 ȝongthe *sb.* jugend s. 165, 19. 23. *Vgl.* *Prompt. Parv.* 539.
 yore *adv.* vor zeiten; auch: lange zeit 24 II 57. *Ags.* ȝeāra.
 gospel, gospell *sb.* evangelium. *Ags.* ȝōdspel oder godspel.
 gossip *sb.* geratterin, klatschschwester (auch klatsch, geschwätz) 38, 281. *Vgl.* *Müller Et. W.*
 gossomer *sb.* altweibersommer, marienfäden 24 I 251 *anm.*
 gost, hoste (38, 44) *sb.* geist. *Ags.* ȝäst; *Nengl.* ghost.
 goostli, ghostlye (38, 30) *adj. u. adv.* geistlich; im geiste.
 gotȝ = goth 13, 171 *s. gau.*
 gouvernaile *sb.* herrschaft 16, 74. *Altfr.*
 gouvernaunce *sb.* lenkung, leitung. *Altfr.*
 gouvernement *sb.* leitung, lenkung. *Altfr.*
 gouernen *sw. vb.* beherrschen, regieren. *Altfr.* gouverneur, gouverner.
 gouvernor, gouvernour *sb.* herrscher, lenker. *Altfr.*
 grace *sb.* gnade, gunstbezeugung, dank. *Fr.*
 gracious *adj.* gnädig, götig, milde *Altfr.*
 graciousliche (14, 355). graciously *adv.* gnädig, götig.
 graue *sb.* grab. *Ags.* ȝraf.
 grauen, greven (27, 4257) *st. abl. vb.* IV graben, begraben (16, 155 *anm.* 179.) *Ags.* ȝrafan.
 gray *adj.* grau. *Ags.* ȝrāȝ.
 graythely *adv.* sicher 14. 289 *anm.*
 graythen *sw. vb.* bereit machen, sich bereit machen, eilen 27, 4304. 4309. 4330; s. 146, 23. *Alln.* greiða.
 grame, gremy (23, 12540) *sb.* zorn, ärger. *Ags.* ȝram u. ȝrama.
 gramercy (= grandmercy) vielen dank 37, 241. 242.
 gramere *sb.* grammatik 47, 25. 26. 30. 33. *Fr.* grammair.
 granten, graunten *sw. vb.* gestatten, gewähren. *Altfr.* granter, graunter.
 gras, grass (46, 32) *sb.* gras. *Ags.* ȝræs.
 grat *s.* gret.
 graunt *sb.* bewilligung 36, 697; 49, 79. *Altfr.*

graucely *adj.* sandig 46, 68. 51. 55.
Nengl. gravelly.
 graucelle *sb.* gries, sand 46, 69. *Fr.*
 gre *sb.* stufe, grad 20, 46. *Altfr.*
 gree *sb.* gunst, vergnügen. *Altfr.* gre.
 grekes *adj.* (subst.?) Griechisch 25, 667.
 grekissch *adj.* Griechisch 15 I 52; 24, I
 201.
 gredy *adj.* gierig, lüsten 16, 25; 17, 114.
Ags. grædiz, grædiz.
 gref, greffe (27, 4325), *plur.* greues *sb.*
kummer, schmerz (in 34 oft). *Altfr.*
 gref, grief.
 greuen *s.* grauen.
 greyn *sb.* farbe, färbemittel. 24 II 165 *ann.*
 greine *sb.* korn 26, 56. *Fr.* grein.
 gremy *s.* grame.
 grene *sb.* strick, netz, fallstrick *s.*
 156, 47; 160, 32. *Ags.* zryn, zryn.
 grene *adj.* grün, frisch; auch *sb.* 21 I
 46; 26, 14. *Ags.* grêne.
 grennen *sw. vb.* grünzen 12, 18. *Ags.*
 grënnian.
 gret, greate (21, 33; 26, 100; 38, 35,
 271), grett (37, 135), grat (38, 112),
 greth (10, 101) *adj.* gross. *Ags.* grëat.
 greten *sw. vb.* grüssen, begrüßen. *Ags.*
 grëtan.
 gretly, gretely, greatly (38, 101), greately
 (21 I 12) *adv.* gross, sehr.
 gretumly *adj.* rühmlich 19, 365.
 greunauee *sb.* verdruss, schwermut,
 kränkung, beschwerlichkeit 50, 431.
Altfr.
 greuen, griuen (15, 326) *sw. vb.* be-
 trüben, kränken, schmerzen. *Fr.* grever.
 grenous *adj.* schmerzlich, kummervoll
 31, 10, 20. *Altfr.* grenous, greuus.
 greuously *adv.* schrecklich.
 grewand *sb.* windspiel 20, 20. *Nengl.*
 greyhound; *Schott.* grewhund.
 gril *adj.* scharf, schrecklich 8, 12. *Vgl.*
Prompt. Parv. 212.
 grim *adj.* grimmig, wild. *Ags.*
 grimly *adj.* u. *adv.* grimmig 22, 215.
Ags. grîmlie.
 grinden *st. abl. vb.* 1 mahlen, stossen
 (im mörser), schleifen *s.* 164, 6, 9; *part.*
 growndone (27, 4165) geschliffen,
 scharf (von schwertern). *Ags.* grîndan.
 gryndere *sb.* mahlende, müller *s.* 165,
 7, 10.

grippen *sw. vb.* ergreifen, fassen.
Nebenf. zu gripen.
 grysbittinge *vbsb.* knirschen 47, 14.
Ags. gristbitung zu gristbitian.
 grislich, grisly *adj.* schrecklich, grau-
 sig 41, 217, 326. *Ags.* grislîc *s.* Bosw. D.
 grobben *sw. vb.* suchen, graben nach
 32, 29. *Vgl. ann.* zu 32, 14.
 groeehen *s.* grueehen.
 grone *sb.* hain. *Ags.* grâf. (nur in
 compos.).
 groyn *sb.* rüssel 41, 175. *Fr.* groin.
 gronen *sw. vb.* weinen, ächzen, weh-
 klagen 7, 68. *Ags.* grānian.
 growyn *st. red. vb.* wachsen. *Ags.*
 grōwan.
 grueehen (7, 68), groeehen (22, 271)
sw. vb. grunzen, murren, ächzen,
 stöhnen. *Altfr.* gruehier; *Nengl.* grudge.
 grund, ground *sb.* erdboden, boden
 6, 75; 15, 119; grund und boden 12,
 158. *Ags.*
 grunten, gronten (46, 97) *sw. vb.* grun-
 zen, stöhnen. *Schott.* gruntle; *Fr.*
 gronder.
 gruntung *vbsb.* grunzen, stöhnen, knir-
 schen 8, 12; 41, 293.
 you, yow *s.* ge.
 gud *s.* god.
 guerdon, guerdoun *sb.* lohn 25, 594;
 36, 683. 685. *Altfr.* gueredon, guerred-
 un.
 guerdounen *sw. vb.* belohnen 41, 474.
Altfr. gueredoner.
 guet *s.* gest.
 guiden *s.* giden.
 guyse *s.* gise.
 guilt, guilty *s.* gilt, guilty.
 yunge *s.* 150, 28; 161, 18), yunge (10,
 90), zong, yong (15, 488; *s.* 165, 18),
 gyng (23, 13317), yhyng (20, 11) *adj.*
u. subst. jung, junge leute (7, 11, 79),
 jugend (37, 11). *Ags.* iunz, giunz,
 zeonz, zing.
 your, youre *s. poss. pron. ever; absol.*
 yours (21 II 251) eürige.
 youpe (7, 2, 6, 7; *s.* 164, 19), yowthe (17, 73,
 107) *sb.* jugend. *Ags.* zeōzud, zlózud.
 yowtheid (19, 331), yhowthad (20, 31)
sb. jugend. *Ags.* zeōzudhād.

II.

habite *sb.* ausschen, kleidung 18, 91.
Fr. habit.
 habundante == abundant 48, 27.
 hachehe, hachehe *sb.* lake (im schiffe)
 13, 179; 23, 12511. *Vgl. Müller Et. W.*
 hach.
 haufen, haffyn (19, 434), haiff (19, 226,
 229, 135), hafe (27, 4302), hawe (19, 5,

24) *sw. vb.* haben, besitzen, bekommen,
 empfangen, halten, dafür halten; auch
 zur bildung der *pract. dienend. 3 pers. sing. ind.* hap, hath, hathat (12, 38),
 haith (28, 1172, 1179), haizt (33, 14),
 hatz (13, 171), has, hase (23, 13322),
 haß (19 oft). 2. *pers. hast, hase* (38,
 19); *plur.* haue, han. *Pract.* hadde,

haid (19, 38, 95). *Ags.* habban; *Nengl.* have.
 hauen *sb.* hafen 47, 63. *Ags.* hafene.
 haſſyn, haif *s.* hauen.
 haye *sb.* heu. *Ags.* hæg, hīg.
 haiff *s.* hauen.
 haill *s.* hal.
 haythene, heithene *s.* hethen.
 hal, hale, hol, hole, holle (27, 1129), haill (28, 1203) *adj. u. adv.* heil. *unverschrt, ganz, vollständig.* *Ags.* hāl; *Nengl.* whole.
 hal 22, 323, 371, halle (19, 274; 27, 4177) = al.
 halden, holden, helden (s. 147, 18; 44, 11), heelden (s. 164, 4), honlden (38, 147) *st. red. vb.* halten, fassen, enthalten, inne haben, besitzen (44, 11; 46, 4); bewahren, einhalten (einen befehl 27, 4151; 45, 196); dafür halten (24 162; 41, 40); abhalten (eine versammlung 19, 410); h. at sich halten an (27, 4308).
 h. to sich halten zu, sich binden an. *Pract.* held (11, 189; 24 153; 43 II 1), heilde (50, 218, 379, 447), bilde (50, 282); part. yholde (17, 184), holde to, unto (2, 28; 25, 574) gehalten, gehunden, gezwungen (etwas zu tun 47, 149). *Ags.* healdian.
 haldere *sb.* besitzer s. 153, 4.
 halen *sw. vb.* anziehen (die ruder) 13, 219 *ann.*
 halesum *adj.* heilsam.
 half *adj. u. adv.* halb, zur hälfte. *Ags.* healf.
 half *sb.* hälfte. *Ags.* healf.
 haly, holy, halwe (41, 331), halowe *adj. u. subst. adj.* heilig. *Ags.* hālīg.
 haly (19, 16), hally (27, 4308), holly (50, 320) *adv.* vollständig, unverschrt.
 halyly *adv.* vollständig 19, 316.
 halinesse, holinesse *sb.* heiligkeit. *Ags.* hālignis.
 halle *sb.* halle. *Ags.* heal, heall.
 halowe, halwe *s.* haly.
 halowen *sw. vb.* heiligen 42, 10. *Ags.* hālġian.
 halowmasse *sb.* allerheiligenfest 50, 53.
 halowtide *sb.* erlreiligenfest 50, 180.
 halse *sb.* hals 27, 4121. *Ags.* heals, hals.
 halsen *sw. vb.* umhalsen 11, 63. *Zu Ags.* heals.
 halsom, holsom, hollesom (48, 14) *adj.* heilsam. *Altſ.* heilsamr; *Nengl.* wholesome.
 hame, home *sb.* haus, heim. hame (19, 319), home *acc. nach hanse*: at home zu hause. *Ags.* hām.
 hameward, homeward *adv.* heimwärts.
 hand, hond *sb.* hand. on, upon honde zur, bei der hand, in der hand, in der gewalt 15, 11. *Ags.*
 handful *sb.* eine handvoll s. 150, 10; 151, 11, 12.

handlywerk *sb.* werk der hand 16, 228.
 handmayde *sb.* dienstmädchen s. 147, 12.
 handwerke *sb.* geschöpf der hand 37, 264.
 handwymman *sb.* dienerin s. 146, 13.
 hangen, hongen *st. red. vb.* hangen. *Pract.* heng, honge (38, 251). *Ags.* hangan (?).
 hangen, hongen *sw. vb.* hängen, aufhängen. *Ags.* hangian.
 hap (15, 67), happe (13, 212) *sb.* zufall (15, 67; 22, 203; 26, 69). *schicksal* (27, 4316), glücklicher zufall, glück (13, 212). *Vgl.* Müller *Etym. W.*
 happen *sw. vb.* geschehen, sich ereignen, einem zu teile werden (10, 20; 17, 185). *Auch impers.* (23, 13122, 13164). *Vgl.* Müller *Etym. W.* hap.
 happy *adj.* glücklich. *Nengl.*
 har, hor *adj.* grau 16, 147; 18 I 20. *Ags.* hār.
 har *s.* her.
 hard, hart (35, 25) *adj. u. adv.* hart, schwer, hartherzig, handfest (27, 4139); schwierig (1 Ps. 112, 16), übel, schlimm 15, 117; 23, 13122). *adv. auch:* sehr 22, 301; mit mühe, kaum (s. 150, 23). of hard schwerlich, kaum (s. 144, 26; 145, 27; 151, 24). *Ags.* heard.
 harde *s.* heren.
 harden *sw. vb.* härten, hart machen 24 I 237. *Ags.* heardian.
 hardi *adj.* stark, kühn. *Fr.*
 hardyly *adv.* sicherlich 25, 673 *ann.*
 hardynesse *sb.* härte, kühnheit 50, 275. *Nengl.* hardness.
 hardyng *vbsb.* härtung 24 I 235.
 hare *sb.* hase. *Ags.* hara.
 hary *sw. vb.* ziehen. *Vgl. ann.* 41, 203.
 harm *sb.* harm, schmerz 15, 328; 43 II 32. *Ags.* hearin.
 harmese *adj.* ohne harm, unverschrt 12, 206.
 harmen *sw. vb.* schmerz bereiten 16, 118.
 harmful *adj.* schmerzvoll, harmvoll.
 harnys *sb.* harnisch 19, 294. *Altſ.* harnis; *Nengl.* harness.
 harpe *sb.* harfe. *Ags.* hearpe.
 harpen *sw. vb.* harfe spielen 14, 105. *Ags.* hearpian.
 harrynge *vbsb.* knurren, bellen 17, 14 *ann.*
 hart *s.* hard.
 haspen *sw. vb.* umfassen, umklammern 13, 189 *ann.*
 haste *sb.* hast, eile 3, 6. *Altſ.* und *Nengl.*
 hastely, hastily, hastily *adv.* eilig, bald.
 hasten *sw. vb.* eilen, sich eilen. *Nengl.* hasten u. haste.
 hasty *adj.* hastig, eilig. *Nengl.*

hat, hote *adj.* heiss. *Ags.* hât.
 hate *sb.* hass. to hate in hate *hassen* 7, 38. *Ags.* hete; *Nengl.* hate.
 hateful *adj.* voll *hass*, *gehässig*.
 haten, hoten *st. red. vb.* heissen, befehlen, sich nennen. — hatte werde genannt, heisse (*Ags.* hätte); *praet.* heghte, hete, hette, hygte, hihite, hight, hiehte (44, 58); *part.* haten, hoten, yhote. *Ags.* hâtan.
 haten *sw. vb.* hassen. *Ags.* hatian.
 hâpel *sb.* edelmann, junger kräftiger mann 13, 217. 228. *Vgl. ann.* 13, 217,
 hatrede *sb.* *hass* s. 149, 10; 161, 4. 19. *Nengl.* hatred.
 hauberke (32, 49), hawbrek (28, 1200) *sb.* panzer. *Altfr.* haubere.
 hauke, hawk *sb.* falke. *Ags.* hafoc, heafoc.
 hault *adj.* lahm 38, 104. *Ags.* healt.
 hawneche *sb.* hüfte. *Altfr.* hance, hanche.
 haunten *sw. vb.* häufig besuchen (17, 161); ausüben (43 II 55 *ann.*). *Altfr.* haunter, banter.
 hawtane *adj.* hochmütig 19, 196. *Fr.* hautain.
 hawe *sb.* mehlbeere 32, 7. *Ags.* *pl.* haȝan; *Nengl.* haw.
 he, hee (9, 3); *gen.* his, hise, is (22, 207, 241); *dat. u. acc.* him; *scm.* ho (13, 232; 23, 13371. 13372); *gen. dat. acc.* hire, here; *neur.* hit (11, 6. 48; 22, 173. 198), it, yt, itt, *pl. nom.* he (*meist dafür schon bei*), *gen.* here, hire, *dat. acc. hem*, hom (23, 12550. 13383) u. him (*vgl. ann.* 13, 216) *pers. pron. er, sie, es.* Vielfach schon dafür das demonstrativ gesetzt.
 head *s.* heed.
 heavy *s.* hevy.
 heale, healen *s.* hele, heien.
 heare *s.* here.
 heed (7, 27; 10, 82), hewyd (20, 177), hede, hedde (26, 10, 90), head, (38, 325) *sb.* kopf. *Ags.* heafod.
 hede (7, 9), heede (24 II 266), hiede (15, 383. 417), heyd (37, 209) *sb.* acht, *sorge um, bes. mit take* (7, 9; 15, 383; 50, 163 u. s.) verbunden, mit nimen 22, 368. *Nengl.* heed.
 hede knihte *sb.* tüchtigste, bedeutendste ritter 23, 13246. 13361.
 heden *sw. vb.* hüten vor 23, 13296; beachten, betrachten 23, 13150. *Ags.* hēdan; *Nengl.* heed.
 hedyr *s.* hyder.
 heftroune *sb.* hauptstadt 23, 13378.
 hef *sw. vb.* sich rühren, bewegen 13, 219 *ann. u. s. folg.*
 heuen (22, 318), hewen (27, 4092. 1157) *st. abl. vb.* IV heben, aufheben. *Ags.* hebban.
 heuen (3, 27), heuyn (23, 13278), heauen

(26, 8), *dat.* hevene (27, 4092) u. heune (10, 22) *sb.* himmel. *Ags.* heofon.
 hevenli *adj.* himmlisch. *Ags.* heofonlic.
 heuenriche *sb.* himmelreich.
 heuy, hevi, heavey (38, 325), euy (37, 97) *adj. u. adv.* schwer (38, 325), schwerfällig (7, 17); schwermütig (18 I 27; 37, 134; 41, 117. *Ags.* hefig.
 hevynes, heynesse *sb.* schwermut 34 I 1; II 16; s. 157, 6. *Ags.* hefignes.
 hegen *s.* hygen.
 hegg, hegge *sb.* hecke s. 162, 11; 163, 14. *Ags.* heege.
 hegh (23, 13116), hez (s. 152, 16), heez (s. 152, 16; 156, 43), heigh (24 I 25), hey (19, 378), heye (22, 252), hihe (15, 424), hye (16, 112), hy (17, 84) *adj. u. adv.* hoch, laut (von der stimme 27, 4116) — on hih in der höhe, oben (15, 338); in die höhe, hinauf (15, 489); at hie höchlichst, sehr (21, 19). — hye and lowe oben und unten, überall (12, 64). *Ags.* heah, hēh.
 heghte, heigte (s. 164, 24), heighte (38, 131), heicht (19, 77; 20, 70. 79), hight (17, 172), hith (44, 66) *sb.* höhe. on h. laut (17, 172). *Ags.* hēhdu; *Nengl.* height.
 heghte, heighte *s.* haten.
 heyd *s.* hede.
 heighnes (41, 218), hignesne (s. 163, 28), highnesse (50, 108) *sb.* höhe, hohe stellung. *Ags.* heahnis, hēhnis.
 heyr *adv.* s. her.
 heire (16, 202; 50, 4), eir (s. 146, 43; 147, 43) *sb.* erbe. *Altfr.* heir.
 heite *s.* hete.
 heither, heitherwarde *s.* hyder, hyderward.
 helden *s.* halden.
 heele *sb.* ferse 47, 36. *Ags.* hēl.
 hele, heale (38, 52) *sb.* heil (10, 24; 15, 133); heilung, gesundheit (41, 169). *Ags.* hæl, hælu.
 helen, healen (38, 105) *sw. vb.* heilen. *Ags.* hēlan.
 heeling *rh. sb.* heilung s. 163, 8; 170, 26.
 helle *sb.* hülle. *Ags.* hell.
 helle *s.* hille.
 hellepayne *sb.* höllenpein 11, 71.
 helm *sb.* helm (27, 4120), steuer, steueruder (13, 149). *Ags.*
 helpe *sb.* hilfe. *Ags.* help.
 helfen *st. abl. vb.* I helfen. *Ags.* helpan.
 helples *adj.* hilflos.
 helthe *sb.* heil, heilung. *Ags.* hēlp.
 hem *sb.* saum 18 I 81. *Ags.*
 hende *adj.* schön, fein. *Vgl. Stratm. D.*
 hendely *adv.* artig, fein, schön.
 hennes, hens, hense (38, 152. 171) *adv.* von hier. Auch fro hens (50, 17.) *Ags.* heonan; *Nengl.* hence.
 hensforthe *adv.* von nun an, in zukunft.

- henten *sw. vb. nehmen* (13, 178; 38, 178);
an sich reißen, erfassen (13, 189; 15, 144). *Ags.* hentan.
- hepe *sb. haufen, erdhäufen, damm* 18, 77. *Ags.* heap u. heāpa.
- hepen *sw. vb. häufen, aufhäufen. Nengl.* heap.
- her *adj. hehr, berühmt* 23, 13116. *Vgl. Stralm. D.*
- herbe, yerbe (48, 27), erbe (s. 164, 12; 171, 52) *sb. kraut. Fr.* herbe.
- herberwe *sb. herberge* 10, 102. *Ags.* herebeorgan. *Vgl. Leo. Gl.*
- herburghen *sw. vb. herberge nehmen* 43 II 71. *Ags.* herebergan. *Vgl. Leo. Gl.*
- herken s. herkennen.
- herkennen (15, 308; 24 II 57), herkenen (15, 96, 329), herken (22, 213; 24 I 70) *sw. vb. hören, hören. Ags.* heore-nian, herenian.
- herd s. herde.
- here (11, 113), heere (s. 166, 10), har (19, 384, 397) *sb. haar. Ags.* hēr, hēr.
- here, hire, hir, hiere (15 I 57), hore *pron. poss. des fem. sing. und der drei geschlechter im plur.: ihr.*
- here, heare (38, 11, 68, 137), hiere (15, 428), heyr (19, 416) *adv. hier. Ags.* hēr.
- hereafter, hierafter (15, 77) *adv. dar-nach.*
- heren, (3, 20), heyre (35, 24), heir (50, 102), hiere (15, 197, 202, 234), hyren (35, 86) *sw. vb. hören, anhören. Pract.* herde, harde, hard (11, 161; 19, 384, 437). *Part.* herd, herdde (s. 170, 35). *Ags.* hýran, hēran.
- heresie *sb. falsche lehre, ketzerei* 42, 63. *Fr.*
- hernest *sb. herbst* 23, 12465. *Ags.* hærfest, herfest.
- herzen *sw. vb. verheeren, plündern* 13, 178. *Ags.* herian, herizean.
- herynge, hieryng (41, 292) *vbsb. gehör, hören* (7, 16; 19, 5; s. 171, 16, 41).
- heritage *sb. erbe. Fr.*
- herne s. hyrne.
- heroude *sb. herold* 47, 122 *ann.*
- heroun *sb. reihher. Altfr.*
- hert *sb. hirsch. Ags.* heorot, heort.
- herte, hart (19 öfters), harte (26, 144) *sb. herz. Ags.* heorte.
- herty *adj. herzlich* 37, 6, 23. *Nengl.* hearty.
- hertly, hertylye *adj. u. adv. herzlich, herzhalt* (27, 4128). *Nengl. adv.* heartily.
- heste *sb. heft* (24 I 106; s. 158, 3, 7; 166, 28). *Ags.* hās; *Nengl.* hest, behest.
- hete, heite (23, 12465) *sb. hitze. Ags.* hēto.
- hete s. haten.
- hete 44, 53 = etc.
- hethe *sb. häute. Ags.* hād.
- hethen (10, 28), hethyn (10, 13), ethyn (= hethyn? 27, 1124), haythene (27, 1121), heythene (27, 4259) *adj. u. subst. heidnisch, heide. Ags.* hāþen.
- hething *sb. spott, verachtung* 23, 13150 *ann.*
- hewe *sb. farbe, ausssehen, gestalt* (11, 152; 24 II 162, 241). *Ags.* hiw, heow.
- hewen s. heuen.
- hewen *st. red. vb. hauen* s. 162, 13. *Ags.* heāwan.
- hewyd s. heed.
- hy, hye *sb. eile* 19, 183, 439; 21, 35. *Vgl. Stralm. unter hīz.*
- hy, high, hihe s. hegh.
- hyeht, hight s. heghte.
- hiecht, hīzte s. haten.
- hiden (43 II 24), huden (24 II 166) *sw. vb. verbergen. Ags.* hýdan.
- hyder, hedyr (37, 101, 207), heither (38, 98) *adv. hierher. Ags.* hider, hīder.
- hidous *adj. abscheulich* 46, 96. *Altfr.* hidus, hidos.
- hiede s. bede.
- hien s. hygen.
- hier *compar. von high* s. hegh.
- hiere s. heren.
- hiere, hierafter s. here, herafter.
- hieryng s. herynge.
- highemesse *sb. hochamt* 50, 136, 137, 165.
- highen *sw. vb. erhöhen* 25, 541; 32, 24. *Zu* hegh, high.
- hyzen (13, 217), hie, hegen (s. 158, 3) *cifrig worauf bedacht, womit beschäftigt sein. eilen. Ags.* hīgian. *Vgl. Bosw. D.* 36 g.
- hygly *adv. höchlich, sehr.*
- hīgnesse s. heighnes.
- hīgnoon *sb. mittagszeit* 8, 41.
- hygt (13, 219), heighte (38, 131) *sb. eile. Vgl. Stralm. unter hīhte u. hīlde.*
- hilen *sw. vb. verbergen, bedecken* s. 147, 38. *Ags.* helian *nebenform zu* helan *u. Altfr.* hylja.
- hille, helle (15, 121) *sb. hügel. Ags.* hyll.
- hilde *sb. heft (am schwerte) sing.* 27, 4249; *meist plur.* 27, 4200, 4251; 50, 193, 265. *Vgl. ann. zu* 50, 193. *Ags.* hilt.
- hinder, hyndir, hindre *adj. hintere* s. 172, 70. *Ags. adv. hinder; Nengl. adj.*
- hinderen, hindur (23, 13237) *sw. sb. hindern, stören, schaden* (45, 34). *Ags.* hinderian, hindrian.
- hindringe *vbsb. hinderung, schaden.*
- hirde, herd *sb. hirt. Ags.* hyrde, heorde.
- hire s. here.
- hyren *sw. vb. mieten* 23, 13110; s. 167, 34. *Ags.* hýrian, hýrizean.
- hyren s. heren.

hyrne (13, 178), herne (14, 402) *winkel, ecke*. *Ags.* hyrne.
 his, hise *pron. poss. des masc. u. neutr. sein*.
 historiall *adj. geschichtlich*.
 hit *s. he*.
 hith *s. heghte*.
 ho = who 22, 188.
 ho = heo *s. he*.
 hoe (s. 160, 32), hook (s. 161, 35; 172, 54) *sb. haken, sichel*. *Ags.* hōc.
 hōd *sb. hut*. *Ags.* hōd.
 hog, hogg (?) *sb. schwein s. 172, 18. 19. 21. Keltisch hwch, houch*.
 hold *sb. halt, vermaehrung* 24 I 159. *Altn.* hald.
 hole *sb. spalte, (fenster-)öffnung s. 161, 7; 165, 8. Vgl. Prompt. Parv. 212*.
 holly *s. haly*.
 holow, holw *adj. hohl* 22, 295. *Ags.* holh.
 holt *sb. gehölz*. *Altn.*
 hom *s. he*.
 homage *sb. huldigung*. *Fr.*
 hond, hongen *s. hand, hangen*.
 hondg wile, hondewhyle *sb. (in a) h. im handumdrehen* 23, 12481. 13122. 13164.
 honest, onest (35, 68) *adj. ehrlich, ehrbar*. *Altfr.*
 honeste *sb. ehrbarkeit*. *Altfr.*
 honi *sb. honig*. *Ags.* hunig.
 honorabilly *adj. ehrenwert, ehrenvoll* 19, 357.
 honorable, honourable (24 I 13), honourabil (19, 119) *adj. ehrbar*. *Fr.*
 honore, honoure, onour (s. 155, 3) *sb. ehre*. *Altfr.*
 honoren *sw. vb. ehren*. *Fr.* honorer.
 hope *sb. hoffnung*. *Ags.* hōpa, *vgl. Bosw. D.*
 hoope *sb. hopfen* 38, 289. *Nengl.* hop.
 hopen *sw. vb. hoffen*. *Ags.* hōpian.
 hoppen *sw. vb. hüpfen* 23, 12506. *Ags.* hōppian.
 hor *s. har*.
 hore *sb. schmutz, schlamm* 8, 13. *Ags.* hōru.
 hore *poss. pron. der 3. pers. plur. ihr*. *Vgl. here*.
 horn *sb. horn (des mondes* 25, 652; 13 I öfters); *jagdhorn* (15, 313). *Ags.*
 horned *adj. gehört* 25, 650.
 horrible *adj. schrecklich*. *Fr.*
 horrou *sb. schrecken* 11, 326. 327. *Altfr.*
 hors, horß (19, 207) *sb. pferd*. *Ags.*
 hoste *sb. wirt*. *Altfr.*
 hostele *sb. gasthaus, wirtshaus* 50, 174.
 hostesse *sb. wirtin* 50, 186. *Altfr.*
 hour, howre *sb. stunde*. *Altfr.*
 hou, how, howe, hov (22, 225) *adv. wie*.

Auch als anruf = he! 37, 73. 102. *Ags.* hwi, hū.
 hukster *sb. höker, auch: schurke* 47, 124. *Vgl. Nengl.* huckster.
 huden *s. hiden*.
 huge *adj. riesig*. *Nengl.* huge.
 hulk *sb. rumpf eines schweren schiffes schweres schiff überhaupt; dann überhaupt für etwas unfestiges*: 27, 4166 *wol = kerl. ungeschlachter geselle*. *Vgl. Webster.* *Ags.* hule *mur = hütte, höhle*.
 houlden *s. halden*.
 humblylly *adv. demütig* 10, 95.
 humble *adj. demütig*. *Altfr.* humele, humle.
 humbleness (35, 90), humblesse (32, 55) *sb. demut, niedrigkeit*. *Nengl.* humble-ness.
 humblete *s. humylite*.
 humylite (50, 25), humblete (41, 75) *sb. demut*. *Altfr.* humilliteit, humilite.
 hund *sb. hund*. *Ags.*
 hundred (s. 154, 7), hundrid (s. 155, 7; 158, 21; 159, 21), hundroth (14, 281. 405), hundrith (23, 13176) *zahlw. einhundert*. *Ags.* hundred, hundryd.
 hundredfold, hundridfold (s. 171, 16) *adv. hundertfältig*.
 hunger *sb. hunger*. *Ags.* hunzor, hunger.
 hungren *sw. vb. hungern s. 169, 54*. *Ags.* hyngrian, hingrian.
 hungry *adj. hungrig*. *Ags.* hungrig.
 huntun, hownte (27, 4259) *sw. vb. jagen*. *Ags.* huntian.
 hunter *sb. jäger s. 156, 47; 157, 44*. *Ags.* hūnta; *Nengl.* hunter.
 hwntung *vb. sb. jagen, jagd* 20, 19.
 hurlen *sw. vb. umher schleudern, werfen; dann von schneller bewegung gebraucht: eilen* 23, 13361. *Nengl.* hurl.
 hurrock *sb. ruder* 13, 185 *ann.*
 hurt *sb. verletzung, schaden* 49, 87. *Kelt.* hurdh. *Vgl. Burguy D.*
 hurten *sw. vb. verletzen, schmerz be-reiten*. *Altfr.* hurter; *Kelt.* hyrdhu, *vgl. Burguy D.*
 hous, hows, howß (20, 12), howee (41, 103) *sb. haus*. *Ags.* hūs.
 husbonde (35, 27), housbonde (35, 6) *sb. gemal*. *Ags.* hushonda.
 howselen *sw. vb. mit dem sakramente versehen*. 27, 4316. *Ags.* hūslian.
 husen *sw. vb. hausen, wohnen* 27, 1285. *Ags.* hūsian.
 housholde, housolde (50, 318) *sb. haus-halt, dienerschaft* (15, 34. 54; 46, 168. 173).
 houth 35, 4 *s. ann.*

I. J.

I, y s. ie.
 i-y-præf. (z. b. yasked 14, 291) *sche man das verb. (asken).*
 ie, Ic (19, 384), ich, Ich (25, 565, 570), I (8, 9, 28, 30; 10, 43), y (2, 3, 12), Y (2, 28) *pers. pron. der 1. sing. ich.*
 Gen. min, dat. u. acc. me. *Ags. ie.*
 icche *sb. krätze, räude* 7, 69. *Vgl. Ags. zieda; Nengl. iteh.*
 iechen *sw. vb. jucken, rändig sein* 7, 25. *Ags. giecan; Nengl. iteh.*
 ieh (22, 332) *s. ech.*
 ieheone (38, 36) = echeone.
 idel, idil *adj. faul* (s. 148, 49; 149, 49), *citel, unnütz, müssig* (41, 391). *Ags. idel.*
 if, yf *s. gif.*
 yuel, iuel, euel (s. 146, 40; 148, 50; s. 158, 4, 19) *adj. u. subst. übel, schlimm, schlecht; das übel, hässl. auch: krankheit* (s. 167, 56; 169, 34) *adv. ebenso: euelle* (45, 227). *Ags. yfel.*
 iže *s. eže.*
 yhe *s. eže.*
 il (35, 71), ille *adj. u. adv.; auch subst. übel, schlimm, das übel.* *Altfr. illr.*
 ilk *pron. adj. jeder (gen. mit a z. b. 11, 104 oder on, one z. b. 11, 61, 115 verbunden);* þat ilk (45, 117; 22, 281; 24 II 153), þis ilke (43, 103). *Ags. zehwile.*
 ylde *sb. insel* 49, 103 *ann. Vgl. auch Prompt. Parv. 259 u. ann.*
 ile *sb. insel.* *Fr.*
 ylyke, ilych *adj. u. adv. gleich, von gleicher gestalt, gleichmässig, in gleicher weise* 13, 161; 24 II 12. *Ags. gelic.*
 ilond *sb. insel* (47, 2, 11, 81). *Ags. 13-lond.*
 ylore, yloore 7, 5; 14, 311 *s. lesen.*
 ymage *sb. bild.* *Fr.*
 ymagyn *sw. vb. sich erdenken, einbilden* 11, 170. *Fr. imaginer.*
 ymeten *sw. vb. träumen; part. 7, 74. Ueber vb. vgl. Stræt. unter imaten u. 7, 74 ann.*
 impaciencie *sb. ungeduld.* *Fr.*
 importable *adj. unerträglich.* *Fr.*
 impossible *adj. unmöglich.* *Fr.*
 impressin *sw. vb. einen eindruck machen, ein zeichen eindrücken, kennzeichnen* 17, 175 *ann. Fr. impresser.*
 impression, impressioun *sb. eindruck.* *Fr.*
 in, yn *præp. in, an, auf; adv. in, innen, darinnen, hinein* 13, 146; 16, 57, 68; 50, 286. *Ags.*
 inche, enche (41, 28) *sb. zoll.* *Ags. ynce s. Bosw. D.*
 incontinent *adj. ungeduldig.* *Fr.*

inconuenience *sb. unannehmlichkeit* 45, 119. *Fr. inconuenance; Nengl. inconvenience.*
 incorrupte (48, 93), inecorrupte (48, 90) *adj. unverdorben, unversehrt.* *Nengl. incorrupt.*
 indignacion *sb. verachtung.* *Fr. indignacion, indignation.*
 inducen *sw. vb. veranlassen, herbeiführen.* *Lat. inducere; Nengl. induce.*
 indulgence *sb. nachsicht.* *Fr.*
 inewech *s. ynogh.*
 infaute *sb. kind* 37, 69. *Fr. enfant; Nengl. infant.*
 infere *s. fere.*
 inferior *adj. untere, niedere* 48, 8. *Altfr. u. Nengl.*
 infirmite *sb. schwäche, gebrechen.* *s. 152, 24; 154, 29. Fr.*
 informacioun *sb. unterricht, beehrung.* *Altfr.*
 infortunate *adj. unglücklich.* *Nengl. infortune sb. unglück.* *Fr.*
 Inghland *s. England.*
 Inglis, Ingliß *s. Englisch.*
 inn, inne *sb. wirtshaus* 26, 77. *Ags. inn, in.*
 inne *s. in.*
 innocent *adj. unschuldig.* *Fr.*
 ynogh (23, 13142; 36, 796), ynough, ynugh (23, 13119), ynowg (11, 21; 47, 8), ynow (17, 145; 23, 13211), inewech (19, 286) *adv. genug.* *Ags. zenhoh.*
 ingueren *sw. vb. nachforschen, fragen.* *Altfr. enquerre; Nengl. inquire.*
 instrument *sb. werkzeug, musikinstrument* (46, 216). *Fr.*
 insufficient *adj. unzulänglich.* *Nengl. intente sb. absicht* 38, 191. *Fr. entente; Nengl. intent.*
 inteript *part. pass. aufgeschoben, unterbrochen* 50, 356 *ann.*
 interpreten *sw. vb. erklären, auslegen* s. 174, 73. *Fr. interpreter.*
 intill *præp. ärth. in, an (von der ruhenden lage)* 20, 20; *in ... hinein* (20 oftmals); *zeitl. während, zur zeit von* (19, 340). *Schott.*
 intistmente *sb. anreizung* 38, 176. *Altfr. u. Nengl. enticement.*
 into *præp. in ... hinein; adv. in zukunfft* s. 119, 20.
 inwit *sb. gewissen, sinn, gemüt* s. 111, 21. *Ags. inwit = list, schlauheit.*
 ypocrysye *sb. heuchelei.* *Fr. hypocrisie; Nengl. hypocrisy.*
 ypocrite *sb. heuchler* 24 II 168, 171. *Fr. Nengl. hypocrite.*
 ire *sb. zorn.* *Fr.*

iren, yrun (s. 163, 15) *sb. eisen. Ags.*
 iren, isen.
 irrepairable *adj. unersetzlich. Fr.*
 irrous *adj. zornig. Altfr. irrous.*
 is s. ben.
 is s. his.
 issue *sb. nachkommenschaft. Fr.*
 it, itt s. he.
 yp, ype *sb. woge, welle* 13, 147. 233.
Ags. yð.
 iuoryc *sb. elfenbein* 46, 131. *Fr. ivoire;*
Nengl. ivory.
 Iwe s. luwe.
 iwis, iwyse *adv. gewis* 13, 206; 38, 85.
 158. *Ags. zewis.*
 iay *sb. elster* 36, 744. *Altfr. iai; Nengl.*
jay.
 jangelynge, jangling *vbsb. schwatzen,*
zanken.
 janglen *sw. vb. schwatzen, laut schreien,*
zanken 24 I 212. 253; 36, 744. *Altfr.*
jangler.
 iape *sb. scherz* (26, 165), *äfferei; daher*
kunstgriff 23, 131 29 *anm. Vgl. Prompt.*
Parv. 257. u. anm.
 iapen *sw. vb. scherz machen, belustigen*
 34 II 6. *Vgl. Prompt. Parv. 257.*
 iapere *sb. scherzhafter mensch, haus-*
wurst 41, 31.
 iaspere (46, 137), iaspere (46, 206) *sb.*
jaspis. Altfr. iaspere; Nengl. jasper.
 iebet *sb. galgen* 45, 113. 117. *Fr. gibet.*
 yef s. gif.
 ieneracioun (s. 144, 4) s. generacioun.
 jentyl s. gentil.
 jesserawnte *sb. panzer* 27, 1239. *Altfr.*
jaserant.
 ienelle s. iuwele.
 Iewe s. luwe.
 jogelour *sb. gaukler* 24 I 211. *Altfr.*
jougleor, jogleour.
 ioie, ioy *sb. freude, vergnügen. Altfr.*
ioie.
 ioieful, joyful *adj. fröhlich, vergnügt.*
 ioignen *sw. vb. verbinden, zusammen-*
fügen; part. yioigned 43, 82. 110. *Fr.*
joindre; Nengl. join.
 ioyles *adj. freudlos.*
 ioilite s. iolite.
 ioinyng *vbsb. zusammenfügung* s. 162,
 27.

ioily s. iolif.
 iolif, ioly (24 I 40; 26, 12) *adj. fröhlich,*
heiter. Altfr. jolif, joli.
 jolyly *adv. heiter, vergnügt* 27, 4110.
 iolynesse *sb. heiterkeit, fröhlichkeit*
 24 I 281. *Nengl. jolliness.*
 iolite (8, 51), iolite (8, 30) *sb. heiter-*
keit, fröhlichkeit. Altfr. jolivete; Nengl.
jollity.
 jopowne *sb. waffenrock* 27, 4239. *Altfr.*
 jupon, gippon; *Altengl. sonst auch:*
gepoun, gypoun.
 iorne, iornay (37, 52), iourne (10, 60;
 29, 83), innray (42, 51; 46, 42) *sb. tag-*
fahrt, fahrt. reise: tagewerk (20, 83;
 27, 4291). *Altfr. jornee, jurnee; Nengl.*
journey.
 iowken *sw. vb. ruhen, wo nisten* 13,
 182 *anm.*
 iourne, iurnay s. iorne.
 jubile *sb. jubilaum* 49, 154. *Fr.*
 inge (19, 223; 35, 29; 36, 792), jugge (41,
 330; 48, 69) *sb. richter. Fr. jüge;*
Nengl. judge.
 iugement (15, 49), juggement (41, 63,
 183, 184) *sb. gericht, urteil, beurteilung*
 (18 I 65). *Fr. jugement; Nengl. judg-*
ment.
 iugen, juggen (13, 224) *sw. vb. urteilen,*
unterscheiden (17, 80), *verurteilen* (41,
 189; 45, 225). *Fr. juger; Nengl. judge.*
 iuis *sb. gericht, urteil* 13, 224. *Altfr.*
juise.
 youres *poss. pron. curige* 24 II 251.
Vgl. zour.
 iust *adj. gerecht. Altfr.*
 iusten *sw. vb. turnieren, zusammen-*
treffen (im kampf). *Altfr. joster,*
jouster.
 iustice (16, 198; 20, 53); iustise (50,
 417) *sb. gerechtigkeit* (16, 198), *ge-*
rechtigkeitspflege (20, 53; 50, 110).
Altfr. justice, justise.
 justyse *sb. richter* 1 Ps. 112, 13. *Altfr.*
justice, justise.
 Iuwe, Iwe (13, 182), Iewe *sb. Jude* 14,
 255. 299.
 iuwelle (50, 377), inelle (50, 372), ienelle
 (16, 15), jewel, jewelle (24 I 333; 46, 122)
sb. jewel, kleinod. Altfr. joiel, jouel;
Nengl. jewel.

I.

labour *sb. arbeit, mühe. Fr.*
 labouren *sw. vb. sich abmühen, not*
leiden 6, 74. *Altfr. laburer.*
 lak *sb. mangel* 24 II 84. *Nengl. lack.*
 lakken, lacken (s. 154, 3. 9) *sw. vb.*
mangeln, fehlen (23, 13215; 24 I 8).
Nengl. lack.
 laecchen *sw. vb. ergreifen* (23, 13360),

nehmen (23, 13337; 27, 4184), *an etwas*
herauchen, sich wohin begeben (23,
 12183 *anm.*). *Pract. laghte, lauchte* (14,
 324). *Ags. zelacean.*
 laee (s. 165, 17), leyhsø (20, 20) *sb. leine,*
riemen. Altfr. las, lais, laz.
 lad, ladde s. leden.
 ladde *sb. bursche* 13, 154; 27, 4094.

4191. *Schott.* lad. lahl. *Vgl. Müll. Etym. W.*
 laddire *sb.* leiter. *Ags.* hlæder; *Nengl.* ladder.
 lady *sb.* frau, herrin. *Plur.* ladeis (in 2s). *Ags.* hlæfdige.
 lauen *sw. vb.* lahen, erleichtern 13, 154 *ann.*
 laft *s.* leuen.
 laghen (148, 5), leigen (s. 117, 3; 119, 5), langhen *st. abl. vb.* IV luchen (s. 116, 3). *Pract.* lowz (11, 22), low (10, 119). *Ags.* hlehan, hlihhan.
 lay *s.* lyggen.
 layke *sb.* spiel, kampf. *Ags.* lā.
 layte *sb.* blitz 12, 5; 23, 12499, 12517. *Ags.* līget, lōget.
 layten *sw. vb.* sehen nach, suchen 13, 180, 201. *Altn.* leita; *Ags.* wlätian.
 lambisshe *adj.* lammfromm 32, 50.
 laman *sw. vb.* lähmen 27, 4303. *Ags.* laman, lemian.
 lamentable *adj.* kläglich. *Fr.*
 lamentacioun, lamentacion (6, 34) *sb.* klage, jammer. *Altfr.*
 land, lond, laund (23, 12534, 13148, 13214) *sb.* land, erde. *Ags.* land, lond.
 lang, long *adj. u. adv.* lang, von räumlicher u. zeitlicher ausdehnung; *comp.* lenger, lengar. *Ags.*
 langage *sb.* sprache (14, 132), rede (45, 42, 44). *Fr.*
 langen, longen *sw. vb.* verlängern, ausdehnen (s. 158, 24); (im geiste) sich strecken nach, verlangen (23, 12477, 13375). *Ags.* langian, longian.
 langen, longen, leugen (27, 4207) *sw. vb.* anbelangen (20, 14), zukommen, gehören zu (15 254; 24 18; 22, 331; 50, 396, 443; (for 24 1 31). *Daneben* bilangen
 langyng, longyng, longgyng (33, 6) *vb. sb.* verlangen.
 langour, langure (38, 57), langore (34 II 17) *sb.* sehnen, schmachten; mattigkeit (27, 1269). *Altfr.*
 langraue *sb.* landgraf (10 öfters). *Fr. u. Nengl.* langrave.
 languessen *sw. vb.* sich härmen. *Fr.* languir; *Nengl.* languish.
 lanterne *sb.* laterne. *Fr.*
 lappe *sb.* schoos des gewandes (24 II 95, 280), überh. gewand (50, 193). *Ags.* lappa, leppa.
 lappen *sw. vb.* einhüllen, umhüllen 23, 13185. *Nengl.* lap.
 large *adj.* gross, breit, reichlich, freigebig (17, 205); at large reichlich, in grossem masse. *Fr.*
 largely *adv.* reichlich.
 lasse *s.* lasse.
 laste *sb.* verbrechen 13, 198. *Altn.* loestr.
 laste *s.* late.
 lasten *s.* lesten.
 late *adj. u. adv.* langsam, spät oder kürzlich (z. b. 35, 1). *comp.* latere; never (ner s. 150, 14; 158, 21; 160, 2) the latere; never the lattere (12, 199); *superl.* last letzte *adv.* zuletzt. at the last, atte laste; vpon laste (13, 194) zuletzt. *Ags.* lat.
 laten *s.* leten.
 lath, loth *adj. u. adv.* leidig, unwillig, feindlich. *Ags.* lād.
 lathely, laithely *adj.* leidig, arg. *Ags.* lādlic.
 läpien, loopen *sw. vb.* leid sein; *impers.* s. 60. *Ags.* lādian.
 Latyne *sb.* Latein.
 laughen *s.* laghen.
 langhyng *vb. sb.* gelächter.
 laughter *sb.* gelächter.
 lauzte *s.* lachen.
 launehen *sw. vb.* sich schnell bewegen, geschleudert werden, blitzen (23, 12499, 517); überh. sich bewegen, wohin gehen (bes. auf die see) 23, 12527, 13156, 13208, 13242. *Fr.* lancer; *Nengl.* launch.
 laund *s.* land.
 launde *sb.* wallebene 27, 4269 *ann.* *Altfr.* lande; *Nengl.* lawn.
 lausen *s.* losen.
 laute *s.* leaute.
 law, lawe *sb.* gesetz, glaube (14, 257). *Ags.* lagn.
 law (19, 58), low *adj. u. adv.* niedrig, gering, leise; *adv.* auch: tief herab. *Ags.* lah.
 lawfull, lawehfull (20, 53) *adj.* gerecht (20, 53), gesetzlich (= ehelich 20, 110, 112).
 lawles *adj.* gesetzlos, ausserhalb des gesetzes, vogelfrei (13, 170).
 lee *sb.* schutz 38, 212 *ann.*
 leaute (19, 365, 366, 367), leawte (19, 369, 400), lawte (19, 89, 125, 364) *sb.* anhänglichkeit an first u. gesetz, gesetzlichkeit, biederkeit (19, 125). *Altfr.*
 leche *sb.* arzt s. 169, 34. *Ags.* lāee; *Nengl.* leech.
 lechery *sb.* unzucht, schlemmerei. *Altfr.* lecherie.
 lection, lessoun (22, 341; 47, 17) *sb.* lection, vorlesung, lehre. *Altfr.*
 lede *s.* leole.
 leden, leid (19, 38, 270), leaden *sw. vb.* leiten, führen, (ein leben führen 32, 2). *Pract.* ledde, led, ladde; *part.* led, lad. *Ags.* lēdan.
 ledyn (23, 13276), lyden, lydne (24 II 89, 90, 132) *sb.* eig. Latein, dann überh. sprache (24 II 89, 90, 132); text, worte (eines gesanzes 23, 13276 *ann.*).
 lef *sb.* blatt, laub. *Ags.* leāf.
 leef *adj.* lieb 21 I 33; II 226. *Ags.* leōf.
 leue *sb.* erlaubnis, urlaub: taken leue

- (10, 31, 59; 20, 120; 24 II 17, 23^s) *ur-laub nehmen, sich verabschieden.* *Ags.* leáf.
- leue *sb.* *glaube.* *Ags.* geleáfa.
- leeneful, leefúf, leeful *s.* 169, 52, 5 *u.* 169, 56. *Zu Ags.* leáf.
- lefen (*s.* 148, 49), lenen, leyve (19, 247) *sw. vb.* *lassen, zurücklassen, verlassen; unterlassen; eine erzählung verlassen, in ihr stehen bleiben* 24 II 324. *Pract.* lefte, left; *part.* left, yleft (47, 7, 38), leyve (27, 4276), laft (24 I 178, 255). *Ags.* lēfan.
- lenen, lenen (15, 44) *sw. vb.* *glauben.* *Ags.* geleáfan, gelyfan.
- leven, lewen *s.* linen.
- left *s.* lift.
- leften *s.* lyften.
- leeful *s.* leueful.
- leg *sb.* *bein.* *Altu.* leggr.
- lege *s.* liege.
- leggen (14, 157), laye, leye *sw. vb.* *legen, setzen, zum pfunde setzen* (14, 157). *Ags.* leegan.
- legion, legioun *sb.* *legion, menge* *s.* 172, 15. *Fr.*
- leid *s.* leden.
- leye *s.* leggen.
- leyff *vb.* *s.* liven.
- leyve *s.* leven.
- leizen *s.* laghen.
- leizyng (*s.* 147, 3; 157, 5; 163, 30) *s.* lauhyng *u.* laghen.
- leymen *sw. vb.* *leuchten* 23, 12517. *Ags.* leoman *vgl.* *Bosw. D.*
- leyser (24 II 147; 35, 108; 50, 168), laysere (27, 4302) *sb.* *musse, freie zeit.* *Altfr.* leisir.
- lele *adj.* *treu, zuverlässig, wahrhaft* 19, 375. *Altfr.* leal, leial, leel.
- lelely (27, 4150), lellyche (22, 357), leily (22, 286) *adv.* *treulich, wahrlich* (22, 286).
- leme *sb.* *strahl, lichtstrahl* 14, 124, 137. *Ags.* leoma.
- lementacioun *s.* lamentacioun.
- lemman *sb.* *liebchen* 14, 180; 20, 92; 33, 6, 10. *Ags.* leófman.
- leende *sb.* *tende, hüfte* *s.* 166, 10. *Ags.* lenden.
- lenden *sw. vb.* *landen, ankommen, kommen, wohnen.* *Vgl.* 13, 201 *anm.* *u.* 38, 145.
- lene *adj.* *dürr, mager* 26, 71. *Ags.* lēne.
- lenen *sw. vb.* *leihen, verleihen, leihen* 22, 327. *Ags.* lēnan.
- lenen *sw. vb.* *lehnen, anlehnen* 42, 46. *Ags.* hleonian, hlinian.
- lengen *sw. vb.* *verweilen* 23, 13156, 13187. *Ags.* lengan.
- lengen *s.* langen.
- lenger *s.* lang.
- lengthe *sb.* *länge.* *Ags.* leugð.
- lengthen *sw. vb.* *verlängern.* *Neugl.*
- lenye *adj.* *fein, zart gebaut* 19, 387 *anm.*
- lente *sb.* *frühjahr* 41, 60. *Ags.* leneten.
- leode (14, 351), lud (22, 211) *sb.* *mann, mensch* (14, 354; 23, 13360, 13362; 27, 4093, 4271); *plur.* *leute, menschen* (13, 173; 22, 195; 27, 4167). *Ags.* leóð.
- leoun, lyou, lyoun *sb.* *löwe* *s.* 160, 14. *Altfr.* leoun, lyoun. *Neufr. u. Neugl.* lion.
- lepen *st. red. vb., auch schon sw. vb.* *laufen, springen, eilen* (13, 154, 179); *pract.* loupēn (14, 310). *Ags.* hleápan.
- lepre *sb.* *aussatz.* *Fr.*
- leprous *adj.* *aussätzig* *s.* 168, 67. *Altfr.*
- lere, lyre (27, 4273) *sb.* *antlitz, gesichtsfarbe* 22, 227. *Ags.* hleór.
- lere *adj.* *leer* 47, 90 *anm.*
- leren, leeren (24 I 96) *sw. vb.* *lehren* (22, 341; 26, 36), *lernen* (1 Ps. 142, 65; 9, 32; 15, 454; 24 I 96; 35, 1). *Ags.* lēran.
- lernen *sw. vb.* *lernen* 8, 26; 47, 27, 31. *Ags.* leornian.
- lernyng *vb. sb.* *lernen.*
- lese *sb.* *wiese, trift* 22, 175. *Ags.* læsu.
- lesen, leesen (9, 29; *s.* 163, 2), losen (13, 198) *st. abl. vb.* *VI a. sw. vb.* *verlieren* (1 Ps. 129, 31; 7, 34), *zu grunde richten* (*s.* 162, 1; 169, 6); *part.* lorn (9, 22; 37, 213; 41, 329, 346), yloore, ylore (7, 5; 14, 311), *dagegen* lost (14, 308; 46, 86). *Ags.* (for-)leosan; *Neugl.* lose.
- lesewen *sw. vb.* *auf der waiðe sein, waiðen* *s.* 172, 18. *Ags.* læswian.
- lesyng *sb.* *losheit, falschheit, lüge* 14, 310, 311, 400; 50, 211. *Ags.* leasing, leásung.
- lesse, lasse (11, 124; 15, 476) *adj. und adv.* *kleiner, geringer, weniger.* *lasse and (or) more die kleineren u. die grösseren = alle* (11, 124; 15, 476); *no oder ne* (*s.* 151, 14; 159, 20) *the les nichts desto weniger.* *Superl.* lest *adj. u. adv.* *kleinste, geringste, wenigste; the lest am wenigsten* (34 II 12), *wenigstens* (14, 282), *auch at the leste.* *Ags.* *adj.* læssa, *adv.* læs; læsest, læst.
- lesse (statt les) *sb.* *losheit, falschheit, lüge.* 38, 48. *Ags.* leás.
- lessoun *s.* lection.
- lest *conj.* *dass nicht, damit nicht, (nach verben des fürchtens und verhütens) dass.*
- lest *s.* lesse.
- lesten (19, 11), lasten (15, 187; 38, 207) *sw. vb.* *dauern* (38, 207), *anhaltē* (15, 187). *Ags.* læstan.
- lesten *vb. s.* lysten.
- let *sb.* *unterlassung, aufenthalt, zögerung* 26, 171. *Vgl.* *Stratm. unter lette.*
- leten, laten *st. red. vb.* *lassen, zulassen, zurücklassen* (11, 404), *unterlassen* (27, 4093). *Ags.* lætan, lætan.

lepe *sb.* *ruhe* 13, 160. *Vgl.* *Stratm.*
 letten *sw. vb.* *hündern, zurückhalten, verhindern* 15, 38; 23, 13236. *Ags.* lettan.
 letter *sb.* *buchstabe* *sing.* (21 I 93) *plur.* (50, 95, 96); *brief* *sing.* (11, 168) *plur.* (14, 180; 49, 9, 27). *Fr.*
 letterne *sb.* *lesepult* 11, 121. *Lat.* lectorium.
 lettinge *vbsb.* *unterlassung.*
 lewed *adj.* *laien-, laienmässig, ungelehrt, unwissend* 15, 274; 24 I 213. *Ags.* læwed.
 lewednes *sb.* 24 I 215 *ungelehrsamkeit, unbildung.* *Nengl.* lewdness (*in etwas ander bedeutung*).
 liberal *adj.* *freigebig.* *Fr.*
 liberte *sb.* *freiheit.* *Fr.*
 lie (s. 148, 28), lik (15, 488, 494), liehe (9, 14; 24 I 54 u. s.), lijik (7, 66), ylyke *adj. u. adv.* *gleich; in gleicher weise.* — like, liehe *as gleich wie.* *Ags.* lie, gelie.
 lykand *part. u. adj.* *gefällig, angenehm* 19, 9. *Vgl.* lyken u. lyking.
 liken *sw. vb.* *gefallen an etwas finden* (26, 135); *lieben, belieben; fast immer impers. gebraucht: es gefällt, beliebt:* 14, 267, 372; 34 III 21; 36, 682. *Ags.* lieian.
 likenen (9, 26; s. 172, 55), liknen (19, 396; 47, 22) *sw. vb.* *gleichen, vergleichen* (9, 26; 19, 396), *gleichstellen, gleichmachen* (47, 22). *Vgl.* *Prompt. Parv.* 305; *Nengl.* liken.
 likerous *adj.* *lecker.* *Vgl.* *Stratm. D.*
 lich *sb.* *körper* 20, 72. *Ags.* lie.
 lichame, lighame (27, 4270), lykame (22, 227) *sb.* *körper* (22, 227), *leichnam* (27, 4270). *Ags.* lichama, lichoma.
 lychtneß *sb.* *leichtfertigkeit* 25, 1242. *Nengl.* lightness.
 likyng *vbsb.* *vergnügen* (11, 29; 19, 226; 23, 13355), *annehmlichkeit, lieblichkeit* (15, 196); *handeln nach eigenem gutdanken* (19, 180, 198, 231, 217).
 likyng *part. u. adj.* *gefällig, angenehm* 23, 13276. *Vgl.* lykand.
 likly *adj.* *angenehm; wahrscheinlich* 17, 74 *ann.*
 liknesse, likenes (44, 75) *sb.* *ähnlichkeit, ähnliche gestalt, gestalt überhaupt* (15, 396; 14, 75); *angenommene gestalt, scheinbare gestalt, schein* (11, 302; 47, 137, 152, 156). *Nengl.* likeness.
 lyden, lydue, s. ledyn.
 lieuen s. leuen.
 liege, lege (20, 51) *sb.* *lehnsman.* *legekyng* (23, 13353), *liegeford* (21 I 103) *rechtmässiger herr.* *Allfr.* lige.
 lyen *st. abl. vb.* VI *lügen.* *Praet.* lowe (14, 400 *ann.*). *Ags.* leōgan; *Nengl.* lie.

lif, life, lijf (s. 53, 51; s. 119, 17 u. s.), lyff (19, 270) *sb.* *leben, lebendiges wesen* (15, 36). *Ags.* lif.
 lynely *adj. u. adv.* *lebendig, lebhaft.* *Nengl.* lively.
 lyfen (27, 1271), lifin (19, 366), lywyn (19, 19), levyn (19, 228, 233, 341), leyff (19, 212), lewin (28, 1209) *sw. vb.* *leben.* *Ags.* lifian.
 lyuing *vbsb.* *leben, lebensweise* (1 Ps. 129, 50).
 lyft, lotte (27, 4095) *sb.* *luft.* *Ags.* lyft.
 lift (17, 36), left (s. 163, 5) *adj.* *links.* *Vgl.* *Stratm. D.*
 lyften (1 Ps. 142, 78), leften (26, 105) *sw. vb.* *lüften, erheben, in die höhe heben (up).* *Vgl.* *Prompt. Parv.* 303 u. *Nengl.* lift.
 ligeance *sb.* *lehnherrschaft* 16, 114. *Vgl.* liege.
 lyggen (11, 122; 14, 144), lyzen (16, 152), lyen, ly (14, 381; 15, 161; 19, 358; 38, 6) *st. abl. vb.* III *liegen, (zur ruhe) daliegen, schlafen, überh. wohnen* (19, 358). 3 *pers. sing. ind. praes.* lieth (44, 102), liþ (15, 161), lithe (14, 384), *plur.* lyne (38, 6). *Praet.* lay, laien, *daneben liggede* (13, 181 = lag, oder: hatte sich gelegt??), *part.* lyen (48, 59). *Ags.* liegan, liegean.
 lighame s. lichame.
 lighten *sw. vb.* *herabspringen, überh. springen, hüpfen* (24 II 50); *absteigen (vom pferde)* 24 I 161; *aussteigen (aus dem schiffe), landen* (23, 13162, 218, 255, 320). *Ags.* līhtan; *Nengl.* lighten.
 lightles *adj.* *lichtlos, dunkel* 17, 88.
 lightnes *sb.* *licht, hellung* 38, 35. *Ags.* leōhtnes.
 lightnyng (11, 210) *sb.* *blitz.* *Ags.* līhting; *Nengl.* lightning.
 lygt, light, lygth (3, 27) *sb.* *licht, glanz; sehkraft, gesicht* (1 Ps. 129, 45). *Ags.* leōht; *Nengl.* light.
 ligt, light, ligte, lycht (20, 99) *adj. u. adv.* *leicht, leicht beweglich* (7, 17); *heiter, leichtsinnig* (26, 97; 47, 112); *comp.* *leichter = enthanden* (lychtare 20, 99). *Ags.* līht, leōht.
 lygten *sw. vb.* *erleichtern* 13, 160; 25, 634; 31 II 11. *Ags.* leōhtan; *Nengl.* lighten.
 lygtlych (14, 267), ligtliche (47, 85), lightly (50, 299, 431), lightly *adv.* *leicht, leichtlich, schnell.*
 līhtnen (s. 158, 1), lightnenen (11, 376) *sw. vb.* *leuchten* (s. 158, 1), *erleuchten.* *Ags.* leōhtan; *Nengl.* light u. lighten.
 lilie *sb.* *lilie.* *Ags.* lilie.
 lym *sb.* *glied.* *Ags.* līm.
 līm *sb.* *leim, vogelleim.* *Ags.* līm.

lympen *sw. vb. zu fallen, zu teil werden* 13, 174. 194. *Ags. limpan.*
 lynage (45, 11), lyneage (45, 14), lyng-
 nage (50, 333) *sb. abstammung, ge-
 schlecht. Altfr. linage, lignage.*
 lyne *sb. linie, reihe, auch: abstammung*
 19, 61. *Altfr. lin, lign; Neugl. line.*
 lyon, lyoun *s. leoun.*
 lyonesse *sb. löwin* 45, 89. *Neugl. lioness.*
 lippe *sb. lippe. Ags.*
 lyre *s. lere.*
 lisse *sb. gnade, ruhe, seligkeit* 14, 225
anm.
 list *sb. list, listiger anschlag* 46, 231
oder gelüste, verlangen?
 lyst *s. lust.*
 liste *sb. leiste, schranke, turnier-
 schranke* 24 II 322. *Altfr.*
 lysten (12, 175; 35, 23. 86. 97), lusten
 (24 I 110), lesten (15, 37; 17, 107; 24 I
 117) *sw. vb. gelüsten, gefallen (etwas
 zu tun); pers. (12, 175; 35, 23. 86. 97)
 u. impers. (15, 37; 24 I 110. 117). Ags.*
 lystan.
 lysten (37, 74), lystenen (14, 270) *sw.*
vb. hören, zuhören. Ags. hlystan.
 lister *sb. färbler* 32, 17 *anm.*
 lyte *adj. wenig, klein* 15, 264; 41, 507.
 lyte and lyte *nach und nach, allmäh-
 lich* 17, 92. *Ags. lyt.*
 lytel, lytell, lytyll, litel, litte *adj. u.*
adv. klein, gering, kurz, wenig. litelle
and litelle nach und nach 45, 145.
Ags. lytel, litel.
 lyþer, liþer, luþer *adj. arg. schlimm.*
Ags. lyðer.
 lo, loo *interj. siehe, da!* 10, 44. *Ags.*
lä.
 lok *sb. sehkraft, blick. Vgl. Prompt.*
Parv. 311.
 loken *sw. vb. sehen* (14, 323), *blicken*
 (14, 351. 403), *zusehen dass* 37, 34. 39;
 41, 125. *Ags. lōcian.*
 lokyng *vbsb. sehen.*
 loeust *sb. heuschrecke* *s.* 164, 12; 165,
 13; 166, 11. *Neugl.*
 lode *sb. wey, lebensweg* (13, 156 *anm.*).
Ags. lād.
 lodesmon *sb. steuermann* 13, 179; 46,
 36.
 lodgen *sw. vb. beherbergen, einquar-
 tieren* 26, 67. 78. *Fr. loger; Neugl.*
lodge.
 lodlych *adj. leidig, abscheulich* 13, 230.
Ags. lādlic.
 loone *sb. laih (brod)* *s.* 169, 56. *Ags.*
hlāt.
 love *s. lufe.*
 lone, loone, lowe *s. lufyn.*
 louely *s. luffy.*
 louter *sb. liebhaber.*
 louyng *vbsb. lieben, liebe* 45, 85.

lofte *s. lyft.*
 loze *sb. (der u. die) see* 13, 230. *Kelt.*
abstammung; Neuschott. long, loeh.
 loggyng *vbsb. wohnen, wohnung* 10, 92.
 lome *sb. gerät, auch: schiff. Vgl.* 13,
 160 *anm.*
 lond, long, longen *s. land, lang, langen.*
 lord *sb. herr. Ags. hlāford.*
 lordly *adj. u. adv. männlich, tapfer,*
ritterlich. Neugl.
 lordschep (9, 35. 40), lordschipe (9, 37;
 41, 420. 425), lordeship (14, 312) *sb. herr-
 schaft. Ags. hlāfordscipe.*
 lordshipen *sw. vb. herrschen* *s.* 155, 16.
 lore *sb. lehre. Ags. lār.*
 lorn *s. lesen.*
 los (24 I 66), losse (13, 174) *sb. verlust,*
untergang. Ags. los.
 loos *sb. lob* 42, 66 *anm.*
 los, lowse *adj. los, frei* 23, 13190; 29
 I 22.
 losen (49, 154), lausen (23, 13250; 13314)
sw. vb. lösen, freimachen, freilassen.
Ags. losian.
 losen *s. lesen.*
 losynger *sb. lügner, schmeichler, be-
 trüger, spitzbube. Altfr. losangeor,*
loseangour.
 lost *s. lesen.*
 lot *sb. brüllen (des sturmes)* 13, 161
anm.
 lote *sb. loos* 13, 173. 194. *Ags. hlot,*
hlet; Neugl. lot.
 loth *s. lath.*
 loþin, loþen *sw. vb. impers. ist ver-
 hasst, leidig* 5, 66. *Ags. lādian.*
 louen, loven (27, 4306), lovyn *sw. vb.*
loben 19, 406. *Fr. louer.*
 loouyng *vbsb. lob* 11, 69. *Zu Fr.*
louer.
 lounen *sw. vb. schätzen, dafür halten*
 13, 173 *anm.*
 loupn *s. lepen.*
 low *sb. lohe, flamme* 23, 12500. 516. 523.
Altu. logi.
 low *adj. s. law.*
 low *s. laghen.*
 lowe *s. lyen.*
 lowly *adj. u. adv. demütig.*
 lowlynesse *sb. demut* 35, 63. *Neugl.*
lowliness. Vgl. law.
 lownesse *sb. milde, zartheit. Neugl.*
lowness.
 louren (15, 172), lowren (27, 1339) *sw.*
vb. finster blicken, traurig aussehen,
trauern. vgl. anm. zu 15, 172 *u.* 27,
 4339.
 lowse *s. los.*
 luken *sw. vb. verschliessen, schliessen.*
Ags. lūcan.
 luchen *sw. vb. schlagen, stossen* 13,
 230 *anm.*

lud s. leode.
 loud, lowde *adj. u. adv. laut. Ags.*
 hlūd.
 lufe (27, 4325), luve (20, 94), love, lowe
 (28, 1254. 1258) *sb. liebe. Ags.* lufu,
 lufe.
 lufyn (19, 360), luffyn (19, 364. 350),
 luffen (48, 67. 70), love, lowe (28, 1250)
sw. vb. lieben, gern haben. Ags. lufian.
 lufly (19, 359), louely (3, 3; 36, 692;
 37, 16) *adj. lieblich* (3, 3; 37, 16), *lie-*
benswürdig (19, 359), *freundlich* (36,
 692). *Ags.* luflic.
 lune *sb. leine* 29, 22 *anm.*
 lurken *sw. vb. sich hinwegstellen, sich*
heimlich davon machen (23, 13106),
versteckt liegen (32, 29). *Vgl. Müller*
Et. W.
 lurdane *sb. tölpel, tor, nar* 20, 166.
Schott; zu luren loud gehörrig.
 lure *sb. lockspeise. Altfr.* loire, loirre;
Nengl. lure.

lusarde *sb. eidechse, überh. schlange*
 (14, 335). *Fr.* lezard; *Nengl.* lizard.
 lust (23, 13145), lyst (1 Ps. 142, 66) *sb.*
lust, gelüste, verlangen, wunsch. - at
 my lust nach verlangen. *wunsch. Ags.*
 lust (selten lyst).
 lusten s. listen.
 lusty *adj. lustig, fröhlich. Nengl.*
 lustyheed *sb. lustigkeit, fröhlichkeit*
 24 I 250.
 lustili *adj. u. adv. lustig, heiter.*
 lustynesse *sb. fröhlichkeit, freude*
 18 I 26. *Nengl.* lustiness (mit anderer
 bedeutung).
 lowten (11, 62) *st. abl. vb. VI u. schon*
sw. vb. verneigen, sich neigen. Praet.
 lowted 50, 95. *Ags.* lutan.
 luten *sw. vb. die laute spielen, überh.*
auf einem instrumente spielen; oder =
luden (Ags. hlýdan) laut tönen lassen,
singen? 14, 421.
 luper s. lyper.

M.

ma, mo, moe (1 Ps. 129, 5) *subst. adj.*
u. adv. mehr, noch mehr, noch dazu;
z. b. mony mo (12, 55). *Ags.* mā, mæ.
 ma s. maken 19, 33.
 ma *Franz. pron. (z. b. 34 III 13): ma fay*
meiner treue.
 mace *sb. keule, kolben. Altfr. u. Nengl.*
 make *sb. geführte, gefährtin* 15, 101.
Ags. mæc, gemæc.
 makeles *adj. ohne gleichen* 4, 1.
 maken *sw. vb. machen, schaffen, her-*
vorbringen, machen zu, bewirken, ver-
ursachen: myrpe m. sich belustigen,
froh sein. 3. *sing. ind. praes.* mayß
 (19, 226), *pl.* mayß (19, 249). *Praet.*
 makede, maked, maad (10, 57), made.
 2 *pers. s. ind. praet.* madist (2, 1); *conj.*
 thow mayd (19, 428). *Part.* maad (s.
 172, 65. 68), ymaad (17, 203). *Ags.*
 macian.
 makere *sb. schöpfer* 18 II 1; 37, 1.
Nengl. maker.
 making *vbsb. machen, machwerk, ge-*
dicht (26, 43).
 mad, madde *adj. toll. Ags.* madmôd.
 madame, madem (28, 1173. 1207 u. s.)
sb. anrede einer höher stehenden dame:
meine dame. Fr.
 madder *sb. roter fürbestoff* 32, 17. *Ags.*
 mædere.
 made *sb. mattigkeit, sinnlosigkeit* 27,
 4272. *Vgl. oben mad und Altfr. mat.*
 maden s. mayden.
 magestee s. maieste.
 magik *sb. zauberei. Nengl.* magic.
 magnefien *sw. vb. erheben, preisen s.*
 146, 8; 147, 8. *Fr.* magnifier.

may *vb. praet. praes. können, vermögen,*
mögen. 2 *pers. ind. thou maist* (9, 29;
 s. 168, 69), may þow (vielleicht *conjunc-*
tiv 12, 85); *plur.* mowen (15, 76), mowyn,
 moun (s. 148, 20; 149, 20; 151, 4), mon
 (38, 96). *Inf.* moun (s. 150, 3; 156, 4).
Praet. ind. u. conj., sing. u. plur. migte
 (9, 38), mygte (11, 56), mycht (19, 351.
 391), myht (10, 16), mygth (35, 98), myth
 (35, 96), myte (49, 47); mozt (13, 232),
 mocht (19, 298), mowgth (12, 44). *Ags.*
 mæg *plur.* mægøn, muøn; *praet.*
 mihte, mehte.
 May *sb. (monat) Mai. Ags.* Maius;
Nengl. May.
 mayd (thow) s. maken.
 mayden (4, 1), maydyn (10, 90), maidon
 (23, 13153. 13273), mayde (14, 115. 211),
 maden (28, 1189. 1193. 1218) *sb. jung-*
frau, dienerin (10, 91). *Ags.* mægden.
 maieste, magestee (46, 229) *sb. ma-*
jestät, herrlichkeit 19, 431. *Fr.* majeste.
 mayle *sb. masche, ring. Altfr.*
 mayn *sb. kraft, macht* (14, 316; 19, 444;
 37, 240). — mayndynt (23, 13307) *kräf-*
tiger schlag; mainship (23, 13303) *haupt-*
schiff. Ags. mægen.
 mayntenen, meynenen (49, 59; 50, 62)
sw. vb. erhalten, aufrecht halten, ver-
teidigen, behaupten 11, 48; 50, 74. 428.
Fr. maintenir.
 mair = mare, mar.
 maib s. maken.
 maist = mast.
 maistre (s. 172, 71), maister (s. 169, 32;
 47, 25), maistir (s. 27; 17, 177) *sb.*
meister, herr (15, 35; 38, 308. 317). — in
 zusammensetzungen = *haupt-*; z. b.

- maister tour *hauptturm* 24 I 218. *Altfr.*
maistre; *Nengl.* master.
maistere s. maistrie.
maisterlike *adv.* meisterlich, herrisch
38, 117.
maistresse (24 II 28. 31), maistres (24
II 36), mastres (35, 65) *sb.* herrin, hof-
meisterin (24 II 28. 31. 36). *Altfr.*
maistrie (14, 274; 17, 149), maistri (19,
112), maystere (47, 100) *sb.* oberhand,
gewalt; *kraft, geschicklichkeit* (17, 149
ann.). *Altfr.* maistrie; *Nengl.* mastery.
maladie *sb.* krankheit. *Fr.*
malbouche *sb.* böser mund, böse zunge,
verläumdung.
male *sb.* männliche wesen, männliche
nachkomme 19, 55. *Fr.*
male *sb.* mantelsack, felleisen 26, 76.
Altfr.
maleneolike *adj.* melancholisch, düste-
ren sinnes 26, 5. *Altfr.* melancolie;
Nengl. melancholie.
malyce *sb.* bosheit. *Fr.*
malyneoly s. meleneolye.
mamete (47, 126), maumente (42, 63) *sb.*
götzenbild s. *ann.* zu 42, 63.
man, manne (11, 71. 164), mon *sb.* mann,
mensch; *plur.* men menschen, leute.
gen. plur. mennes (14, 370; 22, 340) —
no man niemand. men *unbest. pron.*
man (z. b. 10, 34; 16, 111). *Ags.* man,
mon.
manace *sb.* drohung 38, 154. *Altfr.*
menace, manace.
manacen (16, 98), manassen (s. 170, 22;
172, 72) *sv.* *vb.* drohen, bedrohen. *Altfr.*
menacer, manacer.
manar s. maner.
mankind, monkinde *sb.* menschheit.
Ags. maneyn, moneyn; *Nengl.* mankind.
maher, mahere, mahner (38, 224), manar
(43 II 9) *sb.* art u. weise; sitte (43 I
25). Auch mit wise verbunden: z. b.
s. 164, 8. *Altfr.* maniere, manere;
Nengl. manner.
manere *sb.* wohnung 27, 4311. *Altfr.*
maneir, manoir.
mangere *sb.* krippe 42, 29. 33 u. s.
Altfr. mangier, mangleir, mangeoir.
manhode (12, 9. 55), manhed (22, 197),
manheil (19, 102) *sb.* menschheit (42,
9. 55), tüchtigkeit, tapferkeit (19, 402;
22, 197). *Ags.* manhād.
many, meny, mony *adj.* manch, plur.
viele. *Ags.* manig, maniz, moniz.
manyfold (29, 1), monyfold *adj.* mannig-
faltig. *Ags.* manizfeald, menizfeald.
manly *adj.* menschlich, männlich,
tapfer.
manner s. maner.
mansionn *sb.* wohnung 24 I 42. *Altfr.*
manslanth (19, 71), manslawtyr (32, 63)
sb. mord. *Ags.* manslyht, manslaht.
marble (50, 57), marbil (36, 717), mar-
bole (48, 55) *sb.* marmor. *Fr.* marbre;
Nengl. marble.
mare *sb.* mark (geldstück) 49, 53. *Ags.*
mare, marea.
marken (22, 207), merken (27, 4321)
sv. *vb.* bezeichnen, merken auf, acht
haben; einen zeichnen, verwunden (27,
4169 *ann.*). *Ags.* mearcian.
marchandise, marchandise s. mer-
chandise.
marchaunt, marchand s. merchant.
marche *sb.* marke, grenze, auch gerade-
zu: laud. *Altfr.* marche; *Ags.* mearc.
marchen *sv.* *vb.* angrenzen 19, 99. *Vgl.*
Stratm. D.
marchen *sv.* *vb.* marschieren, ziehen
(von truppen). *Fr.* marcher.
mare, mar (19, 224. 260), mair (19, 39),
more (11, 80. 85; 12, 113) *adj.* u. *adv.*
comp. mehr, grösser. forther more (11,
2) noch weiter, förderhın; the more
je ... desto mehr. no more, never
more nicht mehr, nicht weiter. more and
less (1 Ps. 129, 91) grössere und kleinere
= alle. *Superl.* mast (20, 161. 162),
maist (19, 46), mest (24 I 292), most;
most (mest) and lest die kleinsten
und grössten (1 Ps. 129, 35) = alle.
Auch schon zur unschr. *des comp.* u.
superl. dient mare u. mast. *Ags.* mära,
mära; mäest *adj.*
mareschalle *sb.* marschall 46, 175.
Altfr. marescal; *Nengl.* marshal.
marriage *sb.* ehe, heirat. *Altfr.*
maryen *sv.* *vb.* heiraten, verheiraten.
Fr. marier.
marren s. merren.
Marte *sb.* sternbild Mars 24 I 42.
martyr *sb.* blutzeuge, märtyrer. *Fr.*
martyrdom, martyrdam *sb.* martyrium
11, 132. *Nengl.*
masen *sv.* *vb.* verwirren 23, 13280.
Vgl. Müller *Etym. W.* unter maze.
masher *sb.* menger, mischer, verfälscher
38, 312. *Vgl.* *ann.*
masse s. messe.
mast *sb.* mast (am schiffe). *Ags.* mast.
mast *sb.* (eichel-) mast 32, 7. 37. *Ags.*
mäste s. Bosw. D.
mast s. mare.
matere (16, 92; 49, 69. 71), matiere (15,
65. 95), matire (35, 77), mater (18 I 74;
28, 1206), matier (36, 731; 41, 135) *sb.*
stoff, gegenstand (einer abhandlung),
angelegenheit. *Altfr.* matere, matiere,
matire.
material *adj.* materiell, natürlich. *Fr.*
materiel.
matyns *sb.* mette, morgengottesdienst
27, 4334. *Fr.* matine.
matrimonye *sb.* heirat, ehe. *Altfr.*
matrimoine; *Nengl.* matrimony.

mawgere *præp. trotz, ungeachtet* 38, 146. *Altfr. malgre, maugre.*
 mawyte *sb. arglist, bosheit*, 19, 126. *Altfr. malvaistie, manvaiste. Schott. mawye.*
 mauite *sb. malz* 38, 291. 301. 309. *Ags. mealt.*
 maumente *s. mamete.*
 mawe *sb. magen. Ags. maga.*
 me *s. ie.*
 meanye *s. meynye.*
 measuer *s. mesure.*
 meke, meik (19, 390) *adj. mild, sanft. Altn. mikr.*
 mekely *adv. mild.*
 mekell *s. mikel.*
 meken, mekyu *sw. vb. weich, locker machen* (s. 162, 27), *sanftmütig machen* (15, 134). *Vgl. Prompt. Parv. 331.*
 meehe *s. myche.*
 meknesse *sb. milde, zartheit, sanftmut. Nengl. meekness.*
 medeyne *s. medicine.*
 mede *sb. lohn. Ags. mēd.*
 meden *sw. vb. belohnen* 37, 229. *Vgl. Prompt. Parv. 331.*
 mediacion *sb. vermittlung* 21 II 310. *Altfr.*
 medicine, medecine, medeyne (14, 154) *sb. medicin, arzenei, heilmittel, wundersaft* (24 I 236 *ann.*). *Fr.*
 medille *s. mydel.*
 medilwarde *sb. gros des heeres* 27, 4077.
 medle *sb. handgemenge* 50, 181. *Altfr.*
 medlen (17, 176; s. 159, 19; 43 II 5. 6; 47, 3), mellen (27, 4174. 4211) *sw. vb. mischen* (s. 159, 19; 43 II 5. 6), *sich einmischen* (17, 176); *sich im kampf mischen, zusammentreffen* (27, 4174); (*waffen*) *schwingen* (27, 4211 *ann.*). *Altfr. medler, mesler, meller.*
 medlyng *vb. vermischung* 47, 11.
 meik *s. meke.*
 meyne *s. meynye.*
 meynye (25, 526), meynee (17, 202; s. 117, 13; 46, 116), mengge (19, 409), meyne (22, 154. 202), meanye (38, 221. 321) *sb. gefolge, gesellschaft* (17, 202). *Altfr. maisnee, maisgne, maignee.*
 meynpernoure *sb. bürge* 11, 153 *ann.*
 meint *s. mengen.*
 meytunen *s. maiatenen.*
 melencolye (25, 622), malyncoly (27, 4210; 45, 147) *sb. schwermut, düster sinn. Fr. melancolie; Nengl. melancholy.*
 melle *s. mille.*
 mellen *s. mellden.*
 melodie *sb. melodie, weise. Fr.*
 melodyous *adj. volklingend. Altfr.*
 membre *sb. glied. Fr.*
 memorie *sb. gedächtnis. Altfr.*

men *s. man.*
 meneion *sb. erwähnung. Altfr. mencion, mention.*
 mene (12, 75), mone (36, 753; 38, 81) *sb. klage, beschwerde. Vgl. Stralm. D.*
 mene *sb. tenor, alt* 11, 160. *Vgl. ann.*
 mene *adj. gemein, niedrig, gering* 45, 100. *Vgl. Müller Etym. W.*
 menen *sw. vb. meinen; die meinung, absicht haben* (15, 15); *bedeuten* (14, 126. 207. 215; 47, 158), *auch nur; an etwas erinnern* (18 I 86). *Ags. mēuan.*
 mengen, mingen *sw. vb. mengen, mischen, sich mischen, vermischen* s. 158, 51. *Ags. mengzan, menezan, maengan.*
 meny *s. many.*
 menyng *vb. bedeutung.*
 menour *sb. minorite* 10, 85.
 menske *sb. ehre, würde. Altn. menska.*
 menskefully *adv. ehrenvoll, würdig* 27, 4077.
 menskfull *adj. ehrwürdig* 22, 202. 242.
 menstraleye *sb. musik der spielleute* 21 I 260. *Zu Altfr. menestrel; Nengl. minstrelsy.*
 merke *adj. dunkel* 23, 12472. *Ags. myree.*
 merken *sw. vb. wohin eilen* 27, 4311 *ann.*
 merken *s. marken.*
 merkenesse *sb. dunkelheit* 14, 136. 175.
 merchant (46, 35), merehaunt (46, 14), marchant (35, 8; 46, 42), marchand (32, 22) *sb. kaufmann. Altfr. merchant, marchant, marchand.*
 merchaundyse (43 II 14), marchandise (46, 15. 46), marchaundise (47, 72) *sb. waare. Altfr. merchandise, marchandise.*
 merci, mereye *sb. gnade, erbarmen, milde. Fr.*
 merceiable *adj. gnädig, voll erbarmen* 14, 373. *Altfr.*
 mercyfull *adj. gnädig, erbarmungsreich.*
 meridian *adj. südlich* 48, 16. *Fr. meridiens.*
 meridien *sb. süden* 48, 25. *Fr.*
 merydional *adj. mittägig* 24 I 255. *Fr.*
 merie *adj. fröhlich, heiter. Ags. myriz, meriz; Nengl. merry.*
 meryly *adv. fröhlich, heiter.*
 merite, mirrette (38, 61) *sb. verdienst. Fr.*
 meritorie *adj. verdienstlich* 16, 242. *Fr. meritoire; Nengl. meritorious.*
 merren (19, 271; 27, 4221), warren (13, 172) *sw. vb. ärgern* (19, 271), *hindern* (27, 4221), *zu grunde richten; zu grunde gehen* (13, 172). *Ags. merrau.*
 merroure *s. mirour.*
 merthe *s. myrpe.*

merueyle (46, 68; 49, 132), meruaile (45, 217), mervaille (24 I 314), mervayl (24 I 79), meruell (23, 13133) *sb. wunder* (24 I 314; 45, 217; 46, 68; 49, 132), *verwundrung, bewundrung, staunen* (23, 13133; 24 I 79). *Fr.* merveille.
 merueilos merueylous (46, 2), merueyllous (46, 213), mervelouse (30, 332) *adj. wunderbar. Altfr.* merueillos, merueillous.
 merueylously *adv. wunderbar.*
 meschef *s. mischef.*
 mescreant *adj. ungläubig* 16, 239. *Altfr.*
 mess *sb. gericht, essen* 47, 97. *Altfr.* mes.
 message *sb. botschaft. Fr.*
 messenger (s. 158, 11), messanger (s. 159, 9), messinger (19, 138) *sb. bote. Fr.* messenger; *Nengl.* messanger.
 messe (27, 4334), masse (35, 20; 50, 94. 112. 416) *sb. messe (in der kirche).* *Ags.* mæsse; *Nengl.* mass.
 meste *s. mar.*
 mesurable, mesurabul (22, 333) *adj. mässig* 24 II 16. *Fr.*
 mesure, mesoure (20, 71), measuer (38, 284) *sb. mass. Fr.*
 mesuren *sw. vb. messen, abmessen.*
 mesuryd *im (rechten) masse, verhältnis* 35, 56. *Fr.* mesurer.
 meet *sb. mass* 18 I 66. *Ags.* met.
 metal *sb. erz. Fr.*
 mete, meite (23, 13254) *sb. speise, gericht* (23, 13254; 24 I 62; 43 II 2), mahl (24 I 165; s. 165, 27. 28). *Ags.*
 meten *st. abl. vb. III messen* (14, 214; s. 171, 45. 46). *Ags.* metan.
 meten *sw. vb. jemand treffen* (38, 225), *begegnen, zusammentreffen mit (auch to gedre hinzugefügt* 15, 55): *freundlich u. feindlich.* *Ags.* metan.
 methamor *sb. metamorphose* 15, 389 *anm.*
 metynge *vbsb. zusammentreffen, be- gegnung.*
 meuen *s. mouen.*
 my *s. myn.*
 myche (10, 68; s. 146, 32 u. s.), meeche (49 öfters), moche (21 I 68 u. s.), moch (22, 313; 36, 696. 715), moseche (35, 68) *adj. u. adv. gross, viel; adv. sehr.* as myche (moche) as in so fern als (9, 39). *Nengl.* much.
 mykyll (11, 166), meckell (21 II 28), muchel, mochel (15, 375; 22, 367), mochil (11, 184) *adj. gross, viel. Adv.* mochil (11, 147), mokil (28, 1265) *sehr.* *Ags.* micel, mycel.
 mydday *sb. mittag* 8, 33.
 mydde *sb. mitte. Ags.* mid, midde.
 myddel (17, 9. 54), mydill (50, 87), medille (27, 4169) *adj. u. subst. I adj. mittlere: myddil erpe welt* (2, 50). —

II *subst.* myddelle (12, 163), mydil, myddel (s. 169, 4; 47, 10) *mitte; taille* (27, 4169; 35, 54).
 mydmore *sb. ein teil des morgens* 8, 17 *anm.*
 mydnyght, mydnyt (49, 144) *sb. mitternacht.*
 mydouernoon *sb. nachmittag* 8, 49 (*anm. zu 41*).
 mightily *adv. mächtig.*
 mygt, might (6, 61), mygth (3, 7; 12, 20), mycht (20, 50. 129) *sb. macht, kraft, gewalt. Ags.* meah, miht, myht.
 mizte, night, myit, myth *s. may.*
 mygti (s. 158, 2; 159, 52), mychty (19, 179) *adj. mächtig, stark. Ags.* meah- tiz, mehtiz, mihtiz.
 milk *sb. milch. Ags.* meole, meolue.
 milde *adj. mild, sanft. Ags.*
 mildely, mildly *adv. milde.*
 mille *zahlw. tausend. Fr.*
 mille, melle (32, 6) *sb. mühle. Ags.* myln.
 miller *sb. müller. Nengl.*
 millione *sb. million* 49, 120. *Fr.*
 myn, myne, myn, mi *pron. poss. der 1. pers. sing. mein. Die form myn steht vor vokalen und häufig vor h:* 1 Ps. 129, 47; Ps. 142, 29. 41. 44. 68; 2, 7. 15; 5, 51; *aber z. b.* 3, 5 my herte. *Auch myne vor h z. b.* 3, 8; 21 I 18; *u. vor vok.* myne askinge 2, 21; *my vor cons. z. b.* 3, 1; 8, 1, mi 8, 11; *bisw. auch myn vor cons. z. b.* 33, 6; 36, 750 *u. myne z. b.* 26, 45. 92. *Ags.* min.
 mynd, mynde *sb. geist, gemüt; erinne- rung, gedächtnis* (24 I 101; 24 II 261; s. 164, 16). *Ags.* mynde, gemynd.
 myngen *s. mengen.*
 myngler *mischer, fälscher* 38, 312. *Nengl.*
 ministre *sb. diener. Fr.*
 mynystren *sw. vb. dienen* s. 166, 22; 167, 55. *Altfr.* ministrer.
 mynster (50, 189. 206. 256), mynستير (50, 114), mynister (50, 102) *sb. münster, hauptkirche. Ags.* mynster.
 mynstral *sb. spielmann* 47, 122. *Altfr.* menestrel; *Nengl.* minstrel.
 miracle *sb. wunder. Fr.*
 myroun, mirrou, merroure (35, 67) *sb. spiegel. Fr.* miroir; *Nengl.* mirror.
 mirrette *s. merite.*
 myrpe, mirth, merthe (1 Ps. 129, 20; 15, 102. 116; 35, 68), murthe *sb. lust, fröhlichkeit. Ags.* myrð, myrð.
 mis *sb. oder adv.? schlimm, schlecht:* do mis 1 Ps. 142, 11. *Vgl. Stratm. D.*
 misbefallen *sw. vb. unglücklicher weise zustossen, von einem unglücke be- troffen werden* 15, 459.
 myskaryen *sw. vb. übel fahren, ver- unglücken* 1 Ps. 142, 51.

mysehanee *sb.* unglück.
 mischef (6, 51), myscheef (1 *Ps.* 129, 42), mischeffe (6, 33), myscheiff (19, 310, 327), meschief (13, 209), mescheef (17, 208), meschief (15, 320) *sb.* unglück.
Altfr. meschief.
 myscheuen *sw. vb.* schaden nehmen 1 *Ps.* 129, 37. *Altfr.* meschever.
 misdede *sb.* misstat, untat.
 mysdone *sw. vb.* übel tun 14, 339; 41, 23.
 miself *s.* self.
 mysese (41, 253), myseise, mysease (41, 258, 263), myseiste (*s.* 171, 35) *sb.* unglück, last, beschwerde (*s.* 171, 35).
 mysgon *ur. vb.* sich verirren 41, 11.
 myshap *sb.* unglück.
 misloken *sw. vb.* unerlaubter weise sehen (15, 418), falsch sehen (15, 334).
 mislokyng *vbsb.* verbotnes schauen 15, 445.
 mispenden, mysspenden *sw. vb.* falsch anwenden, misbrauchen 15, 298; 38, 301.
 misreule *sb.* ausschweifendes leben 17, 90.
 missely *adv.* in falscher weise 22, 207.
 missen *sw. vb.* missen, vermissen, entbehren (1 *Ps.* 142, 71); nicht erlangen (38, 155), nicht erreichen (23, 12482).
Agst. missan.
 myst *sb.* nebel. *Agst.* mist.
 myster *sb.* mangel 20, 58 *anm.*
 mysterie *sb.* geheimnis *s.* 171, 20. *Fr.* mistere; *Nengl.* mystery.
 mistimen *sw. vb.* zur unrechten zeit kommen; daher: keinen erfolg haben 15, 220.
 mistornen *sw. vb.* verdrehen, verwinden 15, 427.
 mystrust *sb.* misstrauen 34 III oft.
 mystrusten *sw. vb.* misstrauen.
 misusen *sw. vb.* misbrauchen 15, 437.
 miswenden *sw. vb.* verkehren, verderben 15, 395 *anm.*
 mo *s.* ma.
 moeh, mosche *s.* myche.
 mochel, mokil *s.* mykyll.
 mocion *sb.* bewegung. *Altfr.*
 moder, modir, modyre (20, 172), mooder (41, 275), modre (12, 4), mother (44, 49) *sb.* mutter; *gen.* moddres. *Agst.* módur, módor, móddor, módor.
 moeven *s.* moen.
 mozt *s.* may.
 moist *adj.* feucht. *Altfr.*
 moisten *sw. vb.* netzen, letzen 14, 366. *Altfr.* moistir; *Nengl.* moisten.
 moisture *sb.* nass, getränk 17, 123; 41, 320. *Altfr.* moistour.
 molde, mold *sb.* erde 22, 377; 23, 13222. *Agst.* molde.
 moment *sb.* augenblick. *Fr.*
 mon *s.* man.

monk *sb.* mōnch 11, 177. *Agst.* munue.
 mone *sb.* mōnd, monat. *Agst.* mōna.
 mone *s.* mene.
 monee (*s.* 152, 19, 23; 162, 29), monei (*s.* 153, 1; 163, 32), money (*s.* 157, 19), moneye (38, 302) *sb.* geld. *Altfr.* monee, moneie; *Nengl.* money.
 monesten *sw. vb.* erinnern, mahnen *an* *s.* 157, 4. *Altfr.* monester, amonester.
 moneth (46, 39, 166, 177), monþ, mownth (20, 159) *sb.* monat. *Agst.* mōnad, mōnd.
 mong *praep.* zwischen 23, 12484. *Vgl.* among.
 mony *s.* many.
 monstre *sb.* ungestüm, ungeheuer. *Fr.*
 moralite *sb.* moral, sittliches verhalten. *Fr.*
 mordre, murder (45, 220 *anm.*) *sb.* mord, totschlag 32, 63; 45, 191. *Agst.* morðor; *Altfr.* mordre, murdre.
 more *sb.* aufenthalt 22, 259. *Vgl.* Halliv. D.; *Altfr.* more, meure.
 more *s.* mare.
 moreyn *sb.* pest, seuche 47, 24. *Vgl.* Prompt. Parv. 343; *Nengl.* murrain.
 morenyng *s.* mornying.
 moreouer, morover (41, 270) *adv.* dazu noch, ausserdem. *Vgl.* mare.
 morewe, morowe *s.* morwe.
 morne, mornynge *s.* morwe.
 mornen *s.* murnen.
 mornyn, morenyng (*s.* 157, 3. 4 *anm.*) *vbsb.* klagen. *Vgl.* murnen.
 morsel (41, 262), morcell (38, 96) *sb.* stückchen, bissen. *Altfr.*
 mortalle *adj.* tödlich 34 I *s.* *Fr.* mortel; *Nengl.* mortal.
 mortar *sb.* mörser (küchengerät) 32, 15. *Altfr.* mortar, mortier.
 mortifien *sw. vb.* töten 41, 354. *Fr.* mortifier.
 morwe (24 II 20; 25, 652), morw (25, 519), morowe (26, 9), morow (49, 134), morewe (8, 9), morne, morewyng (*s.* 167, 60), mornynge (21 II 51) *sb.* morgen. morowe day morgende tag (50, 399). *Agst.* morgen, merzen; *Nengl.* morning.
 most *s.* mare.
 mot, mote, mut (16, 229) *vb.* praet. praes. muss, soll (15, 6. 12. 282); *plur.* mote, motte (27, 4089). *Praet.* moste, auch schon mit praes. bedeutung: 18 I 4; II 10, 15; 37, 47. 89. 96 u. *s.* 2. pers. þou moste (12, 167), must (37, 81; 38, 171). *Agst.* môt, môte.
 mother *s.* moder.
 motthe *sb.* motte 41, 269. *Agst.* moððe.
 mowgth *s.* may.
 moun *s.* may.
 mountaigne (43 II 21, 31), mowntaygne (27, 4260), mountayne (46, 78) *sb.* gebirge. *Altfr.*

mownth s. moneth.
 mouen, moeven (41, 112, 124, 178),
 meuen, meuen (15, 280; 16, 125; 45, 94)
sw. sb. bewegen, negebewegen, fortneh-
men, (45, 91), *sich bewegen* (46, 197); *im*
geiste bewegen, bedenken, überlegen
(1 Ps. 129, 39), zu bedenken geben
(15, 280 aum.); erregen, aufbringen
(16, 125; 45, 94; 49, 51). Altfr. mover,
mouvoir.
 mowe sb. grinzende geberde, blöken
 41, 413. made mowes 12, 18 aum.
 mowen s. may.
 mowence sb. bewegung, daher: auf-
 einanderfolge 19, 134. *Altfr. mou-*
vance, movance.
 muk sb. mist, unbedeutende sache 16,
 63 aum. *Altfr. mykr.*
 muche s. myche.
 mue, muwe sb. abgeschlossener ort,
 gefängnis, stall. *Vgl. aum. zu 24 II*
297 u. 45, 50. Nengl. mov.
 mucn *sw. vb. verändern, an andren*
ort, weg bringen 45, 76 aum.
 multiplien (16, 1; 37, 216; s. 163, 22),
 mteplien (s. 162, 21) *sw. vb. verm-*
ehren, sich vermehren. Fr. multi-
plier.
 multitude sb. menge. *Fr.*

murdren s. murtheren.
 muren *sw. vb. ummauern* 46, 157. *Fr.*
murer.
 mürmuren *sw. vb. murmeln* 24 I 196.
Fr. murmurer.
 mournen (27, 4334), mornen (S, 69) *sw.*
vb. klagen, jammern. Ags. muraan.
 murpe s. myrpe.
 murtheren, murdren *sw. vb. morden,*
ermorden 45, 165. *Ags. myrdrian.*
 mwrthrysen *sw. vb. morden* 20, 9.
Vgl. murtheren.
 mus, mouse sb. *maus. plur. mys, myse*
(43 II 48. 49). Ags. mūs, plur. mȳs.
 muse sb. muse (göttin). *Fr.*
 musyk, musike sb. musik, volklang.
Altfr.
 musicien sb. musiker, tonkünstler 43
 II 91. *Fr.*
 must sb. most, junger wein 14, 365.
Ags.
 must s. mot.
 mut s. mot.
 mutable adj. veränderlich. *Nengl.*
 muþ, mowth sb. mund. *Ags. mūd.*
 mouthen *sw. vb. sprechen* 11, 150 aum.
 muwe s. mue.

N.

na adv. und nicht (im ersten satzgliede
 z. b. 19, 233); noch (im zweiten satz-
 gliede z. b. 19, 230. Nebenform zu ne.
 na, no adv. nicht (vor compar. sehr oft;
 z. b. no more, no bet 26, 172).
 na s. nan.
 naked, nakid (s. 153, 11; 154, 27) adj.
 ohne bekleidung, nackt (15, 363; 23,
 13321), auch durch al verstärkt 15,
 367; im (büßer-) hemd 41, 65. Vom
 schwerte gebraucht: bloss 24 I 76, 148;
 vom abgedeckten dache s. 168, 7. *Ags.*
 nacad, naced.
 nakidly adv. nackt 17, 129 aum.
 nacioun s. nation.
 nave = ne have 34 II 9.
 naucele sb. nabel. *Ags. nafela.*
 naght (16, 7), nat (16, 16. 39. 70), noht
 (1 Ps. 129, 22; 13, 222), nocht (19; 20
 u. 28 oft), nawhte (12, 13), naught (15,
 132), nouhte (14, 247), nought (6, 37),
 nowhte, noucht (20, 167), nowcht
 (20, 169), nowth (37, 95), nowt (32,
 37), not (11, 21; 45, 109) sb. nichts
 (13, 222; 45, 109, 132), auch starke ver-
 neinung: nicht, keineswegs (11, 24,
 198; 16, 7; 25, 598). *Ags. nāwilt,*
nāht.
 nay (22, 251, 277), naie (26, 127) ver-

neinungspart. nein. *Ags. nā; Nengl.*
nay u. no.
 nayle sb. nagel. *Ags. næzel.*
 naylen *sw. vb. nägeln. Ags. nægelian,*
næglian.
 naitly adv. gewaltsam (23, 13112);
 schnell, eilig 23, 13123. 13240. 13380.
Vgl. aum. zu 23, 13112.
 name, nome sb. name. *Ags. nama.*
 namelich, namely adv. namentlich.
 namen *sw. vb. nennen* 16, 61; 37, 205.
Ags. genamian.
 namore, nomore adv. nicht mehr.
 nane (19, 264, 301, 403), na (19 u. 20 oft),
 non, no adj. u. subst. adj. niemand,
 kein (= ne ane).
 narowe adj. eng, schmal. *Ags. nearow,*
nearew, nearw.
 nas = ne was.
 natheles, notheles s. lesse.
 nation, nacion, nacioun sb. volk, na-
 tion. *Fr.*
 natiuite sb. geburt, geburtsstunde 15,
 392. *Fr.*
 nature sb. natur, natürliche beschaffen-
 heit 46, 23. *Fr.*
 naturel adj. natürlich. *Fr.*
 naturelly adv. auf natürliche weise
 24 I 221.

naughte *adj.* *nichtig, nichtsuntzig* 38, 257. *Zunaughtgehörig. Nengl.* naughty.
 nawgte *s.* naght.
 navailleth 30, 12 = ne availleth.
 nanie (15, 528), nauve (46, 72), nauy (23, 12475, 13112, 13210), nave (19, 83, 102) *sb.* *flotte, fahrzeug* (46, 72), *auch: die bemanung des schiffes* (15, 528). *Altfr.* navie.
 naxen = ne axen.
 ne *verneinungspart.* *nicht, (im zweiten satzgliede:) noch.* *Ags.* ne.
 neeke *sb.* *nacken.* *Ags.* hneeca.
 necessarie *adj.* *notwendig* 11, 69. *Altfr.* necessere, necessaire; *Nengl.* necessary.
 necessite *sb.* *notwendigkeit.* *Fr.*
 neeligent *adj.* *nachlässig* *s.* 157, 32. *Fr. u. Nengl.* negligent.
 neeligenti *adv.* *nachlässig.*
 nede, neid (19, 254) *sb.* *not, gefahr* (1 Ps. 129, 10; 6, 51; 12, 108); *notwendigkeit* (16, 91; 17, 151), *notwendiges geschäft* (s. 158, 9), *etwas, was getan werden muss* (19, 254); *hane nede to not haben, bedürfen* (s. 169, 33); *it is nede es ist notwendig* (46, 18). *Adv.* *gen.* nedes (11, 397; 15, 238), nedys (37, 89, 96), *acc.* nede (50, 232), neede (17, 75) *notwendiger weise.* *Ags.* neäd, ned, nýd.
 nedefull *adj.* *in not, in bedrängter lage* (23, 13321), *notwendig* (s. 147, 8; 157, 28).
 nedy *adj.* *in not befindlich, bedrängt* (s. 152, 14; 153, 49). *Vgl. Prompt. Parv.* 352. *Nengl.* needy.
 nedynesse *sb.* *notstand, not* (s. 153, 10, 16; 154, 27). *Ags.* neädignis.
 nedip, nedep *impers.* *bedarf, hat nötig* (2, 44), *ist nötig, notwendig* (15, 28; 241 290; 47, 67). *Ags.* nēdan, nýdan.
 neuer, nevere, neure (14, 188), neuyr *adv.* *niemals.* *neuerthelatter* (12, 199), *neuer the lesse* (12, 33 u. s.) *nichtsdestoweniger; neuermore nicht mehr.* *Ags.* näfre.
 negh (23, 13186), neigh (18 II 9; 24 I 41, 338; II 85), neiz (47, 4), ney (18 I 19), nyge, niz (s. 166, 26), nyh (15, 337), nie (26, 93), ny (16, 110; 49, 59) *adj. u. adv.* *nahe.* *adv.* *nahe, beinahe* (z. b. 26, 93; 49, 50). *Compar.* ner (10, 17; 19, 350), nere (11, 50; 16, 58; 27, 4106), nerre *näher; adv.* *auch: beinahe* (13, 169; 19, 345; 20, 7). *Superl.* neighest (18 II 9), next (15, 256), neist (19, 55, 63) *nächste; adv.* *zunächst.* *Ags.* neäh, nēh; near; neähst, nēbst, nihst.
 negheore (s. 150, 5), neigbore (s. 151, 9), neigheburgh (17, 166), nyctbur (19, 57) *sb.* *nachbar.* *Ags.* neähgebür; *Nengl.* neighbour.

neghen (22, 278; s. 152, 33; 161, 2), neizen (s. 153, 31; 159, 12) *sw. vb.* *nähern, sich nähern.* *Vgl.* negh.
 ney *s.* negh.
 neigheburgh *s.* negheore.
 neist *s.* negh.
 neiper *pron.* *keiner von beiden; neiper ... ne, neythyr ... ne; neper ... ne* (47, 151), *neper ... nor, ner* (3, 16), *nowper* (15, 271) ... *ne weder ... noch; nether (im zweiten satzgliede) und nicht, auch nicht* (s. 145, 16, 19); *not ... nether* s. 145, 14; 161, 31. *Ags.* nāhwæder, nāwder, nōder.
 nemen *st. abl. vb.* II *nehmen* 15, 443; 22, 368. *Ags.* niman.
 nempen *sw. vb.* *nennen, heissen* 24 I 310; 37, 131. *Ags.* nemnan.
 ner = nor *noch (im zweiten satzgliede)* 3, 10, 16; 36, 702, 703, 759.
 ner, nerre *s.* negh.
 nere þat (47, 112) *wäre es nicht dass, wenn nicht.*
 nesshen *sw. vb.* *besänftigen* 16, 229. *Ags.* hnæscian, zhnæscian.
 net *sb.* *netz.* *Ags.*
 neberlippe *sb.* *unterlippe* 47, 146.
 netherward *adv.* *abwärts* 23, 13272.
 newe *adj. u. adv.* *neu.* *of new aufs neue.* *Ags.* niwe, neowe.
 newe *sb.* *faust, hand* 25, 1222 *ann.*
 newefangel *adj.* *neuerungssüchtig* 24 II 272. *Nengl.* newfangle.
 newefangilnesse *sb.* *neuerungssucht* 24 II 261. *Nengl.* newfangleness.
 newly *adv.* *neuerdings.*
 next *s.* negh.
 ny, nyge, nighe *s.* neh.
 nice *adj.* *unerfahren* (24 II 179), *zart, zierlich, hübsch* (17, 204). *Altfr.*
 nyctbur *s.* negheore.
 nyen *sw. vb.* *verneinen, in abrede stellen* 19, 52. *Altfr.* nier, neier.
 nigromansy *sb.* *schwarze kunst, zauberei.* *Vgl. Prompt. Parv.* 356. *Fr.* necromancie; *Nengl.* necromancy.
 nygt, nyght, nygth (3, 22), nyht (20, 17) *sb.* *nacht.* *Ags.* neaht, niht.
 nyhtingale *sb.* *nachtigall* 15, 355. *Ags.* nihtegale; *Nengl.* nightingale.
 nil (14, 282; 25, 598; 36, 729), nyle (s. 157, 27) = ne wil, wile.
 nimphie *sb.* *nympe* 15, 365. *Fr.* nymphe.
 nine *zahlw. neun.* *Ags.* nizon, nizen.
 nyous *adj.* *schädlich* 48, 17 *ann.*
 nip, nippe *sb.* *nebel, dunkelheit* 14, 162 *ann.*
 nys = ne ys.
 nyste = ne wiste.
 no, non *s.* na, nane.
 nobelnesse *sb.* *edle abkunft, vornehmeres wesen* 45, 7. *Nengl.* nobleness.

nobil (24 I 4), nobill (23, 13112), nobul (22, 202), noble (46, 5. 10. 126), nowble (45, 48. 60) *adj.* *edel, vornehm, schön* (46, 5. 10. 126). *Fr.*
 nobil *sb.* *rosenobel (geldstück im werte von 6 s. 8 pfgr.)* 49, 121.
 nobilite (45, 65), nobletee (46, 244) *sb.* *vornehme herkunft, edles aussehen, schönheit.* *Altfr.* nobilite, nobletee.
 nobleye *sb.* *pracht, herrlichkeit* (16, 112; 24 I 69). *Schott.* noblay.
 noblesse *sb.* *feines betragen, vornehme abkunft, stellung* (46, 120. 124). *Altfr.* noblece; *Nfr.* noblesse.
 nobletee *s.* nobilite.
 nodden *sw. vb.* *nicken* 26, 169. *Vgl. Müller Etym. W. unter nod.*
 nozt *s.* naght.
 noy *sb.* *verdruss, ärger, betrübnis* (23, 12497. 12513. 13210). *Altfr.* anoy.
 noyen (23, 13215; 36, 795), nozen (*s.* 146, 40) *sw. vb.* *langweilen, lästig fallen.* *Altfr.* anoyer.
 noise *sb.* *lärm, getöse.* *Altfr.*
 nolde = ne wolde.
 nolle *sb.* *scheitel, kopf* 26, 32. *Ags.* hnoil, hnoll.
 noman *subst. pron.* *niemand.*
 nombre (45, 219; 46, 113), noumbre (*s.* 144, 26; 145, 27), numbre, noumbyr (49, 35) *sb.* *zahl.* *Altfr.* nombre, nombre; *Nengl.* number.
 nombren, noumbren (41, 316) *sw. vb.* *zählen.* *Altfr.* nombrer, numbrer.
 nome *s.* name.
 nomore *s.* namore.
 non *verneinungspart. aus dem Franz. entlichen: nein, nicht* (15, 137).
 none *sb.* *mittag, mittagsstunde, hora* nona. *Ags.* non.
 nonne *sb.* *nonne* 11, 177. *Ags.* nunne.
 nor *conj. und nicht, auch nicht, ne ...*
 nor *weder ... noch.* *Vgl. Mätz. Gr.* I 460.
 norice *sb.* *amme* 24 II 1. *Altfr.*
 noryschen (45, 15. 21), norisschen (45, 203. 209; 50, 47. 45. 50), norsslyn (10,

104), nurshin (*s.* 150, 21), nurschin (151, 22) *sw. vb.* *ernähren, erhalten, aufziehen.* *Auch = Lat. fovere* (*s.* 150, 21; 151, 22). *Altfr.* norir, nurir; *Nengl.* nourish.
 noriture, norture (50, 227) *sb.* *nahrung.* *Altfr.* norriture, noretture.
 norþ *sb.* *norden.* norþe contray (47, 60). *Ags.*
 norþeren (47, 9. 52), norþerne (45, 13) *adj.* *nördlich.* *Ags.* norðern.
 norþest *sb.* *nordost.*
 northeweste *sb.* *nordwesten.*
 nose *sb.* *nase.* *Ags.* nōsu.
 nosethurle *sb.* *nasenloch* 41, 293. *Ags.* nosepyrel; *Nengl.* nostril.
 not *s.* nagt.
 not = ne wot.
 notable *adj.* *bemerkenswert* 49, 62. *Fr.*
 note *sb.* *kenntnis, kunde* (23, 13240), *beschäftigung* (13, 220); *musiknote, ton* (14, 421; 15, 496). *Fr.*
 noþer *in verbindung a noþer* (12, 111; 46, 45. 63), a noþir (36, 694) = an oþer, oþir; noon nother (25, 676) = noon other.
 noþing *sb.* *nichts; und vernein. part. durchaus nicht, keineswegs* 15, 104. 157; 22, 304.
 nottie *adj.* *berühmt, kräftig* 26, 110 *anm.*
 now, nowe *adv. nun, jetzt.* now ... now bald ... bald. *Ags.* nu.
 nowble *s.* nobil.
 nowzt, noucht, nowt *s.* naght.
 nowne, myne nowne = myn owne 35, 79.
 nounne-puyssaunee *sb.* *onmacht, unvernögen.*
 nowþe *adv.* 22, 354. 356 *dann, nun, nunmehr.* *Vgl. nu ðen, nu ða, nu ðe in älteren denkmälern.*
 nowþer *s.* neiþer.
 nowhere *adv.* *nügend.*
 numbre, numben *s.* nombre, nombren.
 nurshin *s.* noryschen.

O.

o = on, an.
 o = of *z. b.* 23, 13124.
 o *ausruf: oh, ach* 6, 1; 10, 38 *u. s.*
 obedience, obedyens *sb.* *gehorsam.* *Fr.*
 obedyent *adj.* *gehorsam.* *Altfr.*
 obeien (45, 292; *s.* 163, 31), obley (50, 305. 309. 371), obeyschen (*s.* 172, 77), obeshen (*s.* 162, 29) *sw. vb.* *gehorehen.* *Fr.* obeir.
 obeyschen, obeshen *s.* obeien.

obeissant *Roman. gebildetes part. u. adj. gehorsam* 41, 425.
 obeissaunce *sb.* *gehorsam.* *Fr.* obeissanee.
 observance, observaunce *sb.* *beobachtung des anstandes, rücksichtsvolles betragen* (24 I 85. II 169). *Fr.*
 observe *sw. vb.* *wahrnehmen, bemerken.* *Fr.* observer.
 ok *sb.* *ciche* 22, 295; 43 II 4. *Ags.* âc.
 occasion (45, 220) *sb.* *mord s. anm. dazu.*

ocean (48, 6. 42. 46), occian (23, 13254)
sb. see, weltmeer. Fr. ocean.
 occupien, oucpien (24 I 56; s. 153, 23;
 154, 41) *sw. vb. besetzen, einnehmen;
 sich beschäftigen womit* (s. 144, 21;
 145, 24; 149, 13). *Fr. occuper; Nengl.*
occupy.
 occupaeyoun *sb. beschäftigung* (10, 7;
 s. 144, 23; 145, 23). *Altfr.*
 oder, odyr *s. oper.*
 odour *sb. duft* 46, 149. *Altfr.*
 of, off (6, 23; 19, 372), oof (35, 49), o
 (23, 13124) *praep. von, aus, durch,*
negen. Auch zur bildung des genitives
gebraucht. Ags.
 ouer, ouyr, our, oure (19 oft; 20, 133),
 owre (20, 159) *praep. u. adv. über,*
über . . . hinaus; ausserdem, noch,
dazu. Ags. ofer.
 ouer = euer *adv. je* 11, 88.
 ouerbærd *sb. obere raud* 47, 146.
 ouereasten *sw. vb. überziehen, be-*
decken 23, 12471. 13157.
 ouercomen (15, 414; 43, 76), ouyreomen
 (37, 219), ourcomen (19 *ofter's*) *st. abl.*
vb. II übertreffen, überwinden, be-
siegen.
 ouerehond (s. 150, 22), ouerhande (27,
 4301) *sb. oberhand, übermacht.*
 ouerhouen *sw. vb. über etwas sich*
hinebewegen, stehen über 14, 169. *Vgl.*
Hallw. D. unter hove.
 ouerlippe *sb. oberlippe* 47, 148.
 ouerpassen, ouerpassin *sw. vb. über-*
schreiten (15 I 64), *vorbeikommen an*
 (15, 517), *vorüber gehen* (15, 6).
 ouerryden *st. abl. vb. V bereiten, durch-*
reiten 49, 77.
 ouersetten *sw. vb. dicht belagern* 27,
 4137.
 ouershaken *st. abl. vb. IV vorbei eilen*
 36, 726 *ann.*
 ouerþrowen *st. red. vb. umstürzen,*
umwerfen 15, 118.
 ouerthwert *adj. überzwerch* 21 II 14.
 ouerturnyn *sw. vb. herum drehen,*
kopfüber drehen 23, 12512.
 ovirgay *adj. überlustig, unmässig lustig*
 34 III 25.
 overmekill, ourmekill *adj. übergross,*
übertviel 28, 1236. *Vgl. ann.*
 offence *sb. beleidigung, angriff* (32, 19).
Fr. offense; Nengl. offence.
 offenden *sw. vb. beleidigen. Altfr.*
offendre; Nengl. offend.
 offeren (37, 5), offyren (37, 52), offren
 (37, 127; s. 160, 6; 161, 7) *sw. vb. opfern*
 (42, 85; 50, 83); *darbieten, darbringen*
 (s. 168, 5). *Altfr. offerer, offerre, offrir.*
 office *sb. geschäft, amt. Fr.*
 officer *sb. beamte* 24 I 169; 50, 318.
Nengl.

offryng *vb. sb. opfern, opfer* 37, 130;
plur. s. 161, 7.
 ofsen *st. abl. vb. III erblicken* 22, 224.
 273.
 ofspryg *sb. abstammung* (20, 103);
nachkommen (38, 201). *Nengl. offspring.*
 oft, ofte, often *adv. oft, oftmals: ofte*
sipes (15, 118), *often tymes* (1 Ps. 142,
 41), *ofte tyme* (9, 28), *ofte tymes* (43 II
 83) *oftmals. Compar. ofter öfters* (14,
 378). *Ags. oft; Nengl. oft, often.*
 oghne (15, 196. 321. 328) *adj. s. agen.*
 oght *s. aught.*
 oghte, ought *s. agen.*
 oyle *sb. öl. Altfr. oile.*
 oynement *sb. salbe. Fr. oignement.*
 oysyn (20, 59. 95) *sw. vb. = usyn*
pflegen.
 old, oold (7, 11) *adj. alt; altmodisch,*
altfränkisch (24 I 57). *of old von alters*
her, seit langem (23, 12546). *Ags. ald,*
eald.
 on, oon *zahlw. u. praep. s. an.*
 one *adv. s. ane.*
 one (27, 4247), onne (24 II 20), oon (6,
 37. 53) *praep. s. an.*
 onen *sw. vb. vereinigen* 41, 255 *ann.*
 ones (14, 378; 25, 570), onys (34 II 19)
s. anes.
 onest (35, 68) *adj. = honest.*
 oneþe (12, 118. 162) *s. vneþe.*
 one to (28, 1181. 1198. 1199), onto (37,
 74. 122; 49, 87. 89) *s. unto.*
 ony *s. any.*
 oniche *sb. onyx* (46, 137). *Fr. u. Nengl.*
onyx.
 onliche, oonly, onely *s. anliche.*
 onone = anon (23, 12513 *u. s.*).
 onour (s. 155, 3) = honour.
 onowe = unsown *adj. ungesät* 32, 10.
 open, opyn (10, 32) *adj. offen, frei.*
Ags.
 openen (14, 247. 320), open (yp 38, 148.
 188) *sw. vb. öffnen. Ags. openian.*
 openly, opynly *adv. öffentlich, offen,*
deutlich: openly and pleyn deutlich
und klar (24 I 113).
 operacioun *sb. werk, arbeit* (24 I 122).
Altfr.
 opinion, oppinion (26, 113) *sb. mei-*
nung. Fr.
 opon (23, 13286 *u. s.*) *s. upon.*
 oportun, oportune (26, 139) *adj. günstig.*
Fr.
 oportunite *sb. gelegenheit. Fr. oppor-*
tunite.
 opposen *sw. vb. widersprechen* (15,
 225), *widerlegen* (15, 234). *Fr. opposer.*
 oppressen *sw. vb. unterdrücken, er-*
drücken (s. 170, 17). *Fr. oppresser.*
 or *s. ar.*
 or conj. oder. *Vgl. oper.*
 oreherd *sb. fruchtgarten, baumstück*

s. 147, 10. *Vgl. Müller Etym. W. unter orchard.*
 ordeynen, ordayn (19, 358) *sw. vb. festsetzen, bestimmen* (49, 155), (*in ein amt*) einsetzen (24 I 169), anordnen (15, 30), *in ordnung stellen, aufstellen* (46, 115). *Altfr. ordener; Nengl. ordain.*
 ordenaunce (18 II 62; 50, 130, 332), ordynance (19, 79; 36, 786) *ordnung, anordnung, befehl.* *Altfr. ordenance, ordenaunce; Nengl. ordinance.*
 ordre, order (49, 55, 56) *sb. orden, stand* (15, 243, 254), *ordnung* (24 I 58; 41 *oft*). *reihe: bi ordre* (24 I 84). *Fr. ordre; Nengl. order.*
 ordure *sb. schmutz, kot* 41, 176, 177. *Vgl. ann.*
 ore, oor *sb. ruder.* *Ags. ár.*
 organe *sb. organon (musikinstrument)* 11, 157.
 orguyllens (45, 20), orguilleux (45, 41) *adj. hochmütig.* *Altfr. orguilleus, orguillous.*
 orient *sb. osten.* *Fr.*
 orient *adj. morgenländisch* (46, 141, 207).
 orison, orisonn (50, 61, 196), orysowne (12, 172) *sb. gebet, bitte.* *Altfr. oreison, orisonn.*
 orlogere *sb. uhrmacher, wecker* 26, 122. *Fr. horloger.*
 ornament *sb. schmuck, verzierung.* *Fr.*
 orrible (41, 179), orribill (23, 13260) *adj. schrecklich s. horrible.*
 essen *sw. vb. prophezeien* 13, 213 *ann.*
 ost (10, 93), oost, oste (50, 182 u. s.) *wirt. S. hoste.*

ost (20, 147), oste (27, 4114; 28, 1170), oost (25, 667) *sb. heer.* *Altfr. ost, sellen host.*
 ost *sb. opfer* s. 160, 6. *Nengl. host.*
 ostelle *sb. gasthaus, wirtshaus* 50, 184. *S. hostele.*
 ostes *sb. wirtin* 10, 93. *S. hostesse.*
 oth *sb. eid.* *Ags. æð.*
 oþer, oþir, oþur, oþre (35, 69), oder (32, 52), oðyr (32, 48) *pron. u. zahlw. andre, zweite. Adv. anders z. b.* 17, 201. oþirwayis (19, 62, 90), otherwyse (14, 380) *in anderer weise, anders; other-while zu anderer zeit, ein andermal* (18 I 69; s. 150, 26). *Ags. ðder.*
 other I *pron. jeder (von zweien).* — II *conj. oder; other ... or entweder ... oder* (19, 212 u. s. *oft*). *Ags. áhwæðer, awðer. Vgl. auch eyther.*
 oughne (41, 172, 283) *s. agen.*
 ought *s. agen.*
 ought, oweht (19, 251) *pron. etwas s. aught.*
 oure, owre *s. ouer.*
 owre, owre, our *pron. poss. der 1. pers. plur. s. ure.*
 oure, out *etc. s. unter u. ...*
 outrage, owtrage *sb. gehen über das rechte mass, ausschweifung, gewalttätigkeit, beschimpfung,* (7, 55; 19, 42; 17, 114). *Fr.*
 outrageously *adv. im übermasse* 17, 109.
 owe, owith *s. agen.*
 owen, owyn, owne, oown, owene (36, 691), owyn (10, 57), owne (7, 26, 90; 9, 29; 22, 172), oown (35, 108) *s. agen.*
 oxe *sb. ochse.* *Ags. oxa.*

P.

pache *sb. flicken, lappen* s. 169, 43. 44. *Vgl. Prompt. Parv. 377; Nengl. patch.*
 pacience (7, 21), paciens (7, 12) *sb. geduld.* *Altfr.*
 pacient *adj. geduldig.* *Altfr.*
 page *sb. page* 19, 289. *Fr.*
 pagent *sb. schauspiel, misterienauf-führung* 37, 1. *Vgl. Müller Etym. W. unter pageant, auch Prompt. Parv. 377 ann.*
 pay, paie *sb. lohn, gefallen, zufrieden-heit* (16, 18; 22, 193) *Fr.*
 païen *sw. vb. zufrieden stellen, einen befehl ausführen* (19, 255), bezahlen: *part. païed zufrieden* (32, 3). *Fr. paier, payer.*
 payene *sb. heide* 22, 365. *Altfr. païan, païen.*
 payne *s. peyne.*

paynyme *sb. heidenschaft, heiden.* *Altfr. painisme, painime.*
 palas (23, 13367), palays (16, 125, 127, 130), paleis (50, 329), palys (32, 41), payleys (25, 541) *sb. pallast, prächtiges gebäude.* *Altfr. palas, palais, paleis, pales.*
 palasie (s. 168, 8, 10, 19), palesie (s. 168, 1) *lähmung.* *Prompt. Parv. 380 palsy; Fr. paralysie.*
 pale *sb. pfahl.* *Vgl. Müller Etym. W.*
 pale, pal *sb. prächtiges gewand* 9, 18. *Ags. pall, pall; Altfr. palle; Nengl. pall.*
 pale *adj. bleich.* *Fr.*
 palfray *sb. zelter* 26, 71. *Altfr. palefrey.*
 pape, pope *sb. papst.* *Fr. pape.*
 pappe *sb. brustwarze, brust.* *Nengl. pap.*
 parable *sb. gleichnis.* *Fr.*

paradys, paradise. paradise (38, 262),
parradise (38, 10), parradice (38, 70).
Fr. paradis.
parage *sb.* (vornehme) abstammung,
rang 19, 102, 276. *Altfr.*
paramour *sb.* lieblich 37, 37. *Altfr.* u.
Nengl.
paraenture *adv.* durch zufall, zu-
fällig s. 152, 10; 156, 39.
park *sb.* park, eingepferchte, einge-
zäunte grundstück. *Ags.* pearroc,
pearne.
pareeyuyn s. pereeyuen.
parcellen *sw. vb.* schreiten, wandern.
Nengl. parell. *Vgl.* ann. zu 26, 124.
parde *ausruf:* bei gott 26, 125; 34 II 14;
36, 717. *Altfr.*
pardon. pardon *sb.* verzeihung. *Altfr.*
pardonen *sw. vb.* verzeihen 35, 103;
50, 109. 412. *Fr.* pardonner, pardonner.
pardonner *sb.* ablasskrämer 26, 33.
Nengl.
parement *sb.* (kirchliches und welt-
liches) prachtgewand (24 I 261), überh.
schmuck. *Fr.*
parfit, parfyte, perfite *adj.* vollendet,
vollkommen. *Altfr.* parfeit, parfit.
parfitly, perfity *adv.* vollständig s.
160, 21.
parformen s. performen.
parlament, parlement (35, 4), parle-
ment (49, 122) *sb.* parlament, volks-
versammlung. *Altfr.*
part *sb.* teil, anteil, loos, schicksal (s.
150, 37; 151, 35; 154, 36). — for his part
seinerseits (15, 321). *Fr.*
parten *sw. vb.* hinweg gehen (auch away
hinzugefügt) s. 165, 72. *Fr.* partir.
partie, party *sb.* teil (36, 746; 43 I 35,
36), anzahl, menge (15, 527), teil eines
landes, landschaft (16, 8, 17). *Fr.*
partyner *sb.* teilhaber, teilnehmer 47,
51, 93. *Altfr.* partener.
pas *sb.* schritt. *Fr.*
pasehe (50, 314), passhe (50, 304, 308) *sb.*
pascha, ostern. *Altfr.* pasque, pasche.
passage *sb.* übergang, überfahrt, gang,
weg, reise (7, 94; 46, 36). *Fr.*
passand *part.* zu passen: in der wap-
penkunde: aufsteigend, 27, 4185. *Vgl.*
ann. zu 27, 4183.
passen, pacen (24 I 112; II, 148; 25,
537) *sw. vb.* schreiten, gehen, sich be-
wegen, begeben (20, 120, 150; 24 I 112;
u. s.), gehen, fahren an . . . vorbei,
etwas passieren, durch, über etwas
kommen (12, 150; 23, 12535); durch-
dringen (21 I 229); vorbeigehen lassen
(9, 3 ann.), weggehen, entfliehen (auch
mit fro 7, 2; 23, 12476; 24 I 148; 27,
4325), übergehen, kommen zu (mit to
23, 13119); sich ereignen (s. 148, 1;
119, 1); überschreiten (mit und ohne
ouer 35, 12; 7, 94; 20, 133), übertreffen
(11, 36; s. 146, 18; 147, 18); passen in
eintreten, hineingehen (28, 1218), *part.*
past vorbei, vergangen (17, 111; 35,
141). *Fr.* passer.
passingly *adv.* ziemlich 17, 142.
passion, passiou *sb.* leiden, passion.
Altfr.
pasture *sb.* weide 26, 104; 48, 27. *Altfr.*
u. *Nengl.*
patent *sb.* freibrief, bestallungsschrei-
ben 11, 184; auch mit letter verbunden
49, 27. *Fr.*
pateren *sw. vb.* paternoster beten 26,
163 ann.
path *sb.* pfad. *Ags.* pæð, pæð.
patriark *sb.* patriarch, altruer. *Nengl.*
patriarch.
paunylon *sb.* zelt. *Altfr.* pavilon, pa-
villon.
peace, pease s. pes.
pece, pese (15, 225) *sb.* stück. *Fr.*
piece.
Pegase *sb.* Pegasus 24 I 199.
peyne (24 II 163 u. s.), payne (6, 17;
12, 43), payn (19, 309, 350) *sb.* pein,
schmerz, qual, mühe, anstrengung (19,
309, 350), geschäftigkeit (21 II 163).
Fr. peine.
peynen *sw. vb.* martern, quälen 22, 350.
Fr. peiner.
peynten *sw. vb.* malen, anmalen,
schmücken (24 II 244). *Fr.* peindre;
Nengl. paint.
peinture *sb.* malerei. *Fr.*
pelen (= apelen, apellen) *sw. vb.* an-
rufen, appellieren 36, 753.
penance, penance (17, 115), pennance
(38, 62) *sb.* busse, strafe, reue. *Altfr.*
penitence, penance, penance.
peny *sb.* pfennig. *Ags.* pening, penig.
penylees *adj.* pfenniglos, ohne geld
17, 130.
penitence, penitens (41, 56) *sb.* reue,
busse 41, 12, 13, 16 u. s. *Fr.*
penitent *adj.* reuig. *Fr.*
pennie *sb.* feder s. 163, 31. *Altfr.*
pentecoste (50, 355, 370), penticoste
(50, 341) *sb.* pfingsten. *Altfr.*
peple, pepyl, people s. poepel.
per *praep.* bei Franz. betenrungen:
per dee 28, 1196; perlay meiner treu
19, 317, 331. *Vgl.* auch par.
peraenture *adv.* vielleicht 22, 251;
s. 153, 45. *Vgl.* auch paraenture.
pereeyuen (15, 471), pareeyuyn (14, 241;
s. 150, 36), perseeyuen, persayen (27,
4225; 28, 1239; s. 151, 36), persawen (19,
82) *sw. vb.* merken, bemerken. *Altfr.*
percever, perceveir; *Nengl.* perceive.
percen (36, 718), persen (18 I 70; 34

119, 1); überschreiten (mit und ohne
ouer 35, 12; 7, 94; 20, 133), übertreffen
(11, 36; s. 146, 18; 147, 18); passen in
eintreten, hineingehen (28, 1218), *part.*
past vorbei, vergangen (17, 111; 35,
141). *Fr.* passer.
passingly *adv.* ziemlich 17, 142.
passion, passiou *sb.* leiden, passion.
Altfr.
pasture *sb.* weide 26, 104; 48, 27. *Altfr.*
u. *Nengl.*
patent *sb.* freibrief, bestallungsschrei-
ben 11, 184; auch mit letter verbunden
49, 27. *Fr.*
pateren *sw. vb.* paternoster beten 26,
163 ann.
path *sb.* pfad. *Ags.* pæð, pæð.
patriark *sb.* patriarch, altruer. *Nengl.*
patriarch.
paunylon *sb.* zelt. *Altfr.* pavilon, pa-
villon.
peace, pease s. pes.
pece, pese (15, 225) *sb.* stück. *Fr.*
piece.
Pegase *sb.* Pegasus 24 I 199.
peyne (24 II 163 u. s.), payne (6, 17;
12, 43), payn (19, 309, 350) *sb.* pein,
schmerz, qual, mühe, anstrengung (19,
309, 350), geschäftigkeit (21 II 163).
Fr. peine.
peynen *sw. vb.* martern, quälen 22, 350.
Fr. peiner.
peynten *sw. vb.* malen, anmalen,
schmücken (24 II 244). *Fr.* peindre;
Nengl. paint.
peinture *sb.* malerei. *Fr.*
pelen (= apelen, apellen) *sw. vb.* an-
rufen, appellieren 36, 753.
penance, penance (17, 115), pennance
(38, 62) *sb.* busse, strafe, reue. *Altfr.*
penitence, penance, penance.
peny *sb.* pfennig. *Ags.* pening, penig.
penylees *adj.* pfenniglos, ohne geld
17, 130.
penitence, penitens (41, 56) *sb.* reue,
busse 41, 12, 13, 16 u. s. *Fr.*
penitent *adj.* reuig. *Fr.*
pennie *sb.* feder s. 163, 31. *Altfr.*
pentecoste (50, 355, 370), penticoste
(50, 341) *sb.* pfingsten. *Altfr.*
peple, pepyl, people s. poepel.
per *praep.* bei Franz. betenrungen:
per dee 28, 1196; perlay meiner treu
19, 317, 331. *Vgl.* auch par.
peraenture *adv.* vielleicht 22, 251;
s. 153, 45. *Vgl.* auch paraenture.
pereeyuen (15, 471), pareeyuyn (14, 241;
s. 150, 36), perseeyuen, persayen (27,
4225; 28, 1239; s. 151, 36), persawen (19,
82) *sw. vb.* merken, bemerken. *Altfr.*
percever, perceveir; *Nengl.* perceive.
percen (36, 718), persen (18 I 70; 34

III 12) *sw. vb. durchdringen, durchbohren, durchschneiden.*
 perdurable *adj. u. adv. dauerhaft, ewig* 41, 3. 94. 101. *Fr.*
 peregrin *adj. fremd* 24 II 52. *Fr.*
 perfite, perfity s. parfite, parfity.
 performen, parformen (1 Ps. 142, 55; 50, 30S) *sw. vb. vollführen, ausführen.*
Altfr. parformir; Nengl. perform.
 peril (15, 30S), perille (14, 413), perel (23, 13297), perell, perelle (23, 12450. 12549. 13243) *sb. gefahr.* *Fr.*
 perilous (27, 4126), perillous (16, 37), perellus (23, 13270) *adj. gefährlich.*
Altfr. perilos, perilous, perelous.
 perishen, perisshen (16, 3), perisehen (s. 153, 9; 157, 26; 161, 19; 174, 1), pershen (s. 154, 26; 156, 29; 160, 17) *sw. vb. zu grunde gehen.* *Fr. perir; Nengl. perish.*
 perishing *vbsb. untergang.*
 perle *sb. perle* (46 öfters). *Fr.*
 perpetuel, perpetual *adj. dauernd.* *Fr.*
 perpetuelly, perpetually *adv. fortwährend, anhaltend.*
 perquer *adv. auswendig* = *Franz. par coeur* (19, 235).
 perrie *sb. gesteiu, edelstein* 27, 4185. *Altfr. pierrie, perrie.*
 persawen s. pereciuen.
 persecueyoun *sb. verfolgung.* *Altfr. persen s. pereen.*
 perscuieren *sw. vb. ausdauern.* *Fr. perseverer.*
 person, persone, persown (20, 76) *sb. person, gestalt* (11, 333). *Altfr. persone, persone.*
 pert *adj. schlau* 23, 13181. *Nengl.*
 pertenen *sw. vb. betreffen, angehen, kümmern* s. 172, 71. *Altfr. partenir; Nengl. pertain.*
 pertilyche, pertly (= apertly) *adv. offen, öffentlich, offenbar* 22, 180 *anm.*; 22, 291. 361.
 perturbance, perturbance *sb. störung.* *Altfr.*
 perueren *sw. vb. zum bösen lenken, betören* s. 111, 25. *Fr. pervertir.*
 pes, pees, peß (19, 50), pease (32, 55), peace (38, 49. 200) *sb. frieden, ruhe.*
Altfr. pes, pais, paix.
 pesable, pescable *adj. friedlich.* *Nengl. peaceable.*
 pese s. pece.
 pesiblenesse *sb. stille* s. 172, 74.
 pestilens *sb. pest* 19, 131. *Fr. pestilence.*
 pete, petous s. pite, pitous.
 philosopre *sb. philosoph, weltweiser* (16, 158; 46, 43). *Nengl. philosopher.*
 phisicien *sb. physiker, arzt* 43, 91. *Fr.*
 piechen *sw. vb. stechen, feststechen,*

heften, befestigen 3, 5; 24 II 72. *Praet. u. part. pass. pight.* *Altn. pikka; Nengl. piteh.*
 pyke (12, 151), pyche (12, 40) *sb. pech.*
Ags. pic.
 piken *sw. vb. picken, pflücken, auflesen, sammeln* 26, 56. *Nengl. pick.*
Vgl. Müller Etym. W.
 pyche s. pyke.
 pye *sb. elster.* *Fr.*
 pygg *sb. schwein, ferkel* 46, 97. *Vgl. Müll. Etym. W. Nengl. pig.*
 pileh *sb. pelz* 29, 4. *Ags. pylca, pylee.*
 piler *sb. pfeiler* 42, 46. 47. *Altfr. pilier, pilier; Nengl. pillar.*
 pilgrimage *sb. pilgerfahrt.* *Nengl. pilgrime* (26, 59), pylgryme (20, 56) *sb. pilger.* *Nengl. pilgrim.*
 pilled *adj. glatzköpfig* 26, 32 *anm.*
 pilowe, pilewe *sb. kissen.* *Ags. pyle; Nengl. pillow.*
 piment *sb. met* 43 II 6 *anm.*
 pynchin *sw. vb. zwicken, abzwacken* 17, 181 *anm.* *Fr. pincer; Nengl. pinch.*
 pyne *sb. pein, qual* 14, 191; 19, 212. *Ags. pin.*
 pynetree *fichtenbaum* 43 II 12. *Ags. pin.*
 pinne, pin *sb. nadel, feder (an einer maschine)* 24 I 119 *anm.* 313. 320. *Altn. pinni.*
 pipen *sw. vb. pfeifen, blasen (auf einem instrumente)* 11, 406; 27, 4106. *Vgl. Prompt. Parv. 401.*
 pite, pitee, pittye (38, 19), pete (16, 235; 45, 206) *mitleid, jammer, mitgeföhl, rührung* (50, 132. 301. 411). *Altfr. piteid, pite, pite.*
 pitous, piteuous (1 Ps. 129, 49), petous (45, 194) *adj. mitleidig* (1 Ps. 129, 49; 24 II 179), *mitleid erweckend, kläglich, erbarmungswürdig* (16, 121; 24 II 66). *Altfr. pitous.*
 pitously *adv. mitleidig, erbarmungswürdig, jämmerlich* 24 II 94. 115. 126.
 pitt, pytte *sb. grube, loch* 1 Ps. 142, 16; 12, 116. 122; 16, 178. *Ags. pytt.*
 place, plase (23, 13270) *sb. ort, platz, wohnung.* in the place of *anstatt* ... s. 148, 24; 149, 24. *Fr.*
 plage *sb. himmelsstrich* (48, 13. 16). *Fr.*
 play, playnyng s. pley, pleininge.
 playn (46, 89. 90), plein (15, 357. 361), pleine (15, 113) *sb. ebene, flachland.* *Fr. plaine.*
 playn, plein *adj. eben.* (21 II 5), *flach; klar, deutlich, offen* 15, 282; 24 I 143. *Fr.*
 planten, plaunten *sw. vb. pflanzen.* *Fr. planter.*
 plastre *sb. pflaster* 24 II 290. *Altfr.*
 plat, platte *adj. flach (von der klinge:* 24 I 154. 156). *Fr.*

plate *sb.* platte, plattenpanzer (32, 19). *Fr.*
 platerie *sb.* platte, schüssel 46, 55. 119. *Nengl.* platter.
 plee *sb.* rechtshandel 49, 155. *Altfr.* plet, plait; *Nengl.* plea.
 pleasond *s.* plesand.
 plegge *sb.* pfand, geißel 49, 118. *Altfr.* plege; *Nengl.* pledge.
 pley, play, *sb.* spiel, scherz, vergnügen (46, 200). *Ags.* pleza.
 pleyen, plaien *sw. vb.* spielen, sich ergötzen (17, 144; 20, 66. 82; 35, 262), (ein instrument) spielen 24 I 70. *Ags.* plegan, plegian.
 pleignen, pleinen *sw. vb.* klagen, beklagen, sich beklagen. *Altfr.* plaindre, pleindre; *Nengl.* (com-)plain.
 pleyning, playnyng *vbsb.* klage.
 plainly *adv.* deutlich, ehrlich, einfach, vollständig.
 pleynte *sb.* klage. *Altfr.* pleinte, plainte.
 plente, plentee *sb.* fülle. *Altfr.*
 plenteousliche, plenteously *adv.* reichlich.
 plentevous *adj.* reichlich, fruchtbar 46, 215. *Altfr.* plentivose; *vgl.* Bur-guy 61. unter plein.
 plesand, plesant, pleasond (23, 13146) *adj.* lieblich, angenehm, gefällig (19, 10; 20, 70).
 plesaunce (6, 82; 21 I 40; 24 II 163), plesauns (49, 110), plesaunce (50, 79) *sb.* gefallen, belieben, annehmlichkeit, gefälligkeit, gefällige miene (24 II 163). *Fr.* plaisance.
 plesen, plesin, pleasen (35 öfters) *sw. vb.* erfreuen, befriedigen 23, 13192. 13325; gefallen 37, 41; s. 148, 60; 157, 45 u. s. *Part.* plesid zufrieden (16, 82; s. 166, 20). *Altfr.* plaisir, plesir neben plaire; *Nengl.* please.
 plesir (50, 25. 73), pleser (50, 297), pleasuer (35, 255) *sb.* gefallen, zufriedenheit, vergnügen. *Altfr.* plesir; *Nengl.* pleasure.
 plite *sb.* zustand, lage 23, 13131. *Ags.* pliht; *Nengl.* plight.
 plough, plowgh, plowe *sb.* pflug. *Ags.* plöh.
 plucken *sw. vb.* pflücken s. 169, 51. *Ags.* plucian.
 plumage *sb.* gefieder 24 II 80. *Fr.*
 pluril *adj.* in der mehrzahl, pluralisch 47, 140. 157. *Fr.* plural.
 poepel (24 I 190), poeple (24 I 193; 41, 481; 43 I 33), pepille (42, 61. 63; 45, 51. 81), pepyl (32, 50), peple (s. 168 öfters), people (38 öfters), puple (s. 161, 21; 49, 45) *sb.* volk: no peple niemand (14, 416). *Altfr.* pople, pueple; *Nengl.* people.

poete *sh.* dichter. *Fr.*
 poetrie *sb.* poesie 24 I 198. *Vgl.* Prompt. Parv. 406; *Nengl.* poetry.
 Poyleys *adj.* Apulisch 24 I 157.
 poynaunt *adj.* stechend, scharf (11, 118. 119. 121). *Fr.* poignant.
 point *sb.* punkt, grad. point devys = pünktlich, genau 24 II 214 *ann.* *Fr.*
 poys *sb.* pech, harz 46, 19. *Vgl.* *ann.* zu 46, 18.
 poysye *sb.* dichtung, poesie (14, 406). *Fr.* poesie.
 poyson, poysonn *sb.* gift. *Fr.*
 polyve *sb.* flaschenzug. *Vgl.* *ann.* 24 I 176.
 pomele *sb.* apfelförmiges ding, knopf, kugel 46, 128. *Altfr.*
 ponisschen s. puisschen.
 pontyficale *adj.* u. *sb.* mit bischofs-würde bekleidet, bischof (27, 4336). *Fr.*
 pope *s.* pape.
 popegay (46, 99), popengay (46, 46) *sb.* papagei. *Fr.* papegai; *Nengl.* popinjai.
 popilarde *sb.* mucker, kopfhänger, heuchler 38, 152. *Vgl.* *ann.*
 porcion, porcioun *sb.* teil. *Altfr.*
 port *sb.* betragen, aufführung 17, 110; 35, 64; 45, 20. 44. *Fr.*
 port *sb.* hafen. *Fr.*
 port *sb.* türe. *Fr.* porte.
 posseden *sw. vb.* besitzen. *Fr.* posseler.
 possession, possessioun *sb.* besitz. *Fr.*
 postye *s.* poweste.
 poof (9, 4), potte (s. 116, 17; 45, 229) *sb.* krug. *Vgl.* *Stratm.* D.
 poten *s.* putten.
 poudre, poudre (s. 161, 17) *sb.* staub. *Fr.* poudre; *Nengl.* powder.
 pownage *sb.* nahrung 32, 7 *ann.*
 pourpartie *sb.* anteil, gemeinsame be-nutzung 15, 406.
 pouer (15, 520), power *sb.* gewalt, macht. *Altfr.* poeir, poer; *Nengl.* power.
 pouere, pore, pour (45, 194; 50, 148), pur (19, 276) *adj.* arm, armselig (1 Ps. 129, 61; 23, 13131). *Altfr.* povre, poure, povere.
 pouerte (10, 81), pouert (23, 13119. 13318; 32, 35; 41, 253) *sb.* armut. *Altfr.* povrete, pourete, poverete.
 poweste (19, 131), powste (19, 110), postye (38, 23. 109. 170 u. s.) *sb.* macht, gewalt. *Altfr.* poestet, poeste, poosteit.
 praetykyn *sw. vb.* ausführen 20, 8. *Altfr.* practiquer; *Schott.* praetiek.
 pray *sb.* beute. *Altfr.* prairie, preie.
 preachen *s.* prechen.
 prechen, preachen (38, 58) *sw. vb.* predigen. *Fr.* precher.
 preaching *vbsb.* predigen, predigt.

prechor *sb.* prediger 42, 8. *Altfr.*
 precious *adj.* kostbar; *comp.* precious-
 sere (s. 163, 3). *Altfr.* precius, pre-
 cious.
 preciousnesse *sb.* kostbarkeit, hoher
 wert.
 predominy *sb.* obergewalt, herrschaft
 48, 69.
 preyen, praien *sw. vb.* bitten, beten,
 um, für jemand, etwas beten. *Altfr.*
 prier, preier.
 preycere, prayere *sb.* bitte, gebet. *Altfr.*
 priere, preere, preiere.
 preysen, prayssen *sw. vb.* preisen, loben.
Altfr. preiser, prisier. *Vgl.* pryßen.
 prelat, prelate *sb.* vornehmer geist-
 licher. *Fr.*
 prenten, preenten (42, 47) *sw. vb.* ein-
 prägen, eindrücken, aufdrücken (1 Ps.
 142, 38). *Altfr.* preindre, priendre;
Prompt. Parv. 412; *Nengl.* print.
 preparen *sw. vb.* bereiten. *Fr.* pre-
 parer.
 preseience *sb.* vorwissen, voraus-
 wissen.
 prese (32, 33), prees (49, 45) *sb.* ge-
 dränge, getümmel, kriegsgetümmel
 (32, 33). *Fr.* presse.
 presen (23, 13200. 13374), pressen (27,
 4225) *sw. vb.* pressen, drängen, eilen.
Fr. presser.
 presence, presens (49, 105) *sb.* gegen-
 wart. *Fr.*
 present *sb.* geschenk. *Fr.*
 present *adj.* gegenwärtig. *Fr.*
 presernen *sw. vb.* bewahren, aufbe-
 wahren. *Fr.* preserver.
 presonar, presoner s. prisoner.
 presoun s. prison.
 prest *sb.* priester. *Ags.* preost.
 presthode *sb.* priesterschaft 15, 275.
Ags. preosthād.
 prestly, prestely (22, 291) *adv.* eifrig
 (23, 13333); eilig, sofort (22, 391).
 prestre *sb.* priester. *Altfr.*
 preswmen *sw. vb.* bedenken, denken,
 nutmassen 25, 1238. *Fr.* presumer.
 presumption, presumption (45, 108)
sb. anmassung. *Altfr.*
 presumptuous *adj.* anmassend 45, 41.
 103. *Altfr.*
 prenaylen *sw. vb.* übergenicht ge-
 winnen, oberhand haben; führung,
 leitung haben (21 149), etwas gewinnen,
 erlangen (49, 58). *Altfr.* prevaler, pre-
 vailier; *Nengl.* prevail.
 preve, proven s. prove, proven.
 preny s. priue.
 prewate s. priuete.
 prikke *sb.* stachel s. 161, 21; 167, 26.
Ags. prica.
 prikken *sw. vb.* stechen, treffen (wie

mit einer waffe) 23, 13159. *Ags.* prie-
 cian, *vgl.* Sommer.
 price (19, 369. 372), pryse, pryß (19,
 21) *sb.* lob, preis, wert. *Altfr.* pris,
 preis.
 pride *sb.* stolz, stolzes betragen. *Ags.*
 pryt. *Vgl.* Leo Gl. u. Müller Et. W.
 prime *sb.* prime: pr. tyme (27, 4106)
 die zeit der prime, der frühmette.
Fr.
 prince *sb.* fürst, herr. *Fr.*
 principal *adj.* hauptsächlich, vorzüg-
 lich, haupt-. *Fr.*
 principally (41, 362), prynecepal (37,
 19) *adv.* vorzüglich, besonders.
 principle *sb.* grundsatz, hauptbestand-
 teil (24 II 141). *Nengl.*
 pris, prise *adj.* preiswürdig, berühmt
 23, 13126. 151. 367. 374; 27, 4107. *Vgl.*
 ann. zu 23, 13126.
 pryßen *sw. vb.* preisen, loben (19, 239;
 27, 4107). *Altfr.* praiser, prisier. *Vgl.*
 preysen.
 prison, prisonn, presoun, presoune
 (19, 279. 430). *Fr.* prison.
 prisonen *sw. vb.* gefangen setzen 49, 8.
Nengl. prison, imprison.
 prisoner, presoner (25, 1155), presonar
 (25, 1152) *sb.* gefangener. *Altfr.* und
Nengl. prisoner.
 priste *part. u. adj.* lobenswert, tüchtig
 27, 4107.
 prive (41, 58. 66. 67), priui (45, 36; 46,
 116), preny (s. 171, 43) *adj.* heimlich,
 geheim: priuee seel privatsiegel (des
 königs 17, 155). *Fr.*
 priuely, pryvyly *adv.* heimlich (41, 67).
 priuen *sw. vb.* berauben. *Fr.* priuer.
 priuete (s. 163, 33), priuete (s. 162, 30;
 171, 20), prewate (20, 96. 153) *sb.* heim-
 lichkeit, geheimes gemuch, innerer
 teil (des körpers 43 II 54). *Altfr.*
 priuete.
 privilege *sb.* vorrecht. *Fr.*
 priuite s. priuete.
 proceden, proseden (35, 79) *sw. vb.*
 vorwärts gehen, vorgehen. *Fr.* pro-
 ceeder.
 proces *sb.* fortgang, vorwärtsschreiten
 24 II 312. *Fr.*
 procession *sb.* feierlicher aufzug. *Fr.*
 proferen *sw. vb.* anbieten 22, 335; 49,
 77. 86. *Fr.* proferer; *Nengl.* profiler.
 profesien s. prophecieen.
 profit *sb.* nutzen. *Fr.*
 profitable, prophytabyll *adj.* nütz-
 lich. *Fr.*
 profitably *adv.* in nützlicher, geeig-
 neter weise.
 profyten *sw. vb.* nützen s. 145, 50; 149,
 50. *Fr.* profiter.

prolixite *sb.* weitschweifigkeit 24 II 59. *Fr.*
 prologue *sb.* vorrede. *Fr.*
 promyse, promesse (24 I 36) *sb.* versprechen. *Lat.* promissus; *Nengl.* promise; *Fr.* promesse.
 promysen *sw. vb.* versprechen 50, 312. *Zu part.* promis.
 promotyn *sw. vb.* vorwärts bringen, befördern (38, 297 *anm.*). *Nengl.* promote.
 pronounnen *sw. vb.* aussprechen, behaupten s. 151, 9; 155, 9. *Fr.* prononcer.
 properte, propyrte (19, 231) *sb.* eigenheit, eigentümlichkeit. *Fr.* propriete; *Nengl.* property.
 prophceye (47, 79), propheseye (38, 37, 181) *sb.* weissagung, prophezeiung. *Altfr.* profecie.
 prophceien (47, 166), prophescien, (38, 27), profesien (45, 216) *sw. vb.* vorher-sagen, prophezeien. *Altfr.* profetier, prophecier.
 prophete, prophetette (38, 237), prophett (38, 38, 56) *sb.* prophet, scher. *Fr.* prophete.
 propyrte s. properte.
 portyownd *part. u. adj.* im richtigen verhältnisse 20, 71. *Zu vb.* portyownen gehörig.
 propos, purpos (24 II 260; 23, 12482) *sb.* absicht, vorhaben, vorsatz (41, 115). *Altfr.* propos, purpos.
 proponen, purposen (23, 13124; 45, 31), purposen (23, 13233) *sw. vb.* beabsichtigen, einen plan fassen, beschliessen (49, 123), sich vorsezen. *Altfr.* proposer, purposer.
 propocioun *sb.* s. 169, 56 loouys of prop. = schaubrode. *Altfr.*
 propre *adj.* eigen, eigentümlich. *Fr.*
 proprely *adv.* im eigentlichen sinne 15, 299.
 proseden s. proceden.
 prospective *sb.* perspectiv, fernglas 24 I 226. *Nengl.*
 prosperite *sb.* glück, wolstand. *Fr.*
 protecioun *sb.* schutz 24 I 18. *Fr.* protection.
 proude s. prude.
 prouesse *sb.* tüchtigkeit, tapferkeit 15, 429. *Altfr.* proee, prouesse.
 proue, prene (36, 751) *sb.* probe, beweis. *Altfr.* prove, preuue.
 prouen (14, 152; 15, 61; 24 II 135), preuen (14, 201; 24 II 109; 25, 676) *sw. vb.* prüfen, erproben, beweisen, erweisen, sich erweisen, zeigen als ...; *part.* geprüft, erprobt. *Altfr.* prover, preuver.

prouendre *sb.* 16, 81 u. 47, 127 ist die bedeutung: praebende (*Nengl.* provender = proviant). Damit fällt der letzte teil der *anmerk.* zu 16, 81.
 proverbe *sb.* sprichwort. *Fr.*
 province *sb.* provinz. *Fr.*
 provincial *sb.* provincial, vorsteher einer ordensprovinz 49, 61. *Fr.*
 prude *adj.* stolz. *Ags.* prut. *Vgl.* Müll. *Etym. W.*
 prudence *sb.* klugheit. *Fr.*
 prudly, proudly *adv.* stolz, trotzig 23, 13260.
 psitake *sb.* papagai, sittlich 46, 99. *Lat.* psittacus.
 pudding *sb.* pudding 26, 100. *Vgl.* Müller *Etym. W.*
 puissance, puissance, puysshaunce (34 II 9) *sb.* macht, gewalt. *Fr.*
 puyssaunt *part. u. adj.* mächtig 50, 117. *Fr.* puissant.
 pulen, pullen, powien (38, 175) *sw. vb.* ziehen, mit gewalt wohin bringen (22, 381), pull up aufziehen, in die höhe ziehen (23, 12189, 13335, 13357). *Ags.* pullian (*vgl.* Soumer); *Nengl.* pull.
 pulle *sb.* das hin- u. herziehen, stoss, schlag. *Vgl.* *anm.* zu 16, 38.
 pund, pound *sb.* pfund (von waure und geld) z. b. 1 Ps. 142, 95. *Ags.*
 punicion *sb.* züchtigung 45, 173. *Altfr.* punicion, punition.
 punyssment *sb.* strafe. *Nengl.* punishment.
 punysshen (36, 774), punissin (43 I 25), penisschen (45, 213) *sw. vb.* strafen, bestrafen. *Fr.* punir; *Nengl.* punish.
 puple s. poepel.
 puplican *sb.* zöllner (s. 168, 28; 169, 31, 32). *Fr.* puplicain; *Nengl.* puplican.
 puplishen *sw. vb.* veröffentlichen s. 168, 77. *Fr.* publier; *Nengl.* publish.
 pur s. pouere.
 purchasen (30, 14 u. s.), purchesen (19, 433) *sw. vb.* erlangen, erwerben, verschaffen (50, 223, 231, 245), sich verschaffen. *Altfr.* purchaeier, purchaser.
 pure *adj.* rein, schön, lieblich, fein. *Fr.*
 purgatorie *sb.* fegefeuer. *Altfr.*; *Nengl.* purgatory.
 purpasen s. proponen.
 purpos, purposer s. propos, proposer.
 purple (27, 4185), purper (13 II 10), purpull (11, 145) *sb.* purpur. *Fr.* purple, pourpre. *Prompt. Parv.* 417; *Nengl.* purple.
 purpull s. purple.
 purs *sb.* börse. *Vgl.* Müller *Etym. W.*
 pursewen *sw. vb.* verfolgen 1 Ps. 142, 83. *Altfr.* pursevre u. pursuir; *Nengl.* pursue.

purneying *vb. sb.* *vorsehen, vorsehung* s. 152, 10.
 puruyaunce *sb.* *vorsehung* s. 153, 45.
Nengl. purveyance (*in* *andrer* *bedeutung*).

puten, putten, poten (1 *Ps.* 129, 60)
sw. vb. *setzen, legen, stellen*: putten
name einen namen beilegen (s. 170, 27);
 puten *in* a purpos *beabsichtigen* 23,
 12476. *Vgl. Müller Etym. W.*

Q.

quha = wha, who 19 *oft*.
 quaken *sw. vb.* *beben, zittern, erbeben* 14, 246; 18 I 22; s. 161, 11. *Ags.* ewacian.
 qwaintis *s.* qweyntise.
 qwaiten *sw. vb.* = waiten *einem auf-lauern, nachstellen* 23, 13245.
 quantite *sb.* *anzahl, menge.* *Fr.*
 quhar = wher, where (19, 351. 355. 371; 25 *oft*); quhareuir (19, 433); quharfor (19 *öfters*); quharthrouch (19, 170) = wherever, wherefor *etc.*
 quhat (19, 224. 421) = what; quhateuir (19, 245).
 quap (22, 251. 277. 322), quoth (13, 205), quod (14, 127. 142. 151; 25, 1173. 1213; 50, 355). 3 *pers. sing. praet.*: *sagte.* *Zu Ags.* ewedan.
 qweyar = where *für whether conj.* *ob.* 28, 1157.
 qweyne *s.* quene.
 queint (*neben coint*) *adj.* *schön, zierlich* (15, 253; 45, 175); *künstlich, wunderbar* (24 I 226. 231). *Altfr.* cointe; *Nengl.* quaint.
 qweynt *s.* quenchen.
 qweyntise (11, 272), qwaintis (23, 13245) *sb.* *list, schlauheit, kunst, zauberkunst; zierlichkeit, schönheit.* *Altfr.* cointise; *Schott.* quantiss.
 quellen *sw. vb.* *töten* 13, 225; 22, 179. *Ags.* ewellen; *Nengl.* quell.
 qwelp = whelp *sb.* *junge von tieren, brut* 37, 72.
 quen (13, 175; 33, 11. 12 *u. s.*), qwene (27, 4255), quhen, qwhen (19, 250; 20, 3. 9. 155) = when *conj.* *wann, sobald* *als.*

quenchen (16, 58; 17, 135; 41, 297) *sw. vb.* *löschen, auslöschen, erlöschen, enden.* *Part.* queint (14, 344; 25, 543; 35, 77). *Ags.* (a)ewincan; *Nengl.* quench.
 quene (6, 21. 25), queene (6, 7. 14; 15, 132), qwene (11, 120), qwen (5, 6), qweyne (20, 41) *sb.* *gemahlin, herrin, königin.* *Ags.* ewën; *Nengl.* queen.
 qwerne *sb.* *handmühle* 32, 6. *Ags.* eweorn; *Nengl.* quern.
 question *sb.* *frage.* *Fr.*
 quhethir = whether *conj. ob.* 19, 254. 370; the quhethyr *obgleich* 19, 332 (*anm.*) 405.
 quik, quykke *adj.* *lebendig* 14, 246; 46, 195. *Ags.* ewic.
 quykenen (s. 172, 59), quykken (14, 344) *sw. vb.* *beleben, ins leben rufen; lebendig werden* (41, 356. 368. 372). *Altfr.* kvikna; *Nengl.* quicken.
 quiete *sb.* *ruhe* 32, 44. *Altfr.*
 quhile (19, 326), qwhille (20, 2), quhill (25, 1229) = while I *sb.* *weile, zeit*; II *adv. u. conj.* *bisweilen* (19, 338. 344), *diweil, während* (20, 21); quhill (19, 270), qwile (23, 13156), qwhilles *so lange als*, quhill *so lange bis* (19, 407; 20, 142).
 quyte *adj.* *frei, schuldlos* 50, 413. *Altfr.*
 quyten, qwyten *sw. vb.* *bezahlen, abrechnen, wettmachen* (37, 42), *gelten, vergelten* (14, 338. 355; 22, 325) *erkaufen, erlösen* (11, 341). *Altfr.* quiter.
 qwythene 27, 4158 *s. unm.*
 quod *s.* quath.
 qwhome = whome 28, 1169.
 quhow = how (19 *oft*).

R.

rak *sb.* *sturm, windstoss* 13, 139. 176. *Vgl. unm. zu* 13, 139.
 rakente *sb.* *kette* 13, 188 *anm.* *Ags.* racenta, racenta.
 rakil *adj.* *ungestüm, unbändig* 17, 83. *Nordengl.* rackle. *Vgl. Halliv. D.*
 radly *s.* rape, raply.
 ragnet *sb.* *haufe, menge* 13, 188 *anm.*
 raid *praet. v.* *riden.*
 raygnen *s.* regnen.
 raysen (38, 133), reisen (16, 65; s. 172, 71) *sw. vb.* *erheben, aufheben; aufstehen, entstehen machen; erwecken,*

aufstehen machen. *Ags.* (â)räsian; *Nengl.* raise.
 raison, raisoun, reson (17 *oft*), resoun (14, 152; 24 II 60. 245) *sb.* *vernunft, vernunftsgrund, grund, ursache, ausspruch* (17, 130), *recht, billigkeit* (24 I 258). *Fr.*
 raisonable, resonable (45, 75) *adj.* *vernünftig.* *Fr.*
 ram *sb.* *wülder, das sternbild des wid-ders* 24 II 40; 26, 1. *Ags.*
 rank, raunk (27, 4119) *adj.* *gross, stark* 23, 12486. *Ags.*

raneour *sb.* groll, hass 16, 2. *Altfr.* raneur, raneor.
 rad, rathe *adj. u. adv.* schnell, heftig, früh (s. 144, 18 *anm.*; 156, 20); *comp.* raper eher, lieber (9, 5, 9; 24 I 209); *superl.* schnellstens, am liebsten; radly 23, 13313. *Ags.* hræð, hræðe; hraðe.
 raught *s.* reechen.
 raumsoun *s.* raunceoun.
 ranke *s.* rank.
 raunceoun (14, 350), raumsoun (41, 332), raunsou (49, 53) *sb.* lösegeld. *Altfr.* raunceounen *sw. vb.* lösegeld zahlen, erlösen 14, 347.
 raunsaken *sw. vb.* genau untersuchen 27, 1305. *Altfr.* raunsaka; *Nengl.* ransack.
 raunen *sw. vb.* rasen, torheiten reden 14, 156. *Vgl.* Müller *Etym. W.* rave.
 raunyshen *sw. vb.* rauben, berauben (s. 170, 46); entzücken, verzücken (38, 288). *Fr.* ravir; *Nengl.* ravish.
 raissyng *adj.* hinreissend, schnell (= *Lat.* rapidus 43 I 3, 37).
 rawe *adj.* roh 48, 53. *Ags.* hræw.
 real (24 I 18), royal (24 I 51 u. s.), ryal, ryalle (46, 1, 10), rioall (50, 403, 415) *adj.* königlich, herrlich, prächtig. *Altfr.* reial, royal.
 realy *adv.* prächtig, herrlich 22, 352.
 realme (23, 13313), reahme (45, 204), roialme, roialm (45, 78; 46, 5), reame (21 I 60; 50, 362, 447), reaume (45, 160), rewme (6, 75; 23, 13351, 384, 387), reme (16, 124, 202; 47, 50) *sb.* reich, königreich. *Altfr.* realme, roialme, reaume, royaume.
 realte, reawte (19, 45, 164), roialte (21, 1), rialte, rialtee (8, 6, 52; 46, 211) *sb.* königliche Würde, königtum, herrschaft, herrlichkeit. *Altfr.* reialte, reiaute, royale, royaute.
 rebald, rebawde *sb.* bube. *Altfr.* ribald, ribaud.
 rebaldaill *sb.* bube, schurke 19, 103 *anm.* *Vgl.* auch rybaldail.
 rebel *adj.* aufständisch. *Fr.*
 rebellen *sw. vb.* sich auflehnen, einen aufstand machen. *Fr.* rebeller.
 rebellion *sb.* aufstand.
 rebukken *sw. vb.* zanken, strafen 27, 4284. *Altfr.* rebouquer; *Nengl.* rebuke.
 rekken (16, 62; 27, 4095), reken (22, 336) *sw. vb.* sich kümmern, sorgen für. *Ags.* ræcan, ræcan. *Vgl.* reechen.
 reechen *sw. vb.* sich kümmern um, sorgen für; *præf.* roghte. *Vgl.* rekken.
 receyuen (41, 108; 43 II 68; 50, 360), receyfen (11, 52), receeyuen (s. 173, 32, 65), resawyn (20, 117) *sw. vb.* erhalten, empfangen, annehmen, aufnehmen (s. 173, 32, 65; 50, 375). *Altfr.* receiver, receive; *Nengl.* receive.

reken *adj.* schön, kräftig 27, 4082 *anm.*
 rekenen (24 II 81), reken (16, 116; 37, 220) *sw. vb.* rechnen, aufzählen, zusammenzählen. *Ags.* reccian.
 rekenyng *vbsb.* rechenschaft 41, 191, 403.
 rekeviren *sw. vb.* heilen 34 I 7. *Altfr.* recovrer; *Nengl.* recover.
 rechelesnes *sb.* sorglosigkeit 47, 169.
 Nengl. recklessness.
 rechen *sw. vb.* reichen, ergreifen, fassen, darreichen, austeilen (27, 1219); *præf.* rechede, raught (26, 158). *Ags.* ræcan.
 reches *s.* riches.
 rekenen *s.* rekenen.
 reecomfort *sb.* seligkeit, freude 34 I 6.
 recompensen *sw. vb.* belohnen, vergelten.
 reconsilen *sw. vb.* versöhnen, aus-söhnen.
 recorden *sw. vb.* zu protokoll nehmen, aufzeichnen (14, 197, 328; 19, 72); sich erinnern (15, 451; s. 154, 40; 160, 38). *Fr.* recorder.
 recording *vbsb.* erinnerung.
 recouren *sw. vb.* wiedererlangen (14, 350). *Altfr.* recovrer, recuvrer. *Vgl.* rekeviren.
 recure *sb.* Zuflucht 1 Ps. 112, 63. *Nengl.* vb. recur.
 recours *sb.* Zuflucht 24 I 67.
 red, rede *sb.* rat, ratschlag (6, 71; 15, 108). *Ags.* ræd.
 red, reede (24 II 69) *adj.* rot. *Ags.* ræd.
 redemptor, redemptour *sb.* Erlöser. *Altfr.*
 reden *urspr.* redupl., dann *sw. vb.* raten, rat geben (1 Ps. 112, 15; 17, 56, 91, 105). *Ags.* rædan.
 reden *sw. vb.* reden, sprechen, lesen, vorlesen (18 I 53); erzählen (23, 13113); *præf.* redde, radde (s. 169, 53), rad (18 I 83). *Ags.* rædan.
 redy *adj.* bereit, fertig. *Ags.* ræde; *Laṡ.* rædi.
 redien *sw. vb.* bereit, fertig machen 27, 4138. *Vgl.* Stratm. D.
 redyly, redely *adv.* schnell, eifrig.
 relounden *sw. vb.* überfließen (s. 144, 10). *Fr.* redonder.
 redres *sb.* abhilfe 34 I 9. *Nengl.* redress.
 redressen *sw. vb.* wieder gut machen, abhelfen. *Fr.* redresser.
 reuen, rewen (20, 90, 170) *sw. vb.* rauben, berauben. *Ags.* reafian.
 reflexion *sb.* betrachtung. *Fr.*
 reformen *sw. vb.* verbessern. *Fr.* reformer.
 refreynen *sw. vb.* zügeln, zurückhalten 41, 503; s. 147, 21. *Altfr.* refrener; *Nengl.* refrain.

- refresshyng *vbsb. erholung, erquickung.*
 refus, refuse *sb. weigerung, abschlägige antwort. Fr.*
 refusen *sw. vb. verweigern, abschlagen. Fr. refuser.*
 regal *sb. königliche würde (22, 252); königlicher schatz (27, 4205). Nengl. regale.*
 regard *sb. anblick, hmblick: at regard in hmblick auf. Fr.*
 region, regioun *sb. gegend, land. Fr.*
 registrer *sb. registrator, aufzeichner 26, 48.*
 regue *sb. herrschaft (41, 132, 494), regierung. Fr.*
 regnen, reignen, rayguen, reynen (32, 59), rygneu (20, 49), ring (19, 75) *sw. vb. herrschen, regieren.*
 rehearsaile *sb. wiederholung, erzählung 26, 52. Nengl. rehearsal.*
 rehersen (24 I 195. II 253), reherßen (20, 182) *sw. vb. wiederholen, hersagen (24 I 290. II 253), vortragen (anm. zu 50, 425), erzählen (26, 63; 45, 3; 50, 329). Altfr. rehereer; Nengl. rehearse.*
 reyn, rayn *sb. regen. Aqs. reyn, rön.*
 reyne, rayne *sb. zügel. Fr. rene; Nengl. rein.*
 reynen *s. reynen.*
 reioisen *sw. vb. erfreuen (36, 794; 43 I 32); sich freuen (16, 202). Altfr. rejoir; Nengl. rejoice.*
 relen *sw. vb. taumeln, schwanken. Zu Aqs. hreol, reol (vgl. Bosw. D.) gehörig. Schott. u. Nengl. reel. Vgl. auch Müller Etym. W.*
 relezen *sw. vb. erlösen.*
 releuen, relieuen *sw. vb. erleichtern, aufhelfen, trösten 14, 141. 343. Fr. relever; Nengl. relieve.*
 relike *sb. reliquie; auch: kostbarkeit 23, 124-6. 131-42. Fr. relique; Nengl. relic.*
 relyen *sw. vb. herbei eilen 27, 4292 anm.*
 relygius *sb. geistlicher 11, 176. Altfr. remainen sw. vb. zurückbleiben. Altfr. remaner, remaneir.*
 rème *s. realme.*
 remedye *sb. hilfe, abhilfe, hilfsmittel. Nengl. remedy.*
 remembrance *sb. gedächtnis, erinnerung. Fr.*
 remembren *sw. vb. erinnern, sich erinnern. Altfr. remembrer.*
 remen *sw. vb. laut rufen, schreien, klagend rufen 27, 4156. Aqs. hréman.*
 remen *sw. vb. raum geben, vermehren, fördern. Vgl. anm. zu 6, 51.*
 remenant *sb. das übrig gebliebne, überbleibsel 13, 156; 11, 115. 525. Vgl. remanen.*
 remeven, remewen *s. removen.*
 remyng *vbsb. klagen, jammern 38, 75.*
 remiscoun *s. remission.*
 remission (35, 62), remiscoun (*s. 166, 6*) *sb. erlassung. Fr.*
 removen, remeven, remewen (24 I 173) *sw. vb. entfernen (42, 13), sich entfernen (49, 88. 98); bewegen, rücken an (15, 279 anm.). Altfr. remouvoir.*
 remuable *adj. beweglich, veränderlich.*
 remuen *sw. vb. bewegen, wegbringen 43 II 58. Fr. remuer.*
 renk *s. rink.*
 renke 23, 13115 *wol = rank. Vgl. auch Jamies. Scot. D. rank adj.*
 renden *sw. vb. reißen, zerreißen. Aqs. rendan vgl. Bosw. D.*
 reuewen *sw. vb. erneuern.*
 rennen *s. rinuen.*
 rennyng *vbsb. laufen, rennen.*
 renommed *part. u. adj. berühmt, bekannt 36, 756. Zu Fr. renommer.*
 renoun, renou (*50, 356*) *sb. ruf, ruhm. Altfr. renoum, renom; Nengl. renown.*
 renownyt *adj. berühmt. Nengl. renowned.*
 rente *sb. einkommen, zins 8, 60. Fr.*
 repair (20, 63), repeir (17, 137) *sb. ruhe, erholung, ruhesitz, aufenthalt. Altfr.*
 repairen *sw. vb. wieder herstellen, verbessern, bessern. Fr. reparer; Nengl. repair.*
 repairen *sw. vb. sich aufhalten, sich wohin zurück ziehen. Altfr. repaier; Nengl. repair.*
 repairen, repeiren *sw. vb. wiederkommen, zurückkehren (24 I 331. II 243, 262). Altfr. repaier, repaier.*
 repen *sw. vb. druten. Vgl. Müller Et. W. reap.*
 repentance, repentaunce *sb. reue. Fr.*
 repentant *adj. reutig. Fr.*
 repenten *sw. vb. bereuen; auch repen-*
 ten him (41, 41. 513. 519). *Fr. repentir.*
 repleet *adj. vollgestopft 17, 113. Fr.*
 representen *sw. vb. darstellen.*
 repressen *sw. vb. unterdrücken, zurückdrängen.*
 repreuen *s. reprouen.*
 reproue, reprwe (25, 1252) *sb. vorwurf, tadel, schmähung.*
 reprouen (14, 149; 43 II 102), repreuen (*s. 157, 8*) *sw. vb. schmähen, schelten, widerlegen. Altfr. reprover.*
 reprwe *s. reproue.*
 requerable *adj. begehrenswert, wünschenswert. Fr.*
 requeren (21 I 32), requiren (45, 128; 50, 108) *sw. vb. begehren, suchen, zu erlangen suchen. Altfr. requerre; Nengl. require.*
 requeste *sb. begehren, verlangen.*
 requiren *s. requeren.*
 reren *sw. vb. aufwecken (13, 188), auf-*

- heben* (oft noch up dabei: s. 150, 20; 167, 53). *Ags.* rāran.
rereren sw. vb. nieder aufrichten 27, 4250 (*anm.*). 4281.
rereward sb. nachtrab, arrieregarde 27, 4081.
reseeyuen s. receyuen.
rescow (oder rescows?) sb. befreiung 27, 4138. *Altfr.* rescosse; *Neugl.* rescue.
rescownen (27, 4132), *reschownen* (27, 4099) *sw. vb. befreien, hñfe gewähren.*
reservyn, reserwyn (19, 132) *sw. vb. aufbewahren, vorbehalten.*
resinen sw. vb. entsagen, aufgeben 49, 25. *Altfr.* resigner, resingner, resegner, reseigner; *Neugl.* resign.
resistens sb. widerstand 49, 30. *Fr.* resistance.
resorten sw. vb. sich zu etwas wenden, zurückkommen auf, zu jemand kommen, zu teil werden.
resownen sw. vb. wiedertönen. *Fr.* resonner.
respite sb. aufschub 50, 364. *Altfr.*
respiten sw. vb. aufschieben 18 | 4; 36, 724; 50, 341. 335. *Altfr.* respiter.
ressawyn s. receyuen.
reste sb. ruhe. *Fr.*
resten, rysten (27, 4283. 4305) *sw. vb. ruhen, ausruhen, sich in einem bestimmten zustande befinden* (s. 167, 52), *resten him* (23, 13149) *sich ausruhen.* *Ags.* restan.
restoren sw. vb. wieder herstellen, in den früheren zustand zurück bringen (38, 24. 213; s. 148, 23; 149, 23); *zurückgeben* (42, 95). *Altfr.* restorer.
restreinen sw. vb. zurückhalten, zügeln 43 II 11. 37. *Fr.* restreindre; *Neugl.* restrain.
resurrection, resurrexioun (14, 256) *sb. auferstehung.* *Fr.*
rethor = rhetor sb. redner 24 I 30.
rethorik s. rhetorik.
rethorien sb. redner 43 II 91.
retournen, returnen (28, 1226) *sw. vb. zurückkehren, umwenden, umwandeln* (28, 1266).
reournyng vbsb. umkehr, rückkehr.
reule (15, 18. 89), *rule* (11, 311) *sb. regel.* *Altfr.* reule; *Neugl.* rule.
reulen, rewlen, rulen sw. vb. regeln, ordnen (27, 4081); *herrschen, beherrschen* (14, 394). *Altfr.* reuler, riuler; *Neugl.* rule.
rewly adv. erbarmungswürdig, beklaugenswert (10, 117). *Zu adj.* hreōw, hreōh *gehörig.*
rewe s. realme.
rewthe (24 II 92; 27, 1156. 4281), *routhe, ruthe* (25, 626; 37, 140) *sb. erbarmen, jammer, mitleid.* *Laz. u. a. R.* reowde, reoude; *Neugl.* ruth.
revel sb. schwelgerei 24 I 270. *Altfr.*
reuelacioun sb. euthallung. *Altfr.*
reuegen sw. vb. rächen.
reverence (15, 218; 17, 204), *reveren* (24 I 85) *sb. verehrung, ehrfurcht, ehrerbietung.* *Fr.*
reuerent adj. ehrwürdig, ehrerbietig.
reuerently ch (14, 418), *reuerently adv. ehrerbietig.*
reneste adj. u. part. gekleidet in; angetan mit. *Zu Altfr.* revestir.
reward sb. belohnung, vergeltung. *Vgl. Müller Etym. W.*
rewarden sw. vb. be'lohn. *Vgl. Müller Etym. W.*
rewen, rwen (13, 176) *sw. vb. mitleid haben mit* (on, upon 6, 24; 25, 560), *bedauern* (28, 1225). *Ags.* hreōwan.
rewen s. reuen.
rhetorike (26, 42), *rethorik* (43 II 91) *sb. redekunst.*
ryal s. real.
rialte s. realte.
ribaldrie, ribaudrie sb. lüderlichkeit, zoten 26, 25. *Altfr.* ribalderie, ribaudrie.
rybbaldaill sb. ausschweifung 19, 335. *Vgl. auch rebaldaill* 19, 103 *anm.*
rybbaldy sb. ausschweifung.
riecken sw. vb. wiederherstellen, in die reihe machen; (mit him) sich erholen 23, 13149. *Vgl. Destr. Troy s.* 561 *glossar.*
riche sb. reich. *Ags.* rice.
riche adj. reich.
richely adv. reichlich, mit gepränge (24 I 166).
riches (23, 13115. 172), *richesse, rychesse* (43 II 95. 103. 104), *reches* (27, 4132. 4230) *sb. reichthum.* *Altfr.* riches, richesse.
rycht, rychtwis s. rygt, rygtwis.
rydde adj. tauglich, tüchtig 27, 4118 *anm.*
riden st. abl. vb. V reiten (auch mit him 27, 4293); *praet.* rad, rode, raid. *Ags.* ridan.
rife, ryff adj. berühmt, reich, reichlich, gross (37, 9). *Vgl. anm. zu* 23, 12486.
rifely adv. reichlich 23, 13149.
rygnen s. regnen.
rigoure sb. strenge. *Altfr.*
ryzs sb. reis 46, 49.
rygt, ryght, rycht (20, 139), *rite* (49, 26. 127) *sb. recht; adv. gen. rigttes mit recht* 22, 235. *Ags.* riht.
rygt, rygte (11, 46), *rygth* (35, 17), *ryth* (19, 194; 35, 56. 68), *rycht* (19, 394. 398) *adj. u. adv. recht, rechtlich, richtig; adv. auch: genau, sehr. riht as genau so wie.* *Ags.* riht.
rygtful, riteful (19, 6) *adj. gerecht, recht.*

rygtfulness *sb.* gerechtigkeit *s.* 149, 25.
 righthalf *sb.* rechte seite *s.* 162, 3.
 rightious *adj.* gerecht 38, 202. *Nengl.* righteous.
 rigtlechen *sw. vb.* leiten, beherrschen 22, 252. *Ags.* rihtlæcan; *vgl.* Bosw. D.
 rigtli *adj. u. adv.* richtig.
 rygtwys *adj.* gerecht.
 rygtwysnes (1 Ps. 129, 21) *sb.* gerechtigkeit.
 rimen *sw. vb.* aufzählen 16, 70. *Fr.* rimer.
 rink (13, 216 u. s.), renk (14, 275; 27, 4099, 4230) *sb.* mann, held. *Ags.* rinc.
 rinde *sb.* rinde 33, 5. *Ags.* rind.
 ryng, ringe *sb.* ring. *Ags.* hring.
 ryngen 19, 78 neben ryngnen (20, 116 u. s.). *Schott. form* = regnen herrschen. *Vgl.* Jamies. *Scot. D.* Es ist daher die *anm.* zu 19, 75 zu streichen.
 ringen *st. abl. vb.* I läuten (16, 128; 27, 4333; 38, 293). *Ags.* hringan.
 ryngnen *s.* regnen.
 rynnen (27, 4122, 4213), rennen (15, 324; 44, 124 u. s.) *st. abl. vb.* I rinnen; rennen, laufen (19, 103). *Ags.* rinnan.
 rioall *adj.* *s.* real.
 riot *sb.* anstand (16, 22), (lärmende) schwelgerei, ausschweifung (17, 196, 199.) *Vgl.* Diez *Et. W.* under riote.
 riotour *sb.* wüstling (17, 118). *Altfr.*
 ripe *adj.* reif (14, 365). *Ags.* rip.
 ripen *sw. vb.* reifen. *Ags.* ripian.
 risen, ryßen (20, 109) *st. abl. vb.* V sich erheben, aufstehen (auch mit up 10, 118; *s.* 144, 6), den tron besteigen (20, 3, 109); *prael. plur.* neben risen (24 II 37) auch ros (13, 139). *Ags.* risan.
 rysyng *vbsb.* aufstehen, aufgang 43 I 10.
 rysten *s.* resten.
 ryteful *s.* rygtful.
 ritten *sw. vb.* ritzen. *Vgl.* Jamies. *Scot. D. u. Halliv. D.* 687.
 ryner *sb.* fluss. *Altfr.* rivere, riviere.
 roo *sb.* ruhe (27, 4305). *Ags.* rōw.
 robben *sw. vb.* rauben, berauben 14, 274, 336; 23, 13172, 13313. *Altfr.* rober.
 robe *sb.* gewand. *Fr.*
 rokken *sw. vb.* schaukeln, wiegen 47, 20. *Vgl.* *Prompt. Parv.* 439 u. *Nengl.* rock.
 roche *sb.* fels (14, 216). *Fr.*
 rood, rode *sb.* galgen, kreuz (2, 6; 38, 210); roodtree kreuzesstamm (38, 128). *Ags.* rōd.
 rode *sb.* weg. *Ags.* rād.
 rode *sb.* rōte 35, 56. *Ags.* rudu.
 rody *adj.* rot, von frischer farbe 24 II 39, 48. *Vgl.* *Prompt. Parv.* 438 ruddy. *Ebenso Nengl.*
 roof *sb.* dach. *Ags.* hrōf.

roz *s.* rughe.
 roy *sb.* könig. *Altfr.*
 royal, roialm, roialte *s.* real, realm, realte.
 rop, roppe *sb.* seil, strick; eingeweide. *Ags.* rāp.
 rose *sb.* rose. *Ags. u. Fr.*
 rosten *sw. vb.* rösten. *Altfr.* rostir.
 roote *sb.* wurzel. *Altn.* rōt.
 roten *adj.* faul, stinkend (41, 139). *Altn.* rotinn; *Nengl.* rotten.
 roten, routen (16, 21) *sw. vb.* wurzeln, daher: festsein in etwas (10, 70; 16, 51). *Vgl.* *Prompt. Parv.* 437 u. *Nengl.* root.
 rotenesse *sb.* verfaubung, fäulnis. *Plur.* 46, 30. *Nengl.* rotteness.
 rounce *sb.* klepper 26, 166. *Wol Keltischer abstammung.* *Vgl.* *Stratm. D.* unter runci.
 route, rowte *sb.* haufe, trupp, menge 8, 34; 25, 552. *Altfr. u. Nengl.* rout.
 routen *s.* roten.
 rowe *sb.* reihe. *Ags.* rāwe, rāwe.
 rowen (13, 218), rowwen (13, 216) *st. redupl. vb.* auch schon *sw. vb.* rudern. *Ags.* rōwan.
 rowen *sw. vb.* anbrechen (vom tage gebraucht). *Vgl.* 14, 123 *anm.* *Vgl.* auch *sb.* rowe = strahl. *Halliv. D.* 695.
 ruby *sb.* rubin 25, 519. *Altfr.*
 rude *adj.* roh; auch neu *s.* 169, 43. *Fr.*
 rudnyng *vbsb.* gebrüll (des sturmes) 13, 139 *anm.*
 rwen *s.* rewen.
 rughe, roz *adj.* rauh. *Ags.* rūh, rūw.
 ruyne *sb.* untergang.
 ruynen *sw. vb.* werfen, (von schneller bewegung) beeilen, (him) sich beeilen, sich bemühen 13, 216. *Vgl.* *Prompt. Parv.* 439 u. *Destr. Troy. gloss.* 562.
 rule, rulen *s.* reule, reulen.
 rumour *sb.* unruhe, lärm. *Altfr.*
 round *adj.* rund: rounde aboute, on round ringsum 15, 358.
 rouden *sw. vb.* abrunden, rund machen; rund scheeren 48, 64.
 rounen *sw. vb.* raunen, zuflüstern 24 I 208. *Ags.* rinian.
 rowningly *adv.* leise flüsternd 17, 172.
 runyschly *adv.* zornig 13, 191. *Vgl.* runish *Halliv. D. u. Stratm. D.*
 raputen *sw. vb.* = reputen achten, hochhalten 28, 1211.
 rustie *adj.* rostig, voll rostflecken 26, 75. *Vgl.* *Prompt. Parv.* 439 u. rusty.
 routen *sw. vb.* schwärchen 13, 186; 26, 110. *Ags.* hrūtan.
 routhie *s.* rewthe.

S.

sa s. swa.

sable *sb.* schwarze farbe 16, 28. *Altfr.*
Vgl. Müller *Etym. W.*

sabote (s. 167, 36; 169, 52. 58. 59), sa-
both (s. 169, 3. 5. 49 [ann.]. 60) *sb.*
sabbath.

sak *sb.* sack. *Ags. u. Fr.* sac. Vgl. seck.
sake *sb.* sache, rechtssache, ursache.
for onre, his sake = *unsert-, seinet-*
wegen; fer mannes soule sake = *um*
der menschenseelen willen (11, 365);
for sake of = *um ... willen.* *Ags.*
sacu.

sacrafice, sacrefyse s. sacrifice.

sacrement, sacrament *sb.* sakrament.

sacren *sw. vb.* weihen, salben (zum
könige) 50, 363. 365. *Fr.* sacrer.

sacryfice (37, 131), sacrificse (s. 160, 6),
sacrifice, sacrefyse (37, 115) *sb.* opfer.
Fr.

sacring *vbsb.* krönung 50, 341. 355.

sad *adj.* traurig, ernst (41, 115. 543);
verständnis 22, 225 *ann.*; 23, 13143. *Ags.*
sæd = *satt.* Ueber bedeutungsüber-
gang vgl. Müller *Etym. W.*

saddely, sadlye *adv.* traurig (22, 311),
ernstlich (27, 4090; 41, 101).

saele = seal.

saaf I *adj.* gesund, heil (s. 169, 6; 173,
43. 50. 61). — II *adv.* ebenso. — III
praep. u. conj. ausser, ohne (13, 182;
16, 47; 24 I 82. 242). *Altfr.* saif, sauf.

saflliche *adv.* sicherlich 22, 258.

sagede = asayede s. 156, 11 *u. ann.*
zu 39 *cap.* VII 32.

sagten *sw. vb.* ruhig werden, sich
beruhigen 13, 232 *ann.* *Ags.* sahtlian.

sayen, seyen (30, 7. 15), sayn (s. 174, 5),
sein (15, 281); *part. praes.* seynge,
pass. said: the seid der besagte (19,
63), genannte; yseid (34 III 26). *Ags.*
secgan, saegean; *Neugl.* say.

sayl, saile s. seil.

saylen s. seilen.

sainet (26, 71), saint, seint s. sanet.

saie = saith 23, 13381.

sale *sb.* verkauf. *Altu.* sala.

salle s. shal.

salt *sb.* salz. *Ags.* salt, sealt.

saltenes *sb.* salzigkeit, salzgehalt 48, 79.

salnen *sw. vb.* begrüßen 24 I 83; 46,
100. *Fr.* salner.

saluten *sw. vb.* begrüßen 24 I 104.
Altfr. saluter.

salue *sb.* salbe. *Altfr.*

same *adj.* selbe, der selbe. *Altu.* samr;
Ags. *adv.* same.

samyne *adj.* = same 19, 252.

sanet (19, 353), sainet (26, 71), saint,
seint *adj.* heilig. *Altfr.*

sanz, sans, sauns *praep.* ohne. *Altfr.*

saphyre *sb.* saphir (edelstein) 46, 151.

sardyne (16, 138), sardoynne (16, 131) *sb.*
sardonyx (edelstein).

sare *adj.* schmerzlich 8, 12.

satisfaccioun *sb.* gemüthung; (in
No. 41 oft =) busse, strafe in der
beichte auferlegt. *Altfr.*

sauf I *adj.* gerettet, sicher (15, 432. 528).

— II *praep. u. conj.* sauf, saue ausser,
ausgenommen 24 II 176; 25, 677; 36,
703). *Fr.* sauf.

saufliche *adv.* sicherlich 22, 256.

saule, sowle, soule (1 Ps. 142, 18. 51)
sb. seele 23, 13265; 27, 4155. *Ags.*
säwel, säwul.

savlvacion s. sanacion.

saunctuarie *sb.* heiligtum 49, 70. *Altfr.*

sanse *sb.* brühe, sauce. *Fr.* sauce.

savacion, savacioun (41, 40. 42. 477),

savlvacion (38, 60) *sb.* erlösung, erret-
tung. *Altfr.* salvacioun, savacioun,
sauvacioun.

sane s. sauf.

saven *sw. vb.* erhalten, retten, sichern,
erlösen (41, 450. 453). *Fr.* sauver;
Neugl. save.

saveour, savyour *sb.* erlöser, erretter.
Altfr.

savoring *vbsb.* schmecken, geschmack.

savour *sb.* duft. *Altfr.*

sauouren *sw. vb.* schmecken, wissen
(s. 156, 31). *Fr.* savourer.

sawe *sb.* sage. erzählung, rede 26, 57;
47, 154. *Ags.* sazu.

sawtoure *sb.* 27, 4153. Vgl. die *ann.*
dazu.

saxonlich *adj.* Sächsisch 47, 8.

scabbe *sb.* krätze, räude 7, 69. *Ags.*
sceabb, scæb.

skaith (19, 82), scaith (19, 202) *sb.*
schaden. Vgl. skaþe. *Ags.* sceaðe,
sceððe.

skalde 12, 138 s. *ann.*

seantnesse *sb.* dürftigkeit 16, 150.
Vgl. *Prompt. Parv.* 442.

skapen, scapin = ascapen, escapen
sw. vb. entfliehen, entgehen 10, 110. 112;
13, 155; 23, 13117; 34 II 19.

scarce (1 Ps. 142, 77), skars (32, 36)
adj. gering, kärglich. *Altfr.* escars.

scarceliche, scarcely *adv.* kaum.

seateren *sw. vb.* zerstreuen, zerschmet-
tern, zerstören s. 149, 6; 152, 11; 162,
11; 164, 13. *Ags.* seaterian.

skaþe, skath *sb.* schaden 12, 55; 23,
130. Vgl. skaith.

- skapel, skathell *adj.* *schätlich, feindlich* 13, 155. *Vgl.* *Stratm. D.*
- skete *adv.* *schnell, bereitwillig* 13, 195. *Ags.* sceöte.
- skewe *sb. nebenf.* zu skiwe, skie 23, 12496. 500 *himmel, wolken.* *Vgl.* *Stratm. D.* unter skie.
- schaken *st. abl. vb.* IV *schütteln* (38, 293), *sich schütteln, zittern, beben* (7, 27). *Ags.* sceacan.
- schadde s. scheden, shedden.
- shadowe, shadewe *sb.* *schatten.* *Ags.* sceadu.
- shadowen *sw. vb.* *beschatten.* *Ags.* sceadewan *Sommer.*
- schafmonde *sb.* 27, 4233 a schafm. *large eine hand breit s. ann.*
- schal *vb. praet. præs. sollen, (dann auch gebraucht von etwas, welches sicher eintreffen wird, daher:) werden* (1 Ps. 142, 60. 62. 90. 91) — 1. 3. *pers.* schal, sall (20, 173. 174). *salle* (27, 4151. 4153); 2. *pers.* shalt, schalt (1 Ps. 142, 56; 9, 36), shall (38, 169. 331), sall (19, 156), shall thou (38, 322), schalstow (22, 325); *plur.* schullen (7, 17. 30); shullen (12, 146), schul, shul (1 Ps. 142, 37. 94), shulle, shull (11, 209; 14, 371), *daneben plur.* shal (6, 46), schall (11, 202; 12, 30. 36. 148) und schullip (47, 170). *Praet. sing. u. plur.* schulde, schulden (7, 37), shulde, sholde, sukle (27, 4186), suld (19, 382. 406; 26, 142. 154). shoulde (38, 109).
- schalk, shalke *sb. mann* 23, 13110. 207; 27, 4117. 4233. *Ags.* scealc.
- schambyr = chambre *zimmer* 35, 31.
- schame *sb.* *scham, schande.* *Ags.* sceamu.
- schamen *sw. vb.* *beschämen, schänden* *Ags.* sceamian.
- shamfull *adj.* *schändlich, schmählich.*
- schape (35, 52), schap (18 I 56), schapp (46, 75) *sb. form, gestalt.* *Ags.* ȝe-sceap.
- schapen *sw. vb.* *schaffen, zu stande bringen, (him) sich anschicken (etwas zu tun* 24 I 206). *Ags.* sceapian.
- shaply *adj.* *gestaltet, wolgestaltet* 17, 139.
- schappe oder schap *sb.* *scham, schamglied* 12, 125 *ann.*
- sharp *adj.* *scharf.* *Ags.* scearp.
- scharpliche, sharpely *adv.* *scharf, heftig.*
- shawc *sb.* *gehölz, abhang* 22, 178 *ann.* *Alt. skagi; Schott. shaw.*
- shawyn (19, 8) s. shewen.
- sche, she, che (Nr. 4), scheo (15, 160), scho, sho (23, 13225; 27, 4206) 3 *pers. sing. fem. des demonstr. pron. dann als pers. pron. 3. fem. gebraucht.* *Ags.* se, seö, þæt.
- scheden *urspr. redupl., dann sw. vb. scheiden, trennen* 19, 294. *Ags.* sceādan, scēdan.
- scheden *sw. vb.* *verschütten, vergiessen.* *Praet.* scheidde (2, 30); schadde (1 Ps. 142, 110), *part.* yshed (43 II 16), yshad (43 II 19). *Vgl. Prompt. Parv.* 444 u. *Müller Etym. W.*
- shelde s. schield.
- schelden *sw. vb.* *schützen, beschützen* 1 Ps. 129, 4. *Ags.* seildan.
- shelfysshe *sb.* *schalentier, schuppiger fisch* 43 II 9.
- schenchipe s. schendschip.
- schenden *sw. vb.* *schänden, zerstören* 16, 142. *Ags.* sceandan.
- schendschip (41, 445), schenchipe (27, 4300) *sb.* *schmach, schande.* *Vgl. Prompt. Parv.* 445 schenschepe.
- shene (14, 407; 23, 13221. 329), scheene (24 I 45) *adj.* *glänzend, scheinend, hell, schön.* *Ags.* scēne, seýne.
- scheo s. sche.
- shep *sb. schaf, plur.* scheep s. 146, 14; 147, 14. *Ags.* sceāp, scēp.
- scheepherde (s. 167, 27), shepperde (s. 164, 25), shipperde (42, 19) *sb.* *schaafhirte, schäfer.*
- scheren *st. abl. vb.* II *scheeren, schneiden* 19, 356. *Ags.* scearan.
- schete *sb. tuch, leintuch* 41, 267. *Ags.* seýte, seēte.
- schetten, scheten s. schytten.
- schewen *sw. vb.* *zeigen, sich zeigen* 27, 4234. 4341. *Ags.* sceāwian.
- schewyng *vbsb. anzeigen; plur.* 47, 82.
- schield (15, 421. 431), shelde (50, 175) *sb.* *schild.* *Ags.* seild, seeld.
- schill *adj.* *klingend, tönend* 22, 213. *Ags.* seyl.
- schiltron *sb.* *schlachtreihe* 27, 4116. *Ags.* seildtruma.
- shynand, shynond *part. u. adj.* *glänzend.*
- shinen *st. abl. vb.* V u. *sw.* (11, 154) *scheinen, glänzen.* *Ags.* seinan.
- ship *sb.* *schiff.* *Ags.* seip.
- shipman *sb.* *schiffer.*
- shipperd s. scheepherde.
- schyr (19, 416. 122. 426) = sir herr.
- shire *adj.* *glänzend, hübsch.* *Ags.* seir.
- schyrreff *sb.* *sherif, amtmann, richter* 19, 190. *Ags.* seirgerēfa.
- schirte *sb.* *schurz, hemd* 41, 267. *Alt. seyrta.*
- schytten (1 Ps. 142, 60), schetten, scheten (25, 534; 26, 162) *sw. vb.* *schliessen, verschliessen.* *Ags.* seytan.
- scho (20 oft), sho (42, 31) s. sche.
- seho *sb.* *schuh; plur.* sehoon (s. 166, 13). *Ags.* sceō, seō.

- sehokken *sw. vb. stossen, in bewegung setzen* 27, 4115, 4236. *Vgl. Müller Etym. W. unter shoek.*
 schoderen *sw. vb. schauern, heben* 27, 4235. *Vgl. Müller Etym. W. unter shudder.*
 schonten *sw. vb. zurückfahren, zurückheben, daher: unschlüssig sein, zögern* (27, 4115, 4235 *ann.*).
 schore *sb. ufer.* *Ags. score Sommer.*
 short, schoorte *adj. kurz.* *Ags. seort.*
 schorten *sw. vb. kürzen* 18 II 18. *Ags. seortian, seortigan; Nengl. shorten.*
 shortly *adv. kurz.*
 shof *sb. geschoss* 16, 69. *Ags. gesceot.*
 schoten *st. abl. vb. VI u. sv. schießen* (27, 4116), *losschießen, schnellen, weg-, herabstossen* (23, 13269), *befrachten* (23, 13141 *ann.*: 13329); *sich schnell bewegen, eilen* (23, 12484, 13207). *Ags. seotian.*
 schreden *sw. vb. zerschroten, zerhauen* 27, 4168. *Ags. screadian.*
 schrenken *st. abl. vb. I zusammenfahren, erbeben* 27, 4235. *Ags. serincan.*
 schrewe *sb. schurke, schlechter mensch.* *Vgl. Müller Etym. W. unter shrew.*
 schrewed *adj. schurkisch.* *Vgl. Müll. Etym. W. unter shrew.*
 schriuen *st. abl. vb. V beichte abnehmen, busse auferlegen, absolvieren* (15, 219); *beichten (mit u. ohne hym I Ps. 129, 27; 15, 208, 295; 41, 67, 115, 514).* *Ags. serifan.*
 schrifte *sb. beichte* (15 *oft*). *Ags. scrift.*
 schrighen *sw. vb. wimmern* 24 II 76, 126. *Vgl. Prompt. Parv. 449; Nengl. shriek.*
 schrylle *adj. helltönend, gellend* 11, 131. *Vgl. Müller Etym. W. unter shrill.*
 shryne *sb. schrein, heiligenschrein.* *Ags. serin.*
 schulder, schuhlyre (19, 386; 27, 4168, 1233), schowder (28, 1219) *sb. schulter.*
 shouder, seuldor, seoulder.
 shoure *sb. regenschauer.* *Ags. seür.*
 skye *sb. himmel.* *Altu. ský; Prompt. Parv. 457.*
 science *sb. kunst, wissen.* *Fr.*
 skieren *sw. vb. hell machen, reinigen, rein halten von* 15, 478. *Ags. seiran.*
 skil, skile *sb. unterscheidungsvermögen, geschicklichkeit, erfahrung, erfahrungsmässige weisheit, klugheit* (19, 214); *make skiles wise bemerkungen machen* 24 I 197; *unterschied, änderung* 15, 36 *ann.*
 skin *sb. fell, haut.* *Altu. skinn.*
 skippen *sw. vb. hüpfen, springen* 17, 120. *Vgl. Prompt. Parv. 458; Nengl. skip.*
 skyre 23, 12500, *vgl. shire.*
 skirmen *sw. vb. kämpfen* 23, 12500. *Altfr. escrimier, eskermir. Vgl. auch Altengl. schirmen u. ann. zu* 23, 12500.
 selayne (37, 148), sele (37, 91), seloo (37, 58) *s. slen.*
 skole *sb. schule* 8, 25; 47, 15. *Ags. scölu.*
 skopen *sw. vb. schöpfen* 13, 155. *Vgl. Hallw. D. 712; scope u. Wright Dict. of Obsolete and Provinc. Engl. 528*
 scoop; *Nengl. scoop.*
 score *sb. schock* (20 *stück*). *Ags. seor.*
 scorene *sb. spott, hohn* 43 II 49. *Altfr. escarn, escharn; Prompt. Parv. 450*
 seorne.
 scornen *sw. vb. verspotten, höhnen.* *Altfr. escarnir, escharnir; Prompt. Parv. 450.*
 scorpion, scorioun *sb. scorpion.* *Fr.*
 scottis *adj. Schottisch* (19 *oft*).
 scourge *sb. geißel.* *Altfr. escorgie; Prompt. Parv. 450; Nengl. scourge.*
 scourgen *sw. vb. geisseln.* *Nengl. scourge.*
 scribe *sb. schreiber, schriftgelehrte* s. 167, 38; 168, 11; 169, 30. *Nengl.*
 scripture *sb. schrift, beschreibung* 46, 57. *Altfr. escripture; Nengl. scripture.*
 se (23, 12459 u. s.), sea (23, 12507, 12525) *sb. see, meer.* *Ags. sæ.*
 see *sb. sitz* 35, 39. *Altfr. sed; Nengl. see.*
 seal (24 I 123), saele (42, 47) *sb. siegel.* *Altfr. seal, seel, sael.*
 season s. seson.
 seasonable *adj. richtig, passend* 23, 12492.
 seeke *sb. sack* 38, 311 s. sak.
 seken, seeken, sechen *sw. unr. vb. suchen, versuchen* (z. b. I Ps. 142, 84); *wohin gehen, einen ort aufsuchen, bes. von schneller bewegung: eilen* 23, 13198 *ann.* 13209, 13305; *treiben* 23, 12533 *ann.* *Pract. soghte, sowghte, sougte.* *Ags. sēcan, sēcan, praet. sōhte.*
 sekenesse, seknesse *sb. krankheit.* *Ags. seóenes.*
 sekerlye, sekryly (19, 426), sekirlye (21 I 17) *adv. sicherlich.*
 sekire *adj. sicher, zuverlässig* 27, 4311. *Vgl. Stratt. D. unter siker u. Prompt. Parv. 455.*
 second, secund *adj. zahlw. zweite.* *Fr.*
 secret *adj. zuverlässig, verschwiegen, geheim.* *Fr.*
 secretenesse *sb. verschwiegenheit* 35, 66.
 secretly *adv. geheim.*
 sede *sb. samen, saat* 26, 118; 37, 216 u. s. *Ags. sæd.*
 seer *sb. seher, schauer* s. 165, 8.
 seuen zahlw. sieben. *Ags. seofon.*

seuentene, sevyntene *zahlw.* siebzehn 20, 49. *Ags.* seofontyne.
 seenty *zahlw.* siebzg. *Ags.* seofontig.
 seg *sb.* mann 22, 226. *Ags.* seeg.
 sege *sb.* belagerung s. 160, 36. *Altfr.*
 sege *sb.* sitz 46, 142. *Altfr.*
 seien, (30, 7. 15), sein (15, 281),
 sayen, sayn (s. 174, 5); *praet.* seide,
 said; *part.* seid, yseid (34 III 26),
 said: the seid der besagte (19, 63).
Ags. secgan, secgean, sæcgean; *praet.*
 sægde u. sæde.
 seil, sail, sayle *sb.* segel. *Ags.* sezel,
 sezl.
 seyle *sb.* seligkeit, glück 19, 303. *Ags.*
 sæl.
 seilen, saylen *sw. vb.* segeln. *Ags.*
 seġlian.
 seyllezerd *sb.* mastbaum 46, 33.
 seyllinge 14, 304 s. *anm.* dazu.
 seint s. sainet.
 seisen *sw. vb.* ergreifen, sich eines be-
 mächtigen, besitzen 14, 281. *Fr.* saisir.
 seith, seithen s. sippen.
 selden (17, 165), seelde (17, 73) *adv.*
 selten. *Ags.* seldum, seldom.
 self, selue (21 öfters), selwe (27 öfters),
 silf (7, 35; 8, 9; 9, 34) *pron. selbst.* Im
 Altenglischen noch gewöhnlich zur ver-
 stärkung des *pron. gebraucht*, selten
 einfach reflexiv: my self, my silf; þi
 self, þi silf; him self, hir self, hit (it)
 self, selue; us silf (7, 35 u. s.), us selue,
 our selue; your selue, hem seluen,
 selue, — by my sylf allone (35, 80),
 alone by hym self (12, 3), by hir selue
 (14, 286) = ganz allein. the selue der-
 selbe. *Ags.* self, seolf, silf.
 seluer s. siluer.
 sely *adj.* selig 29, 10. *Ags.* sælig, sælic.
 sellen *sw. unr. vb.* verkaufen. *Praet.*
 solde, soulede (38, 285). *Ags.* sellan.
 selly *adj. u. sb.* (Vgl. *Stratm. D.*) selt-
 sam, wunderbar 23, 13275; wunder
 13, 140 *anm.*
 semblable *adj.* gleich 45, 125. *Fr.*
 semblance, semblaunce *sb.* schein, an-
 genommene gestalt 14, 285; 45, 85.
Altfr.
 semblant *sb.* schein, anschein, aus-
 sehen 22, 228. *Fr.*
 semblen = assemblen versammeln.
 semelande *sb.* ausssehen, gestalt 11,
 193. *Altfr.* semlant neben semblant.
 semely, semly *adj.* passend, anmutig,
 schön 18 I 56; 22, 298; 23, 13213; 48,
 67. Zu *Alt.* semr. Vgl. auch *Prompt.*
 Purv. 452.
 semelynesse *sb.* schönheit 35, 52.
 semen *sw. vb.* scheinen (11, 81. 114),
 erscheinen als (14, 117; 24 I 48). *Ags.*
 sēman, vgl. aber *Müller Etym. W.*
 seem.

seming *adj. oder adv.* in geziemender
 weise 18 I 59 *anm.*
 sen, seen (10, 50; 14, 258) *st. abl. vb.* III
 sehen, erblicken. *Praet. sing.* sawe
 (11, 105. 106), sawȝ (s. 156, 25), sauch
 (28, 1219. 1225), sawh (15, 138), saugh
 (41, 105), seighe (14. 297), sayȝ (s. 166,
 17), sey (10, 95), say (8, 3; s. 166, 27;
 167, 32), see (45, 9), sig (s. 145, 24. 30;
 157, 25), syh (15, 352); *plur.* sayen (s.
 168, 23; 173, 27), sawe, sye (50, 91).
Part. praes. seeying (s. 169, 30); *pass.*
 sene (11, 119), seene (38, 51), seyn (11,
 144), sie (22, 264), sey (11, 100). *Ags.*
 seón.
 sen 19, 261 s. sin.
 senden *sw. vb.* senden, schicken. *Ags.*
 sendan.
 seneshalle *sb.* seneschall, vogt. *Altfr.*
 seneschal.
 seneueye *sb.* senf s. 172, 57. *Altfr.*
 seneveil; *Neufr.* senévé.
 senghory, senghowry *sb.* herrschaft
 19, 151. *Altfr.* segnorie.
 sens 44, 49 = *Neugl.* since s. sippen.
 sensualite *sb.* sinnlichkeit 41, 419. *Fr.*
 sentence *sb.* urteil, urteilspruch; sinn
 einer erzählung (26, 54), erzählung
 (17, 160). *Fr.*
 septir *sb.* scepter 18 I 95. *Fr.* sceptre.
 sepulere *sb.* grab. *Fr.*
 sepulture *sb.* begräbnis. *Fr.*
 ser (49, 126. 130), sere (37, 75) s. sir.
 seer, sere *adj.* verschieden 11, 117. 155;
 27, 4130. *Alt.* sér.
 serelych *adv.* verschiedenlich.
 sergant, sergaunt *sb.* diener. *Altfr.*
 sergant, serjant.
 sermon, sermoun *sb.* rede, predigt.
Fr.
 serpent *sb.* schlange. *Fr.*
 sertayne = certain *adv.* sicherlich 37,
 146.
 sertes = certes *adv.* sicherlich 22, 268.
 250.
 servage *sb.* dienstbarkeit (17, 116),
 knechtschaft (41, 457. 550). *Fr.*
 servant, seruaunte (I Ps. 142, 108),
 seruante (37, 66), serwaunt (37, 72)
sb. diener; *plur.* seruauus s. 146, 12.
Fr.
 seruen, seruyn, serwyn (19, 436) *sw.*
vb. dienen, bedienen. *Fr.* servir.
 seruice, servyce (24 I 58) *sb.* dienst,
 aufwartung. — in sermise to zum
 zwecke von s. 146, 18; 147, 18. *Fr.*
 seruisable, seruissabul *adj.* dienst-
 fertig 22, 338. *Altfr.*
 sesynge *vbsb.* aufhören, ende = ces-
 synge, cesynge 11, 30.
 seson (36, 705; 43 I 14), season (26, 12)
sb. zeit, jahreszeit. *Altfr.* seson, se-
 soun; *Neugl.* season.

sessande = cessande *aufhörend* 11, 24; *essen* = *essen aufhören* 13, 231.
 set s. setten; seten s. sitten.
 sete sb. *sitz* 20, 19. *Ags.* set.
 seeth sb. *etwas geringfügiges* s. 154, 40, *vgl. anm. dazu*.
 sethen (24 I 298), seþhen (22, 206. 354), seþpe (22, 329), sethens (24 II 248) s. sippen.
 setten (18 II 2) = *sitten*.
 setten *sw. vb.* *setzen, stellen, legen* (z. b. 50, 310), *wohin bringen* (8, 25), *in eine lage bringen* (18 I 3), *sich richten* (nach by 17, 108); *besetzen* (11, 147), *belegen*; s. *in einsetzen, angreifen* (27, 4140); s. *one sich an etwas machen, etwas anpacken* (19, 300), *angreifen* (27, 4090). *Part. pass.* isett, yset. *Ags.* settan.
 severen *sw. vb.* *trennen, sich trennen* 38, 203. *Altfr.* severr.
 sewe sb. *sauce* 24 I 59. 60. *Vgl. anm.*
 sewen *sw. vb.* *folgen* 18 I 12. *Altfr.* sevre.
 sewen, souwen (s. 148, 10) *sw. vb.* *nähen* s. 149, 9; 169, 43. *Ags.* seowian.
 sewerte sb. *sicherheit, bürgschaft* 24 II 182. *Altfr.* seurte.
 sewte sb. *gefolge*. *Altfr.* seute, suite.
 sex (23, 13157), sexti (49, 149) s. six, sexti.
 sybb, syb sb. *verwantschaft*: sybb blood (37, 172), sybbfynd (23, 13365). *Ags.* sibb, sib.
 sybredyne sb. *verwantschaft* 27, 4146. *Ags.* sibræden.
 sic (19 öfters), siehe (z. b. 27, 4170. 4219) s. swich.
 sik, sike (s. 167, 52; 168, 4. 5), sieke (26, 103) *adj.* *krank*. *Ags.* seoc.
 syke (25, 646. 675) sb. *seufzer*. *Vgl. Stræt.* D. sic.
 syken, sycken (38, 294) *sw. vb.* *seufzen* 14, 263. *Ags.* sican.
 siker, sykyr (10, 21), sieker (38, 21) *adj.* *u. adv.* *sicher, zuverlässig*. *Vgl.* sekire.
 sikerly *adv.* *sicherlich*. *Vgl.* sekerlye.
 sikernesse, sikurnes sb. *sicherheit* 36, 710.
 sikil sb. *sichel* s. 172, 54. *Ags.* sicol, sicol.
 siknesse, sijknes (7, 65), sicknes (38, 75. 315), sikenes sb. *krankheit*.
 side sb. *seite, teil* — on sidis hond = *seorsum bei seite* s. 172, 64 *anm.* *Ags.* siege sb. *belagerung*. *Vgl.* sege.
 syene s. syn.
 syer (38, 132) = sir, sire.
 syȝ s. sen.
 syghen *sw. vb.* *seufzen* 31, 3. *Prompt.* Parv. 455; *vgl. auch* syken.
 syghhe sb. *seufzer* 24 II 152. *Vgl. Müller Etym. Wf.* unter sigh.

siȝyng *vsb.* *seufzen, seufzer* s. 4. 12.
 signe sb. *zeichen, sinnbild* (24 II 299). *Fr.*
 signen *sw. vb.* *zeichnen, bezeichnen*; s. *to zuteilen, anweisen* 10, 92. *Fr.* signer.
 signyfiacion sb. *bezeichnung, sinnbild* (24 II 16). *Altfr.*
 sigt (11, 3; 14, 301), sygt (7, 15), syeht (20, 69. 155) sb. *gesicht, gesichtskreis* (14, 301); *sehen, sehvermögen* (7, 15; 11, 3); *ausblick* (20, 155); *vision* (38, 30). *Ags.* gesihð.
 silk sb. *seide*. *Ags.* seole.
 sylen *sw. vb.* *herabträufeln, herabfließen*. *Nordengl.* sile, *vgl. Hallw.* D. 743.
 silence sb. *stillschweigen, stille*. *Fr.*
 silf s. self.
 silver, silvyr (27, 4154), selner (11, 5. 148) sb. *silber*. *Ags.* sylfor, seolfor.
 siluern *adj.* *silbern* s. 164, 15; 165, 16. *Ags.* silfren, seolfren.
 sillabil sb. *silbe* 24 I 93. *Vgl. Prompt.* Parv. 455 *sillable*.
 symbale sb. = *cymbal cimbel* 11, 157. *Altfr.*
 similitude sb. *ähnlichkeit, ähnliche lage*. *Nengl.*
 simple (22, 338), sympile (19, 126) *adj.* *einfach*. *Fr.*
 symply (19, 374), sympylly (19, 331) *adv.* *einfach, bescheiden*.
 syn, synne sb. *sünde*. *Ags.* syn, sinn.
 syn, (16, 94. 128. 204), syene (27, 4054 *anm.*), synne (13, 229), sen (19, 261), *verkürzte form von sippen*: I *adv.* *darnach* (19, 255. 443) — II *conj.* *seitdem* (23 öfters); *da, weil* (16, 94. 128. 204) — since (38, 91. 128. 234), sens (44, 49) *adv. u. conj.* *seitdem, darnach, seither*.
 synagoge sh. *synagoge*.
 since s. syn.
 sinken *st. abl. vb.* I *sinken*, (in herte; in mynde 36. 793 =) *sich zu herzen nehmen*. *Ags.* sican.
 synful *adj.* *sündig*.
 singen *st. abl. vb.* I *singen*. *Ags.* singan.
 singer sb. *sänger*.
 singeresse sb. *sängerin* s. 146, 16; 147, 17.
 singulere *adj.* *einzeln, allein*. *Altfr.* singuler, singulier.
 synne s. syn.
 synnen *sw. vb.* *sündigen*. *Ags.* synȝian.
 synner sb. *sünder*.
 sire (23, 13198. 332), syer (38, 132), ser, sere (37, 75; 49, 126. 130) sb. *herr, herrscher*; *plur.* sirs (27, 4085; 50, 271. 302. — *als anrede von fürsten* 23, 13139 (sir kyng). *Fr.*
 sister, soster (15, 399), suster (14, 117; 23, 13181. 13226), sustre (14, 178. 185)

- sb. schwester, plur. sister* 23, 13213. *Ags. sweostor, swuster.*
- sip sb. weg, mal: hundred sithes* (159, 21) *hundertmal; ofte sipes* (15, 118); *ful-offe sithre* (15, 315), *oft sythes* (23, 12546) *oftmals. Ags. sið.*
- syppen, syben* (S. 14), *sirhen* (14, 281), *sithe* (36, 781), *syth* (10, 100; 12, 33); *seithen* (38, 159), *seith* (38, 222), *seppen* (22, 206, 354), *sethen* (24 I 298), *seppe* (22, 329) *I adv. seitdem, darnach* (S. 14; 14, 281; 22, 206). — *II conj. temp. seitdem* (24 I 298; 38, 159, 222); *caus. da, weil* (1 Ps. 142, 69; 10, 100; 22, 33); *auch verstärkt durch þat: 9, 2; 24 II 111; 36, 781; 41, 385.* — *III praep. seit* (50, 16). — *sithens adv. seitdem* (24 II 190); *conj. sithens that* (24 II 245). *Verkürzt syn, sen, since, sens. Ags. siððan, seoððan.*
- sitten* (z. b. S. 3; 11, 102), *setten* (18 II 2) *st. abl. vb. III sitzen, sich wo befinden, sein* (7, 53 *anm.*), *sitzen* = *ansetzen* (19, 394). *Praet. sing. sat; plur. seten, saten, sat. Ags. sittan.*
- six, sex* (23, 13187) *zahlw. sechs. Ags. six.*
- sixte zahlw. sechste. Ags. sexta.*
- sixti, sexti* (49, 149) *zahlw. sechzig. Ags. sextig.*
- sixtyfold adv. sechzigfältig* s. 171, 15, 39.
- slaken sv. vb. löschen, stillen, aufhören machen* 14, 366. *Ags. áslæcan.*
- slagt sb. schlag* 13, 192. *Ags. sleaht.*
- slaghtre* (16, 103), *slaughtre* (s. 175, 60), *slawchter* (20, 181) *sb. gemetzelt. mord. Vgl. Müller Etym. W.*
- slan* (20, 168), *sleen* (43 II 71), *sley* (s. 148, 4), *sleay* (38, 245) *st. abl. vb. IV schlagen, erschlagen, töten* (15, 377; 23, 13171, 13202; *Praet. sing. u. plur. slogh* (23, 13171, 202); *sing. slow* (15, 42), *slough; plur. slowghe, slowhe* (15, 377), *slench* (19, 285), *slwe* (20, 175). *Part. pass. slayn* (23, 13108), *slawen* (15, 514), *sleie* (22, 379). *Ags. sléan.*
- sleyghety adv. schlau, listig, geheim?* 27, 4322.
- sleighe* (17, 107), *sleighte* (14, 160), *slycht* (13, 112) *sb. schlaueit, list, kunstgriff* (14, 160). *Altn. slögð; vgl. Prompt. Parv. 458 sleithe.*
- sleyhte adj. verschlagen, listig* 15, 468. *Altengl. smust nur: sleih, sleh adj. Altn. slorg; vgl. Prompt. Parv. 459 sly.*
- sleyng vbsb. erschlagen, mord* s. 148, 4; 47, 51.
- slender adj. mager, dürr* 26, 71. *Prompt. Parv. 459.*
- sleep, slepe sb. schlaf, schlummer. Agl. sláp.*
- slepen st. red. u. sv. vb. schlafen. schlummern. Praet. slepe* (13, 186 *anm.*) *u. praet. u. part. slepte* (16, 236; 32, 43, 46). *Ags. slæpan, slépan.*
- slenpe* (47, 87), *slouthe* (s. 162, 26; 163, 29) *sb. trägheit, faulheit; plur. 162, 26; 163, 29. Ags. slæwð.*
- slycht s. sleighe.*
- slyden st. abl. vb. V gleiten* (23, 13281, 43 I 23 *anm.*), *fallen* (on slepe 13, 200). *Ags. slidan.*
- slym sb. schlamm* 23, 13281. *Ags. slim.*
- slingen st. abl. vb. I werfen, schlen- dern* 27, 4322. *Ags. slingan Bosw. D.*
- slyppen sv. vb. schlüpfen, entschlüpfen* (fro 23, 13253); *fallen* (upon a sloumbe 13, 186). *Vgl. Müller Etym. W. slip.*
- slitting part. u. adj. pfeifend* 47, 55 *anm.*
- slober sb. schmutz, schlamm* 23, 12529 *anm. Vgl. Prompt. Parv. 459.*
- sloberen sv. vb. geifern* 13, 186. *Vgl. Müller Etym. W. slubber u. Halliv. D. 760.*
- slomur sb. schlummer* 23, 13285. *Vgl. Halliv. D. 759; Nengl. slumber.*
- slooth sb. pfütze. Vgl. Prompt. Parv. 460; slothe, where fowle water ston- dythe; lacuna and where water ston- dythe aftyre reyne.*
- slough adj. langsam, träge. Ags. slāw* (vgl. unsław) *und Müller Etym. W. slow; vgl. auch slingge.*
- slough s. slan.*
- sluche sb. schmutz. Vgl. slouch (= schmutzige person) Halliv. D. 759 und auch slouch James. Scot. D.*
- sloumbe = slumber? schlummer* 13, 186.
- slouthe s. slenpe.*
- smal adj. u. adv. klein, dünn, wenig. Ags. smāl.*
- smel, smelle sh. geruch. Vgl. Prompt. Parv. 460.*
- smellen sv. vb. riechen. Vgl. Müller Etym. W.*
- smellyng vbsb. geruch.*
- smerte sb. schmerz, pain. Vgl. Prompt. Parv. 460; Nengl. smart.*
- smerte adj. scharf, hart, schmerzlich* (2, 9; 24 II 134). *Vgl. Müller Etym. W.*
- smerten st. abl. vb. VI schmerzen. Ags. smeortan Sommer.*
- smertly adv. heftig; munter, schnell* 37, 86.
- smyght = smyte* 37, 168 *anm.*
- smilen sv. vb. lächeln. Vgl. Prompt. Parv. 461.*
- smiten st. abl. vb. V schmeissen, schla- gen, hämmern* (s. 162, 11), *treffen* (28, 1228), *spornen* (das pferd). *Ags. smitan.*
- smook sb. ranch. Altn. smokkr; Prompt. Parv. 461.*

smok *sb.* hemd, frauenhemd 12, 30 *ann.*
Vgl. Prompt. Parv. 461.
 snare *sb.* schlinge, fallstrick. *Ags.*
 snear.
 snawe, snowe *sb.* schnee. *Ags.* snāw.
 snewen oder sniwen *st. vb.* (*Ags.* *sw.*
vb.) schneien; *praet. sing.* snewe 11,
 20. *Ags.* sniwan, sniwe.
 so *s.* swa.
 soberliche (22, 237), sobirlic (21, 15)
adv. säuberlich, bescheiden. *Fr.* *adj.*
 sobre.
 sohernes *sb.* sauberkeit, reines leben
 (11, 137).
 soken *part. pass.* 50, 49 zu snken, soken
 saugen. *Ags.* sūcan, sūzan.
 soche *s.* swich.
 sokorlese *adj.* hilflos.
 socour, socouren *s.* succour, succouren.
 sodainly, sodeynly, sodenly (30, 1. 6),
 sodanly (18 I 35; 19, 324) *adv.* plötz-
 lich. *Zu Fr.* soudain.
 soft, softe *adj. u. adv.* sanft. *Ags.*
 softly, softly *adv.* sanft, lieblich.
 soght *s.* seken.
 soile *sb.* boden. *Altfr.* soel, sueil.
 sojourner *sw. vb.* zögern, verweilen,
 weilen 25, 598. *Altfr.* sojourner, so-
 journeyer.
 sojourning *vbsb.* zögerung.
 solace *sb.* trost. *Altfr.* solas, solaz.
 solacen *sw. vb.* trösten. *Fr.* solacier.
 sole *adj.* allein, einzig. *Altfr.* sol, soul,
 seul.
 soleme, solemne *adj. u. adv.* feier-
 lich, festlich (24 I 103). *Altfr.* soleme,
 solenne.
 solempnely *adv.* feierlich, festlich
 24 I 171.
 solempnitie, solempenitie *sb.* feier-
 lichkeit 38, 271.
 solstice *sb.* solstitium, sonnenwende
 48, 55. *Fr.*
 solucion *sb.* lösung, auflösung. *Altfr.*
 som (34 I 20), sowme (23, 13330) *sb.*
 summe. *Fr.* somme.
 som *s.* sun, summe. — somdell, som-
 tyme *etc.* *s.* unter sum.
 somen, sowmen *sw. vb.* sammeln 23,
 13356. *Fr.* sommer (oder zu *Ags.*
 samnian, somnian?)
 somer *sb.* sommer — somersesoun 43
 I 15. *Ags.* sumor.
 somyn *adv.* zusammen 23, 13165. *Altfr.*
 saman.
 son *s.* sunne.
 sond *sb.* sand. 37, 221. 260. *Ags.* sand,
 sond.
 sonde *sb.* gesante, bote. *Ags.* sand,
 sande (= botschaft).
 sonder, sondre, sondire verbunden mit
 in: in sondre (27, 4121); in sondire (27,

4169. 4212. 4216) in verschiedene teile,
 entzwei. *Ags.* sundor.
 sondren *sw. vb.* sondren, trennen 23,
 12507. *Ags.* sundrian.
 sondri *s.* sundri.
 sone, sonne *s.* sun.
 song *sb.* lied, gesang.
 sonne *s.* sunne.
 soper *s.* souper.
 sopheme *sb.* trugschluss; falschheit,
 trug 24 II 208. *Fr.* sophisme.
 sor *sb.* schmerz (15, 33, 165; *s.* 167, 58;
 170, 20). *Ags.* sār.
 sor, sore *adj.* schmerzlich. schwer.
Ags. sār.
 sore *adv.* sehr (14, 283; 15, 475; 24 I
 250 u. s.).
 soren *sw. vb.* sich aufschwingen 24 I 115.
Altfr. essorer.
 sorze, sorwe, sorwe, sorowe, sorow
sb. sorge 1 Ps. 129, 20; 6, 17; 7, 53.
 56; 25, 613. *Ags.* sorh, sorz.
 sorry *adj.* sorgenvoll, traurig. *Ags.*
 sariž.
 sorow *s.* sorze.
 sorowen (9, 36; 35, 220), sorwen (41,
 507), sorwyn (10, 53. 54) *sw. vb.* sorgen,
 kummer haben. *Ags.* sorzian.
 sorrowful, sorweful, sorwful *adj.* sor-
 genvoll.
 sort *sb.* loos, schicksal 13, 193. *Fr.*
 sorte, sort *sb.* art u. weise. *Fr.*
 soster *s.* sister.
 sot, sothe *adj.* töricht, dumm. *Fr.*
 soote *s.* swet, sweet.
 soop, soothe *sb.* wahrheit. — for sope
 (7, 23; 12, 160); in soth (18 I 54; 26,
 15. 68) wahrlich. *In* 40 übersetzt für
 sothe vero nud autem *s.* *ann.* cap.
 I 14. *Ags.* sōd.
 soth, snth (19, 9; 38, 11) *adj.* wahrhaft
 (14, 165. 253; 24 I 13).
 sothely, sothly, southlye (19 öfters)
adv. wahrlich. *In* 40 überträgt es
 enim u. autem; *vgl.* *ann.* cap. I, 29.
 sothenesse *sb.* wahrheit 14, 280.
 soperen *s.* snperen.
 sothfast, soopefast, suthfast (19, 3.
 13. 36) *adj.* wahrhaft.
 sothfastnes, suthfastnes (19, 7; 38
 oft), suthfastneß (28, 1183) *sb.* wahr-
 heit, wahrhaftigkeit.
 sotyll *s.* subtil.
 sotyltee *s.* subtilty.
 souchen *sw. vb.* einen verdacht haben,
 auch: beunruhigt sein. *Altfr.* souchier.
 soudiour *sb.* soldat 23, 13253. *Altfr.*
 soldoier, soudoier; *Nengl.* soldier.
 soul *s.* saule.
 sonn, soune *sb.* ton, gesang, lied
 (16, 11). *Altfr.*
 sounen (25, 678), sownen *sw. vb.* (unto,
 to) lauten, tönen nach (24 II 171; 34, I

- 4); *im tone nachahmen* (24 I 97).
Allfr. souner.
- soupen *sw. vb.* zu nacht essen. *Fr.* souper.
- souper (24 I 294), soper (26, 108, 146)
sb. abendessen, nachlessen. *Fr.*
- source *sb.* quelle. *Fr.*
- soueraignie *sb.* oberherrschafft 38, 164. *Allfr.* souverainete.
- soverayn (41, 476), sonereyn (s. 153, 10), souerayne (43 I 32), souereyne (35, 25), souveraine (38, 1), souereigne (14, 217) *adj. u. sb.* vortrefflich, herrlich, unumschränkt (35, 25; 43 I 32), höchste, sehr gross, hoch (s. 153, 10; 41, 476); herrscher, fürst (23, 13198). *Allfr.* souverain, souverain.
- sowe *sb.* sau 41, 175. 176. *Ags.* sū, sūzu.
- sowen *st. redupl. vb.* säen s. 164, 7. 11 u. s. *Part.* isowen 18 II 25. *Ags.* säwan.
- sowle, soule s. saule.
- sowne s. sone.
- space *adj.* weise, behende 13, 169. *Altn.* spakr; *vgl.* *Stratm. D.*
- space *sb.* räum, zeitraum, zeit. *Allfr.* espace; *Nengl.* space.
- sparen *sw. vb.* schonen, verschonen, nachsichtig sein gegen (12, 78; 18 I 26; 41, 558); unterlassen (26, 112; 32, 39). *Ags.* sparian.
- sparre *sb.* dachsparren. *Altn.* sparrī.
- spek *sb.* sprache, rede 19, 72. 393. *Ags.* spēc, spēc.
- speken *st. abl. vb.* II sprechen, reden. *Ags.* sprecan, daneben schon specan.
- speker *sb.* redner, sprecher.
- speche *sb.* sprache, rede 14, 116. 229. *Nebenf.* zu spek.
- special *adj.* besonders, sehr befreundet, geliebt (23, 13196 *anm.*; 28, 1186); in special (15, 250) speziell. *Fr.*
- speecially *adv.* besonders, vorzüglich 23, 13236.
- spede *sb.* beförderung eines wunsches (23, 13236), erfolg (6, 73), hoffnung auf erfolg, hoffnung (23, 13263). *Ags.* spēd.
- speden *sw. vb.* beeilen (23, 13236), sich beeilen; fördern, gelingen machen, guten fortgang haben 1 Ps. 129, 15; 2, 31; 6, 54; 34 II 11. *Ags.* spēdan.
- spenden *sw. vb.* hingeben, ausgeben. *Ags.* spēndan.
- spere *sb.* speer, lanze. *Ags.*
- spere *sb.* sphäre 25, 656.
- speren s. spiren.
- speren *sw. vb.* schliessen, zusperren (25, 531). *Ags.* sparran *Bosw.*; sperin *Prompt. Parv.* 469.
- speryt s. spirit.
- spewing *vbsb.* speien: was ausgespieen ist (41, 137).
- spice *sb.* gewürz, spezerei 24 I 283; 32, 15. *Allfr.* espice; *vgl.* auch Müll. *Etym. W.*
- spice s. spiece.
- spicery *sb.* gewürz 46, 18. *Allfr.* espicerie.
- spiece (s. 174, 16), spice (s. 175, 57) *sb.* gattung. *Allfr.* espee, espice.
- spyllen *sw. vb.* zu grunde richten (1 Ps. 142, 84; 2, 32; 25, 588); zu grunde gehen (27, 4131). *Ags.* spillan.
- spiren (23, 13135, 13263), speren (28, 1170) *sw. vb.* nachspüren, untersuchen, fragen. *Ags.* spȳrian.
- spirit, spyrth (10, 46), spiret (44, 78), speryt, sprete (23, 13217) *sb.* geist. *Allfr.* esprit, esperit.
- spitten *sw. vb.* speien. *Ags.* spittan *Bosw.*
- spyttyng *vbsb.* anspeien.
- spoylen *sw. vb.* rauben, verwüsten (1 Ps. 142, 84; 23, 13173). *Fr.* spolier; *Prompt. Parv.* 470.
- spoon *sb.* löffel. *Ags.* spōn(?).
- spore *sb.* sporn 50, 184. *Ags.* spora.
- spornen *sw. vb.* treten, wegstossen (24 II 270), spornen, anspornen. *Ags.* spurnan.
- sponsayle *sb.* heirat, hochzeit 10, 45. *Allfr.* espousaile.
- spouse *sb.* ehgemahl, mann (10, 4), bräutigam (s. 169, 39. 40. 41). *Allfr.* espous.
- sponsebriehe *sb.* ehebruch 47, 81.
- spowsen *sw. vb.* heiraten (3, 9). *Allfr.* espouser.
- spray *sb.* spross, zweig. *Vgl.* Müller *Etym. W.*
- spređen *sw. vb.* ausbreiten, austrecken (1 Ps. 142, 41), verbreiten. *Part.* spred u. sprad (18 I 20), ysprad (47, 106). *Ags.* sprædan *vgl.* *Etym.*
- sprengen *sw. vb.* umhersprengen, umherwerfen s. 148, 6. *Ags.* sprengan.
- sprete s. spirit.
- springen *st. abl. vb.* I springen, aufspringen (von blumen 15, 353), anbrechen (vom tage 24 I 338), entspringen, aufgehen (up 32, 31; s. 171, 9). *Ags.* springan.
- square (50, 56), sqware (32, 24) *adj.* viereckig. *Prompt. Parv.* 471.
- square = squyer.
- squyer (19, 414; 24 I 285), squyre (50, 206), squere (50, 178) *sb.* schuldknappe, aufwartende junker, junker überh. *Allfr.* esquier.
- stabilite *sb.* beständigkeit, festigkeit. *Fr.*
- stabile *sb.* stall. *Allfr.* estable.
- stable (24 I 14), stabil, stabli (s. 147, 20. 27) *adj.* beständig, standhaft, fest. *Fr.*
- stake *sb.* stock, stecken 7, 29. *Ags.* stace.

stad *s.* steden.
 staf *sb.* stab. *Ags.* staf.
 stage *sb.* bühne 26, 19 *ann.* *Altfr.* estage.
 stayen *sw. vb.* halten, ruhen, stehen.
Altfr. steir; *vgl. auch Müller Etym. W.* unter stay.
 stalk *sb.* stengel 41, 83. *Prompt. Parv.* 472.
 stalwart (19, 19), stalworth (23, 13169; 47, 70) *adj.* stark, tüchtig, mutig. *Ags.* stælwyrde.
 standen (14, 371; 15, 4), stonden (*s.* 170, 41. 42) *st. abl. vb.* IV stehen, feststehen (*s.* 170, 41. 42); warten auf (50, 130). *Ags.* standan, stōndan.
 stark *adj.* stark, kräftig 19, 398. *Ags.* steare.
 starten *s.* sterben.
 stat, state *sb.* zustand, stand, rang, wärde. *Altfr.* estat; *Nengl.* state.
 stature *sb.* gestalt. *Fr.*
 statute *sb.* gesetz, statut. *Fr.*
 steed, stede *sb.* ross, streitross. *Ags.* stēda, stēde.
 stede *sb.* stelle 20, 45 — in stede of anstatt 35, 20 *u. s.* *Ags.* stede.
 stedefast, stedfast *adj.* fest, beständig. *Altfr.* staðfast.
 stedefastig, stidfastli (*s.* 149, 20) *adv.* fest, beständig.
 stedefastnesse *sb.* stätigkeit 10, 70.
 steden *sw. vb.* stellen 27, 4133. *Part.* stad 23, 12520. 13290. *Altfr.* stedja; *Nengl.* stead.
 steuen *sb.* stimme. *Ags.* stein, stæfn.
 stezen *s.* stützen.
 stele *sb.* stuhl. *Ags.* stýle.
 stiele, stiel (50, 96 *ann.*) *sb.* stiel 16, 53. *Ags.* stel, stela.
 stelen *st. abl. vb.* II stehen (23, 13197); (mit u. ohne away) sich wegstehen (23, 13128). *Ags.* hestelan.
 stene *sb.* steingefäß *s.* 164, 16 *ann.*
 stente *sb.* schätzung, abschätzung 36, 769 *ann.*
 steppe *sb.* schritt. *Ags.* stæpe.
 steere *sb.* steuer. *Ags.* steór.
 steren, steyr (12, 35) *sw. vb.* steuern (1 *Ps.* 129, 47), regieren (19, 38. 43). *Ags.* steóran.
 sternen *st. abl. vb.* I sterben 31 I 12. *Praet.* straf 16, 187. *Ags.* steorfan.
 stern, steeren (16, 223), steryne (27, 4097. 4133), stuerne (23, 13169) *adj.* kräftig, mächtig, kühn. *Ags.* styrne.
 sterne *sb.* spiegel, hinterteil des schiffes 13, 149. *Altfr.* stiorn; *Nengl.* stern.
 sterne *sb.* stern, neben sterre. Beispiele *s.* Stratin. D.
 sterre *sb.* stern 14, 231; *s.* 165, 5. *Ags.* steorra; *Nengl.* star.
 sterry *adj.* sternig, sternenhell 34 III 2. *Nengl.* starry.

sterben, starten (38, 218) *sw. vb.* stürzen, springen 15, 372 (*ann.*); 35, 71. *Altfr.* sterta; *Nengl.* start.
 steward *s.* stiuward.
 stewe 30, 19 *s. ann.* dazu.
 stidfastly *s.* stedefastly.
 stiel *s.* stiele.
 stif, styff, *adj.* steif, starr, stark. *Ags.* stif; *Nengl.* stiff.
 stiffuly *adv.* kräftig 22, 219.
 stigen (*s.* 172, 59), stien (*s.* 151, 35; 163, 7; 166, 17; 170, 23), stegen (*s.* 150, 35; 162, 6) *st. abl. vb.* V steigen. *Ags.* stigan.
 stighillen, stightlen *sw. vb.* beherrschen, regieren 23, 13252 *ann.*
 style *sb.* rede (20, 1); art u. weise, grad (16, 128 *ann.*). *Fr.*
 styil, stille *adj. u. adv.* ruhig, still 11, 1; 21 II 151 — *adv.* in ruhe (*s. b.* 50, 292); stets, immerfort (36, 706; 35, 322), noch (11, 56). *Ags.* stille.
 stynk *sb.* gestank 41, 294. *Vgl. Prompt. Parv.* 475.
 stinken *st. abl. vb.* I stinken. *Ags.* stincan.
 stingen *st. abl. vb.* I stechen. *Ags.* stingan.
 stynten *sw. vb.* aufhören machen (16, 41. 159. 203), aufhören (16, 230). *Ags.* ästyntan.
 stiren *sw. vb.* in bewegung setzen, erregen, schütteln (16, 229; 23, 12505), jemand bewegen (17, 192); sich bewegen (27, 4134). *Ags.* styrian.
 styth (50, 88. 94. 141), stihie (50, 89) *sb.* ambos. *Vgl. ann.* zu 50, 88.
 styward, stywarde (24 I 283; 46, 175; 50, 248. 327), stiuward, steward *sb.* hofmeister. *Vgl. Müller Etym. W.* steward.
 stobarne *adj.* hartnäckig 35, 161. *Vgl. Müller Etym. W.* stubborn.
 stock *sb.* stock, fusseisen *s.* 172, 5. 6 *ann.* *Ags.* stoc.
 stomack *sb.* magen. *Altfr.* estomac.
 ston, steen *sb.* stein. *Ags.* stān.
 standard *sb.* standard 46, 112. *Nengl.* standard.
 stonden *s.* standen.
 stoneyen = anstoneyen *s.* 156, 32 *ann.*
 stony *adj.* steinig.
 stoppen *sw. vb.* stopfen, verstopfen (15, 475), hindern, verhindern, aufhören machen (14, 113; 16, 167). *Altfr.* stoppa.
 store *sb.* vorrat. *Altfr.* estor.
 story, storie *sb.* geschichte. *Plur.* storyß 19, 1. 3 *u. s.* *Altfr.* estoire.
 storm *sb.* sturm. *Ags.*
 stotayen *sw. vb.* wanken. *Vgl. Prompt. Parv.* 477.
 straf *s.* steruen.

straynen, streinen *sw. vb. zwingen* (s. 175, 63); (*nach gefallen*) *umherreiben* 13, 234; *martern* 41, 447. *Altfr.* estreindre; *Nengl.* strain.

strait, straitly *s. streit, streitly.*

strange, straunge *adj. fremd, fremdartig.* *Altfr.* estrange.

strangeliche, strangeliche (47, 58) *adj. fremdartig.*

stranger, straungier *sb. fremder* 36, 692.

stranglen (s. 171, 13), strangelen (s. 173, 22), strangulen (s. 171, 36) *sw. vb. ersticken, erdrosseln.* *Altfr.* estrangler.

strawcht 20, 133. *s. streit.*

strawen *sw. vb. streuen, verstreuen* (41, 269), *bestreuen, streu machen* (24 II 267). *Ags.* streowian; *Nengl.* straw.

streechen *sw. vb. ausstrecken.* *Praet. u. part.* streighte, streight, *daher: streit adv. gerades weges* 49, 40 (*Oder = Altfr. estreit?*). *Ags.* streccan.

stregt *s. streit.*

streit, stregt, streght, strait *adj. enge, fest, straff.* *Altfr.* estreit.

streitly, straitly *adv. fest, enge.*

strem *sb. strom, strömung* (13, 162). *Ags.* stream.

strenghe *s. strengthe.*

strenghely *adv. mächtig, tüchtig* 27, 4097.

strenghe (s. 156, 15; 163, 43; 43 I 31 u. s.), strenghe (27, 4078. 4107. 4135) *sb. kraft, macht; befestigung* (s. 160, 36; 161, 39). *Ags.* strengð, strengðu.

strete *sb. strasse.* *Ags.* stræt.

striken *st. abl. vb. V streichen, berühren; schlagen, hauen* (27, 4163. 4215. 4243). *Praet. plur. strak* 20, 177. *Ags.* strican.

strif *sb. streit.* *Altfr.* estrif.

striuen *sw. vb. streiten.* *Altfr.* estriver.

stroke *sb. streich, hieb.* *Vgl. Prompt. Parv.* 480.

stroken *sw. vb. streichen, streicheln* (24 I 154. 157). *Ags.* strácian.

strond *sb. strand, küste.* *Ags.* strand, strond.

strong *adj. stark, kräftig, gross.* *Comp. strenger.* *Ags.* strang, strong.

studien, studeen *sw. vb. studieren, nachdenken* (28, 1231); *sich bemühen* 36, 742. *Altfr.* estudier.

studiously *adv. eifrig.*

stuerne *s. stern.*

stuffen *sw. vb. stopfen, vollstopfen, mit etwas reichlich versehen* (16, 115; 19, 189; 27, 1097. 4133). *Altfr.* estoffer, esouffer; *Nengl.* stuff.

stumblen *sw. vb. stolpern, stürzen* s. 162, 19. *Prompt. Parv.* 476 stomelyn u. 481 stumaclyn.

stunayen 19, 299 *s. stoneyen in verwirrung setzen.*

stounde *sb. stunde, zeit, weile.* *Ags.* stund.

stoundemele *adv. bisweilen* 25, 674 *ann.*

stourben *sw. vb. (= destourben) verwirren* s. *ann.* zu 41, 235.

stoure *sb. kampfessturm* 19, 24; 27, 4226. *Altfr.* estor.

stout *adj. stolz, kühn, mutig.* *Altfr.* estout.

suagen *sw. vb. mildern, besänftigen* 45, 140. *Altfr.* asuager.

subarbe *sb. vorstadt* 49, 100. *Nengl.* suburb.

subject *adj. unterworfen.* *Altfr.*

subjection, subjeccion *sb. unterwerfung* 41, 457. *Altfr.*

subsidie, *sb. besondere steuer* 45, 206 *ann. Fr.*

substance, substaunce *sb. hauptbestand* 26, 53 — *in subst. im wesentlichen* 31, 33. *Fr.*

subtile (24 öfters), sotylle (46, 184. 240) *adj. schlau, verschlagen, künstlich.* *Altfr.* subtil, sutil, sotil.

subtily *adv. künstlich.*

subtilyty (24 I 132), sutelte (19, 172), sutiltie (38, 214), sotyltee (46, 3 u. s.) *sb. schlaueit, verschlagenheit, betrügerei.* *Altfr.* subtiliteit, sutylyteit, sutiltee.

succedyn (20, 48), succiden (19, 64. 65 u. s.) *sw. vb. nachfolgen.* *Fr.* succeder.

succession *sb. nachfolge* 19, 57. *Fr.*

succour (19, 328), socour *sb. hilfe, beistand.* *Altfr.* sucurs, socurs.

succouren (38, 5), socouren (6, 32; 21 I 40), sokoren (11, 48), socouren (27, 4141) *sw. vb. zu hilfe eilen, beistand leisten, helfen.* *Altfr.* sucurre, socourre.

such *s. swylk.*

sudandly (28, 1232), sudeynli (s. 161, 36) *adv. plötzlich.* *Vgl. sodainly.*

suen, suwen *sw. vb. folgen* (s. 147, 29; 163, 17), *nachahmen* (16, 231). *Altfr.* suivre, suire.

suerly, suerte *s. surely, surete.*

sufferen (1 Ps. 142. 51; 17, 151; 38, 138), suffren (28, 1256; 42, 24), suffren (14, 212. 218. 301) *sw. vb. zulassen* (17, 151; 28, 1256 u. s.); *leiden* (14, 244. 245), *lassen (an einem orte* 50, 304), *auf etwas warten, abwarten* (14, 161. 258). *Fr.* souffrir; *Nengl.* suffer.

sufficyand (19, 368), sufficient *adj. genügend.* *Fr.*

sufficiantly *adv. genügend* 19, 322.

suffisen, sufficen (19, 12), souffisen (16, 168; 17, 83) *sw. vb. genügen, hinreichen, zufrieden stellen* (16, 181). *Altfr.* souffire; *Nengl.* suffice.

suffissance *sb.* *genüge* 16, 151. *Fr.*
suffisance.
suffraunce *sb.* *duldung* 16, 117. *Fr.*
souffrance.
souzen *sw. vb.* *seufzen* 13, 110. *Vgl.*
Stratm. *unter* *szühen*.
sougte *s.* *seken*.
suget *adj. u. sb.* *unterworfen, untertan*;
plur. *sugettes* (11, 44). *Fr.* *sujet*.
sugre *sb.* *zucker*. *Fr.* *sucre*.
sugred *adj.* *zuckersüss, honigsüss*
(26, 52).
sum (13, 170 *u. s.*), som *unb. pers. pron.*
adj. u. subst. irgend ein; plur. *summe*
(1 *Ps.* 142, 34 *u. s.*), sum (19 oft): *einige,*
gewisse. — *sumdeill* (19, 383), *som-*
dele (47, 93) *etwas*; *sumtyme*, *som-*
tyme *erst, manchmal*; *sumwhat*, *som-*
what *etwas*.
sowme *s.* *som*.
sowmen *s.* *somen*.
sun, sone (11, 315; 20, 54), sonne (6, 36;
38, 68, 97), sowne (20, 77, 100) *sb.* *sohn*;
plur. *sownys* (20, 110), *sonmys* (11,
44, 45), *sons* (23, 13174). *Ags.* *sunu*.
sound *adj.* *gesund* 1 *Ps.* 142, 90. *Ags.*
sund.
sounde *sb.* *gesundheit* 23, 13373. *Vgl.*
Stratm.
soundly *adv.* *gesund, heil* 23, 12492.
soundry (10, 69, 104), sondri (14, 221;
32, 63; 34 III 5 *u. s.*) *adj.* *besonders,*
verschieden. *Ags.* *syndriç*.
sunne (37, 36), sun (39 oft), sonne (14
oft), son *sb.* *sonne*. *Ags.* *suane*.
superflu *adj.* *überflüssig* *s.* 149, 58;
151, 9. *Fr.*
superfluitee *sb.* *überfluss, übermass*
17, 159. *Fr.*
superior *adj.* *obere* 48, 6. *Altfr.*
suppen *sw. vb.* *saufen, trinken* 13, 151.
Ags. *supan*.
supplement *sb.* *ergänzung, ausfüllung*.
Fr.
suppos (25, 1269), suppoß (that 19, 2)
conj. *vorausgesetzt dass (mit u. ohne*
that).
supposen *sw. vb.* *voraussetzen, ver-*
muten (24 II 229; 46, 179). *Fr.* *sup-*
poser.
suppowate *sb.* *unterstützung, hilfe* 20,
124 *s. ann.*
supprisen *sw. vb.* *überwältigen* 28,
1237. *Vgl.* *Halliv. D.* 529; *nebenf.* *zu*
surprisen.
sure *adj.* *sicher, zuverlässig*. *Fr.*
surely, suerlye (38, 25, 216) *adv.* *sicher-*
lich.
surete *sb.* *sicherheit*. *Fr.*
surgerye *sb.* *arzt* 27, 4312. *Altfr.* *sur-*
gien, sirurgien.

surpluys *sb.* *rest, überschuss* 50, 111.
Fr. *surplus*.
survioure *sb.* *aufseher* 19, 96. *Nengl.*
surveyor.
suspenden *sw. vb.* *ausschliessen, ausser*
kraft setzen 1 *Ps.* 129, 55. *Fr.* *sus-*
pendre; *Nengl.* *suspend*.
sustenance, sustenance *sb.* *unter-*
halt, unterstützung 50, 75. *Nengl.*
sustenen, susteynen *sw. vb.* *ertragen*
(30, 2), *unterstützen* (*s.* 156, 34; 15,
110, 147), *unterhalten, erhalten* (*s.*
163, 28). *Altfr.* *soustenir*.
suster, sustre *s.* *sister*.
sup *sb.* *süden*. *Ags.*
suth, suthfast, suthfastnes, suthlye: *s.*
soth, sothfast etc.
sowthe 12, 147 *s. ann.*
souperen (47, 9, 56), soperen (47, 52,
53) *adj.* *südllich*. *Ags.* *süderne*.
sutilte, suttilite *s.* *subtilyte*.
suwen, souwen *s.* *sewen*.
suwen *s.* *suen*.
sua *s.* *swa*.
swa (19, 437; 20, 153 *u. s.*), sua (19, 291,
329), so (oft), soo (35, 62, 66, 70), soe
(38, 223), sa (19, 216, 373, 381; 20, 68,
119) *adv.* *so, auf diese weise*. *Ags.* *swä*.
swalen *sw. vb.* *versengen, verbrennen*;
vgl. ann. *zu* 12, 138.
swalgh *sb.* *wirbel* 23, 13299. *Vgl.*
Stratm. D.
swalpren *sw. vb.* *auf u. ab sich be-*
wegen 23, 12526 *ann.*
swan *sb.* *schwan*. *Ags.*
swappen *sw. vb.* *schlagen, abhauen*
27, 4245. *Ags.* *swāpan*; *Nengl.* *swap*.
swarm *sb.* *schwarm*. *Ags.* *swearn*.
swarmen *sw. vb.* *schwärmen* 24 I 181.
Ags. *swearnian* *Somni*.
sweuen *sb.* *traum* (*s.* 152, 3, 12). *Ags.*
swefn, *swefen*.
sweyen (13, 236), sweyen (27, 4274) *sw.*
vb. *nenden, sich neigen, wohin ge-*
langen. *Altn.* *swęigja*.
sweyen *sw. vb.* *rauschen, tönen* 13, 151
ann. (*oder* = *dem vorigen verbum?*).
sweigh *sb.* *schwingung, lenkung*. *Nengl.*
sway, *vgl. Müller Etym. W.*
sweyt *s.* *swet*.
swellen *st. abl. vb.* I *schwellen, an-*
schwellen. *Ags.* *swellan*.
swerd, suerd (37, 7), sword (37, 1) *sb.*
schwert — *swerde* *hande rechte hand,*
die das schwert führt. *Ags.* *sweord*,
swurd, swyrd.
sweren *st. abl. vb.* IV *schwören*. *Pract.*
swore, *swar* (19, 165). *Ags.* *swarian*,
swerian.
swernea *sw. vb.* *streifen, unherstreifen,*
(away) wegwenden (15, 366). *Ags.*
sweorfan (*in etwas andrer bedeutung*).
sweryng *vbsh.* *schwören, schwur*.

swete sb. *schweiss, blut* 27, 4224. *Ags.* swät.
 swete, sweete, sweyt (19, 390), swote (15, 113), soote (24 II 43; 25, 671) *adj.* *süss, lieblich.* *Ags.* swête.
 swetely *adv.* *süss, lieblich.*
 sweten, swaten *sw. vb.* *schwitzen, mühe haben.* *Pract.* swatte (s. 149, 45), *part.* swat (s. 146, 26; 148, 45), swet (s. 147, 25). *Ags.* swëtan.
 swety *adj.* *schweissig, mühevoll* 32, 28.
 swetnesse, swotnesse (s. 162, 1) *sb.* *süssigkeit, lieblichkeit.*
 swich s. swylk.
 swye sb. *umschwung, lenkung, vgl.* sweigh.
 swift *adj.* *schnell, behende.* *Ags.* swiftnesse sb. *schnelligkeit.*
 swylk (20, 139. 151), swich (4, 10; 10, 81; 16, 210), siehe (27, 4170. 4219), sie (19 öfters), suche (31, 16. 22), soche (50, 5. 249 u. s.) *adj. pron.* *solch, so ein.* *Ags.* swile.

swym sb. *schwindel, onmacht* 27, 4247 *anm.*
 swyneote sb. *schweinestall* 10, 83.
 swing sb. *schwung, schwingung; spielraum* 27, 4224. *Nengl.*
 swingen st. *abl. vb.* I *schwingen, umher-schleudern.* *Ags.* swingan.
 swipir *adj.* *arglistig, verschlagen* 16, 27 *anm.*
 swith, swiðe *adj. u. adv.* *schnell, geschwind, heftig; adv. sehr* — on swith eilig 23, 13156. *Ags.* swið.
 swote, swotnesse s. swete, swetnesse.
 swonne sb. *onmacht* 24 II 130. 131. 355; 27, 4274. *Vgl. Müller Etym. W.* swoon.
 swownen, swounnen (27, 4247) *sw. vb.* *onmächtig werden* 24 II 84. 97.
 swrathe sb. *gemähle gras, gras überh.* 27, 4247 *anm.*

T.

table sb. *tafel, tisch.* *Fr.*
 takel sb. *takelwerk* 13, 233; 23, 12512. *Vgl. Müller Etym. W.* tackle.
 taken, token (14, 237) *sb.* *zeichen* — in tokene that, of *zum zeichen dass, von* (46, 120. 123). *Ags.* tæcen, tæcn.
 taken st. *abl. vb.* IV *nehmen* (50, 97. 126 u. s.), *geben* (15, 421 *anm.*; 50, 197 u. s.), *hingeben* (31, 26), *hergeben* (1 Ps. 142, 1. 12), *festnehmen, ergreifen.* *Pract.* took (10, 60), tuk (19 oft; 20, 40), tuke (20, 126. 136. 156); *part.* takyn, ytake (21 II 129), tane (19 u. 20 oft) — taken hede (7, 9 u. s.) *acht geben*; t. kepe (27, 4155) *sich kümmern um*; t. leve (10, 31) *abschied nehmen*; t. a purpos (17, 75) *einen zweck ins angefassen, etwas beabsichtigen*; take teute (27, 1095) *acht haben*; take witnesse (of 1 Ps. 142, 7), t. to witnesse (14, 132) *zum zeugen nehmen.* *Ags.* tæcan, tæcan.
 tache sb. *sitte* 45, 155. *Allfr.* taiche, teche.
 taking *vbsb.* *einnahme.*
 taknyng (20, 91), tokening, toekening (38, 261; 50; 79) *vbsb.* *zeichen, bedeutung.*
 tagt s. techen.
 tayl sb. *schwanz.* *Ags.* tægel.
 tailage sb. *besteuerung* 32, 51. *Allfr.* taile sb. *steuer* 15, 206 *anm.*
 talken *sw. vb.* *reden, schwatzen.* *Vgl. Prompt. Parv.* 486.
 talking *vbsb.* *schwätzerci.*
 tale sb. *erzählung.* *Ags.* talu.

talent sb. *neigung, talent* (41, 339 *anm.*; 503). *Fr.*
 tanse sb. *eine speise* 26, 101 *anm.*
 tapster sb. *schenkwirtin; auch: zapfer, schenke* 38, 281. 296. 300. *Ags.* tæp-pestre (= caupona).
 tarien *sw. vb.* *zögern* (37, 55), *bleiben* (18 I 40); *verzögern, unschlüssig machen* (15, 452), *aufhalten* (24 I 65). *Allfr.* targier und *Ags.* terzan, tyrzan.
 taryng *vbsb.* *zögerung* 50, 265.
 Tartre sb. *Tartar* 24 I 20.
 tast sb. *geschmack* 46, 77. *Allfr.*
 tasten, taasten *sw. vb.* *schmecken, versuchen, geniessen* (9, 40; 17, 123). *Allfr.* taster.
 taugte s. techen.
 tavern s. wirtshaus, kneipe 17, 161. 186. *Fr.*
 taverner sb. *kneipenbesitzer, schank-wirt.* *Fr.* tavernier.
 techen *sw. vb.* *lehren, belehren.* *Pract.* tagt, tawht (15, 266), taught; *part.* tagt, ytawhte. *Ags.* tæcan.
 techer sb. *lehrer* s. 161. 32.
 tescheue = to echeue *zu vermeiden* (35, 37).
 techyng *vbsb.* *lehre.*
 teghen s. tyen.
 teisen *sw. vb.* *ziehen, zerren an* (16, 65). *Ags.* tæsan.
 tell *conj. bis dass* (38, 82. 243) = till.
 tellen *sw. vb.* *erzählen, sagen.* *Pract.* u. *part.* tolde, tauld (20, 97); told, ytold; *pract.* telde (s. 165, 23).
 tellere sb. *erzähler* 22, 334.

tempest, tempast (23, 13323) *sb.* sturm
Altfr. tempeste.
 temple *sb.* templ. *Fr.*
 temporal *adj.* zeitlich, irdisch; weltlich gesinnt, unbeständig *s.* 171, 31.
 tempren *sw. vb.* mässigen. *Fr.* temperer, temperer.
 temptacionn *sb.* versuchung. *Altfr.*
 tempten *sw. vb.* versuchen. *Altfr.* tenter, tenter.
 ten *zahlw.* zehn. *Ags.* ten, tyn, tene, tyne.
 tend *s.* tenth.
 tenden, *sw. vb.* zünden, entzünden, flammen, glühen 14, 238. *Vgl.* Müller *Etyim. W.* tind.
 tender *adj.* zart. *Fr.* tendre; *Nengl.* tender.
 tenderly, tendrely, tendyrly *adv.* zärtlich.
 tendyrnesse *sb.* zartheit.
 tene *sb.* unrecht, schaden, streit, verwirrung 21 I 64; 23, 12542. *Ags.* teóna.
 tenefull *adj.* verwirrt.
 tente *sb.* zelt. *Fr.*
 tente *sb.* aufmerksamkeit 27, 4095; 37, 10. *S. ann.* zu 27, 4095.
 tenth, tend (20, 55) *zahlw.* zehnte. *Ags.* teóða; *Orm* tende.
 tercelet, *sb.* männchen eines falcken, falke (24 II 155. 275. 302). *Fr.* tiercellet.
 tere, teere *sb.* träne. *Ags.* teâr, târ.
 teren *st. abl. vb.* II zerren, zerreißen 13, 233. *Ags.* teran.
 terme *sb.* ausdrück (26, 30); zeitpunkt (50, 305. 371). *Fr.*
 teep *s.* top.
 text *sb.* text. *Fr.* texte.
 þaz, theigh, they, thogh, thowz, though, though, þough, þof, þo *adv.* doch; *conj.* obgleich, wenn auch. *Ags.* þeah. þeh.
 þai (13, 222. 20 oft), þei, thei (1 Ps. 142, 6; 7, 38 u. s.), þo (2, 54; 13, 163; 35, 11), the (23, 13367; 35, 178) *urspr. demonstr. pron. plur. zu sing.* *Ags.* se, þeó, þæt. þai *wird als pers. pron. plur. der 3. pers. benutzt; þo demonstr. oder auch als bestimmter artikel gebraucht. — gen. plur. (auch possessiv) þair* (19 oft), þaire (18 II 30; 20, 75), thar, þare (20, 180; 19 oft), theire (6, 24. 25), theier (18 I 92), there. — *dat. u. acc.* þem (z. b. 2, 33), theym (18 II 53; 21 I s. 9), thaym (19 oft), þayne (20, 117), þaim (19, 33), þeyn (18 I 26; II 7. 49), þame (20, 118. 124. 131. 175 u. s.); *teils schon als pers. pron. teils noch als demonstr. gebraucht.*
 thayndome *sb.* herrschaft, herzogtum 20, 32.

thayne *sb.* than, herzog 20, 26. 32. *Ags.* þegn, þen.
 þair = þeir, there (19 oft) *s.* þai u. there.
 þair = the air 24 I 114.
 þan, þane, þon, þonne, þen, þenne I *adv.* von da; dann, darnach. — II *conj.* wann, wenn, da. — *compar. als.* *Ags.* þan, þon; þanne, þenne, þonne.
 thank, þonk *sb.* dank. *Ags.* þanc, þone.
 þanken, þonken *sw. vb.* danken. *Ags.* þancian, þoncian.
 thankfully *adv.* dankbar 20, 117.
 thar, þare *s.* þai.
 thar, thare, tharfor *etc.* *s.* ther, there *etc.* thar, *impers. vb.* bedarf, ist nötig. *Vgl. ann.* zu 1 Ps. 129, 15.
 tharchebisshop = the archebisshop 50, 315.
 þat *urspr. pron. demonstr. neutr. sing. dann für alle formen des sing. Du- neben indecl. þe in allen casus. Plur. þo, vgl. þai. — ferner relat. für sing. u. plur.*
 þat *conj.* dass, damit.
 þatow = þat þou, þow 22, 255 u. s.
 thawsaund 23, 13295 *s.* þousand.
 þe *s.* þou.
 þe *bestimmter art. für alle drei geschlechter, urspr. demonstr. pron. — gen. þes, dat. u. acc. þan, þene, þen, þe, instr. þe (vor compar. = un, so). — forþi deshalb. Vgl. þat u. þai (für plur.).*
 the *s.* þai.
 thedyr *s.* þyder.
 theef, þief (15, 319), theiffe (38, 250) *sb.* dieb. *Ags.* þeóf.
 thefect, theffect (24 I 314; 35, 57) = the efect, effect.
 theuelich *adv.* wie ein dieb 14, 336.
 they, theigh *s.* þaz.
 theyne *adv.* *s.* thynne.
 theyr *s.* þai u. ther.
 þemperour = þe emperour 22, 229.
 þen, þenne, þene (12, 2; 46, 26) *s.* þan.
 þenken, þenkyng *s.* þinken, þinkyng.
 þene, þine (20, 178 *ann.*); thennes (25, 561; 45, 73; *s.* 167, 32), þens (12, 1) *adv. dort, da (ört. u. zeitl.), daher.* *Ags.* þanon; *Nengl.* thence.
 þer, there, thar, þare (20 oft), theyr (38, 95. 205), þore (11, 1. 123. 206) I *adv. dort, da. — II conj. also, folglich. — þer is es gibt. Ags. þær, þar, þer.*
 þeratter darnach; gemäss. — þerby dadurch. — therfor, tharfore deshalb. — therfroo davon. — þerin darin; dahinein. — tharoff, þerof davon. — þeron darauf, daran. — thartill (19 oft) dazu — tharto, therto dazu — þeroute draussen, ausserhalb. — ther-

withall *ausserdem, überdies; zu gleicher zeit.*
 thesternes (38, 15), theesternes (38, 34) *sb. dunkelheit.* *Ags.* peosternes.
 peth = deth 11, 71.
 pewe *sb. sitte* 22, 159. 342. *Ags.* peaw.
 pewed *adj. gesittet* 15, 273. *Vgl.* pewe.
 thi s. thin.
 thi in forthi s. pe.
 pykke, thick *adj. u. adv. dick* (17, 146), *dictgedrängt, dicht.* *Ags.* picce.
 thiddirwart (19, 411), theiderwarde (38, 270) *adv. dorthin.*
 pyde = dyde 11, 36.
 pyder, thiddyr (19, 413), pedir (42, 42; 45, 183) *adv. dorthin.* *Ags.* pider; *Neugl.* thither.
 pief s. thef.
 thies s. pis.
 pilk *demonstr. pron. solch* (s. 170, 42; 41, 58. 66, 126. 244). *Ags.* pylie, pyle.
 pin, pine, thi *possess. pron. der 2. pers. sing. pin vor vok. und vor h* (z. b. 2, 10, 14; 9, 31). *pine vor vok.* (z. b. 6, 10) *und vor h* (z. b. 6, 67; 25, 652. 657). *pine auch vor cons.:* 6, S. 68. 70. *Ags.* pin.
 pinken (11, 107. 150; 14, 222), penken (9, 31; 15, 95, 102) *sw. vb. denken* (9, 31 u. s.), *erdenken* (11, 107. 150), *da für halten* (19, 239), *dünken* (14, 249). — *impers. me pinketh mich düncht.* — *Praet. u. part. (me)* poghte (15, 144); thoct (19, 301. 303); (him) pougt (22, 349); thowct (20, 17. 151); rhouth (37 *einl.* S); (him) pout (22, 291), — *Ags.* pyncan u. pencan.
 thinking, penking (s. 145, 19) *vbsb. denken an, gedächtnis.*
 pine s. pene.
 pyng *sb. ding, wesen* (14, 115. 246); *sache, angelegenheit* (24 II 192), *besitz, gut* (*gew. plur.*); *no thing nichts* (s. 151, 3; 173. 47), *alle thyng alles* (10, 72 u. s.); *plur.* pynges (11, 190), pynges (11, 149), thingis (s. 151, 4), thingus (s. 146, 20). *Ags.* ping, pine, pincg.
 thynne, theyne *adj. dünn.* *Ags.* pynne.
 pir s. pis.
 thyridome s. threldome.
 pis *demonstr. pron. dieser, diese, dieses.* *Plur.* pas (27, 4166), pose (13, 176), pes (27, 4162. 4266; 35, 21), these (11, 129), peis (27, 4110. 4299. 4314; 32, 33), peise (16, 52. 66), pise (14, 280; 41, 420), thies (23, 13130. 13290. 13297), pys (14, 296; 21 I 211; 35, 26; 42, 30. 32), pir (20, 32. 79; 28, 1216), pire (20, 181; 27, 4079). *Ags. sing.* pes, peos, pis; *plur.* pás.
 po, po *adv. u. conj. da, dann.*

pof s. pag.
 poght, thoct (28, 1266), thought (6, 40; 31, 2; 34 I 4) *sb. gedanke.* *Ags.* gepoht.
 polien, polen *sw. vb. leiden, erleiden, dulden* (14, 134. 247. 350); *geschehen lassen, zulassen* 27, 4151 (*anm.*) 4318. *Ags.* polian.
 pomb *sb. daumen* 24 I 75. *Ags.* pâma; *Prompt. Parv.* 492 thowmbe.
 pon s. pan.
 ponk, ponken s. pank, panken.
 ponder s. poner.
 poner (23, 12496), ponder *sb. donner.* *Ags.* punor; *Prompt. Parv.* 493 thundyr.
 thopposicion = the opposicion.
 pore s. per.
 thorgh, thorght, porghout s. purgh, purghout.
 porn *sb. dorn, dickicht* 15, 344. *Ags.*
 thorrible = the orrible 41, 231. 249.
 thowz s. pag.
 thowlesnes *nebenf. zu thoghtlesnes, thowlesnes sb. gedankenlosigkeit.*
 prawen *st. red. vb. drehen, werfen, stossen* 15, 145. *Ags.* prawan.
 thre, three *zahlw. drei:* apre (47, 46) *in drei teile.* *Ags.* pri, preó.
 thredbare *adj. fadenscheinig* 26, 90.
 prede *sb. faden, draht* 15 I 73. *Ags.* præd.
 threhold *adj. dreifach* s. 150, 23; 151, 24.
 threldome (19, 265), thraldom (41, 147. 149), thryldome (19, 269), thyrlidome (19, 236) *sb. knechtschaft.* *Vgl. auch* thrillage.
 threll (19, 263. 274), thral (16, 180), thryll (19 *öfters*) *sb. knecht, leibeigner.* *Ags.* præl.
 threpe *sb. haufe; streit.* *Vgl. Strattm. D.*
 prestes *sw. vb. dürsten* 14, 365. *Ags.* pyrstan.
 pret *sb. drohung.* *Ags.* præát.
 preten, thretenen (s. 167, 42; 168, 73) *sw. vb. bedrohen* (s. 20), *bedrängen, zwingen, drängen* (28, 1253). *Ags.* preatian.
 pretynges *vbsb. drohung.*
 thretty *zahlw. dreissig* (14, 293. 296; 23, 12522. *Ags.* prittig.
 pridde, pryd *zahlw. dritte.* *Ags.* pridda.
 thries *zahlw. dreimal* (45, 67) *Ags.* priça, priwa; *Neugl.* thrice.
 priuen *st. abl. vb. V gedeihen, wachsen* 23, 12522. *Alt.* priça.
 thrifty *adj. gedeihend, reich* 23, 12522.
 thryll, thryldome s. threll, threldome.
 thrillage *sb. knechtschaft* 19, 101. 109. 275. 352. *Vgl. threldome.*
 pringen *st. abl. vb. I dringen, drängen* 23, 13295. *Ags.* pringan.

thristy *adv.* durstig. *Ags.* þurstig.
þyrstiz.
thrittifyold *adj.* dreissigfältig *s.* 171,
15, 39.
thro *s.* þurgh.
throly *adv.* eifrig 27, 4333 *anm.*
throne, trone *sb.* thron. *Fr.* trone;
Nengl. throne.
prowe *sb.* zeit, zeitlauf. *Ags.* þraz, þrah.
prowen *s.* þrawen.
þrublen 23, 12496 *anm.* = troublen.
throughout *s.* thurghout.
thruste *sb.* durst 14, 366. *Ags.* þurst.
thou, þow *pers. pron. der zweiten*
pers. sing. du. Gen. þin, dat. u. acc.
þe, þee. — þouz *vor g* 22, 312. *Ags.* þū.
thoucht (19, 264) *s.* þaz.
thought *s.* þoght.
þougte, þowgth *s.* pinken.
thunderclap *sb.* donnerschlag 41, 210.
þurgh (15, 145; 24 I 113), þorwgh (14,
291), thorugh (6, 61), þorow, thorow
(11, 3; 27 oft), thorgh (10, 25, 46), þurth
(22, 216, 234, 295); þrough (42, 1),
throuch (19, 137, 366), throw (19, 110,
112, 350), thro (48, 91), *vor þ:* thorght
(16, 102) *praep. durch, aus (vom*
grunde). *Ags.* þurh, þuruh.
thurghout (24 I 150), thoroughout (24 I
229), throughout, thorghowt (10, 74)
praep. ganz durch.
þus *adv. so, auf diese weise.* *Ags.*
thousand (*s.* 154, 13), thousand, thaw-
saund (22, 13295), thousynde (*s.* 155,
13; 173, 22) *zahlw. tausend.* *Ags.*
þūsēnd.
þowt *s.* pinken.
þwong *sb.* riemen *s.* 166, 13. *Ags.* þwang,
þwong.
tyke *sb.* hund 27, 4259. *Altn.* tik.
tikelin *sw. vb.* kitzeln 17, 204. *Vgl.*
Prompt. Parv. 493.
tyd, tyte *adv. gierig, schnell* 13, 229,
231; 23, 13304. 13310. *Altn.* tíðr, tíðt,
titt.
tyde *sb.* zeit. *Ags.* tíð.
tyden *sw. vb. zu teil werden* (22, 326;
23, 13140; 27, 4228); *glück, erfolg haben*
(23, 12542 *anm.*); *geschehen* (19, 127;
22, 198; 23, 12550, 13136); *zukommen,*
sich gehören (22, 292).
tydif *sb.* zeisig 24 II 302 *anm.*
tidinge *sb. nachricht, zeitung.* *Vgl.*
Prompt. Parv. 493.
tyen (29, 22), teghen (23, 13310) *sw. vb.*
binden, fesseln. *Ags.* týgian.
tigre *sb.* tiger. *Fr.*
tiztly *adv. dichtgedrängt, knapp, kurz*
(22, 285). *Vgl. Müller Etym. W.* tight.
timbren *sw. vb.* zimmern 16, 144. *Ags.*
timbrian.
time *sb. zeit: in time zur rechten zeit; my*
time rechte zeit (für mich) 26, 123; *be*

time bei zeit 1 *Ps.* 112, 66. — *mal: often*
times oftmals 1 *Ps.* 142, 41; *some time*
(14, 294 u. s.) *manchmal.* *Ags.* tíma.
tympane *sb.* trommel, pauke 11, 157.
Lat. tympanum.
tynen *sw. vb.* betrüben, zu grunde
richten (27, 4282), geschädigt werden,
verlieren (19, 108, 211; 22, 299, 358;
23, 12467, 13206, 13304). *Ags.* týnan.
tynne *sb.* zinn 48, 52. *Ags.* tin.
tipling *part. u. adj. saufend, besoffen,*
anm. zu 38, 300. Ueber tippel vgl.
Müller Etym. W.
tyrayuntyre *sb.* tyrannie 10, 77. *Vgl.*
tyrannye.
tyrannye *sb.* tyrannie. *Fr.*
tiranť (32, 33), tiraunt, tyraunte (43 II
60, 61, 65) *tyrann, gewaltherrscher.*
Altfr.
tyred *gekleidet, geschmückt* 22, 263 *anm.*
Vgl. atir.
tite *s.* tyd.
tythand *sb. nachricht* 19, 346. *Altn.*
tíðindi; *Schott.* títhand.
tíþing *sb. nachricht, neuigkeit* (22, 250;
23, 13343, 13347; *s.* 167, 49). *Vgl. Mül-*
ler Etym. W. tide.
title *sb. titel, (t. of right 6, 60) rechts-*
titel, anspruch (14, 291). *Fr.*
to, too (35 öfters) 1 *praep. zu, gegen,*
an, zu ... hin, bis, bis zu, um zu (12,
27 u. s.); *oft auch schon bei infiniti-*
tiven. — II *adv. hin, hinzu, auch:*
dabei, daran; zu, zu sehr (7, 40, 52,
64). — *to and fro* (24 I 151) *ab und*
zu; hin und her (17, 197). — *to ...*
ward s. toward. Ags.
to sb. zehe 13, 229; 46, 103, 104. *Ags.* tá.
to, too s. twa.
tobersten *st. abl. vb.* I zerbersten, zer-
brechen 22, 374.
tobreken *st. abl. vb.* II zerbrechen *s.*
150, 23; 164, 15.
tobrosen *sw. vb.* zerbrechen, zerbrö-
keln. *Altfr.* bruiser, briser.
token *vb. u. sb. s. taken.*
tokeninge *s. takninge.*
tocleven *st. abl. vb.* VI zerspalten, zer-
brechen.
tocoming *part. u. adj. zukünftig* 7, 76.
today *adv. heute.*
todrawn *st. abl. vb.* IV zerreißen (15,
378), zerstören (15, 513).
tofore *adv. vorwärts, voran* (47, 135).
— *tofore hand vorher* (47, 66).
togedere, togeder, togedre, togedyr
(10, 1), togyddyr (20, 135), togidre, to-
gydere (*s.* 167, 30), togedur (23, 12195),
togedirs (27, 4194), togidres (43 II 81)
adv. zusammen. Ags. togædere, to-
gædre.
tohurten *sw. vb.* schädigen, schänden,
verletzen 28, 1221.

- toile *sb.* anstrengung 23, 13206. *Vgl.* Müller *Etym. W.* toil.
 tolbothe *sb.* zollhaus *s.* 168, 25. *Vgl.* *W. Voc.* I 274.
 tolite (15, 19), tomoche (15, 19) *s.* to und lite, moche.
 toom *adj.* leer (15 I 21). *Ags.* tōm.
 tombe, tombe (42, 14; 49, 93) *sb.* grab. *Altfr.*
 tomorrow *adv.* morgen.
 tourmen *sv. vb.* zerbrechen, zerteilen, sich zerteilen (13, 150 *anm.*).
 ton (the ton) = that on 23, 13206 *anm.* u. 19, 242 *anm.*
 tonge *s.* tunge.
 tonight *adv.* heute nacht 26, 143.
 top *sb.* schopf, scheitel, kopf 13, 229. *Ags.*
 topcastell *sb.* mastkorb, kajüte 23, 12512.
 tor *adj.* trotzig, kräftig (23, 13114. *anm.* 13339). *Vgl.* auch *Stratm. D.*
 toracen *sv. vb.* zerreißen 10, 35 *anm.*
 toreche *sb.* fackel. *Fr.*
 torenden *sv. vb.* zerreißen, in stücke reißen.
 torfer (23, 13322; 27, 4192 *anm.*; 27, 4251) *sb.* mühsal. *Vgl.* *anm.* zu 23, 13322.
 torment, tormentor *etc.* *s.* tourment, tourmentor *etc.*
 tornen *s.* tournen.
 torochen *sv. vb.* zerstören, zu grunde richten. *Vgl.* *Altfr.* desrocher.
 toschenden *sv. vb.* beschimpfen, beschädigen 28, 1221.
 total *adj.* vollständig.
 toteren, totern *sv. vb.* schwanken, wanken 13, 233. *Vgl.* *Prompt. Parv.* 498.
 toteren *st. abl. vb.* II zerreißen, zerstören 16, 145.
 top *sb.* zahn; plur. teep (7, 33). *Ags.*
 toper (pe toper 27, 4220; *s.* 150, 19), the tothir (19, 7), þat lother (23, 13226) *der andere s. oþer.*
 touchen *sv. vb.* berühren, versuchen (17, 153), rühren, bewegen (36, 704); betreffen, angehen (15, 236. 313); t. of handeln von, über (15, 69. 252); treffen (von geschossen, raffen 27, 4117. 4192). — touching to in betreff von (35, 74). *Fr.* toucher.
 tombe *s.* tombe.
 tour *sb.* turm. *Fr.*
 tourment, turment (7, 21; *s.* 145, 26; 43 II 61 u. *s.*), torment (25, 640), tourment (12, 136) *sb.* qual. *Fr.*
 tourment, turment (50, 256) *sb.* turnier (= turnement, turment). *Altfr.* turnement.
 tourmenten, tormenten *sv. vb.* quälen. *Fr.* tourmenter.
 tourmenting, tormenting *vbsb.* qual *s.* 144, 25; 146, 32.
 tourmentor, tormentor *sb.* henker 47, 124 *anm.* *Altfr.*
 tourneyen *sv. vb.* turnieren 50, 177. *Altfr.* torneier, tourneier.
 tournement *s.* tourment.
 tournen, tornen (15, 457; 41, 137) *sv. vb.* wenden (15 I 35), sich wenden (14, 359; 39 oft), gehen 23, 13152. 13323. 13384; t. ayein zurückkehren, umkehren (11, 72; 17, 160; 24 I 119); t. fro, away abwenden, sich abwenden (1 *Ps.* 142, 57; 15, 457); verwandeln (5, 7; 15, 439). *Fr.* tourner.
 toward, towards (38, 155), towar (19 53) *praep.* gegen (38, 155), gegenüber von (15, 456), gegen (zeitlich 26, 117. 150); = to (zu, auf ... hin 19, 53; 43 II 45); auch getrennt: to ... ward (10, 22; 43 II 45). *Ags.* toward *adj.*
 trace *sb.* spur, geleis. *Fr.*
 trayne *sb.* kunstgriff, list, verlockung 27, 4193. *Fr.* train.
 traystyn *s.* trinsten.
 traiteours *adj.* verräterisch. *Altfr.*
 traytoure *sb.* verräter 27, 4190. *Altfr.* traitour.
 trayturly *adv.* verräterisch.
 tranquillite *sb.* ruhe. *Fr.*
 transfiguren *sv. vb.* verklären 42, 49. *Fr.* transfigurer.
 traaille (36, 711), traiele (7, 67), tra-wall (19, 23. 309), trauel (*s.* 145, 4; 147, 33; 149, 45. 51), trauelle (11, 60), trawai (19, 306) *sb.* arbeit, anstrengung, reise (oder: mühevollen arbeit? 10, 24). *Fr.* travail.
 trauaylen (21 I 45; *s.* 146, 43), trawailen (19, 325; 41, 409), trawaylyn (19, 97) *sv. vb.* arbeiten, sich abmühen, plagen (38, 77; *s.* 146, 43), reisen, wandern (19, 325; 41, 409; 46, 16). *Fr.* travailler.
 tre, tree *sb.* baum, kreuzestamm (16, 206). *Ags.* treó.
 treasspasen *s.* trespassen.
 treaten *s.* treten.
 trebull *sb.* discant 11, 160. *Nengl.* treble.
 treecherie (16, 68), trechery (19, 377) *sb.* verrat. *Altfr.*
 treden *st. abl. vb.* III treten (16, 142; 43 I 26). *Ags.* tredan.
 tremblen *sv. vb.* zittern. *Fr.* trembler.
 trenche *sb.* graben, bodensenkung, tälchen 21 II 46.
 treson, tresom (14, 257), tresowne (20, 173), trewsone (20, 6) *sb.* verrat. *Altfr.* traison, treison.
 tresor, tresore *sb.* schatz. *Fr.*
 trespas, trespasce (36, 772) *sb.* fehltritt. *Altfr.*
 trespasere (*s.* 156, 10), trespasour (*s.* 157, 6) *sb.* sündler.
 trespassen (41, 136), trespassen (44, 52),

- treasspasen (38, 228) *sw. vb.* einen fehltritt tun, sich versündigen. *Allfr.* trespasser.
- treten, trettyn (20, 118), treaten (23, 13379) *sw. vb.* handeln von, über etwas (15, 16; 24 I 212); etwas behandeln (19, 35; s. 160, 41); jemand behandeln (19, 222; 20, 13, 118); einen vertrag abschliessen (23, 13379). *Fr.* traiter.
- tretis *sb.* vertrag, abhandlung. *Nengl.* treatise.
- treuly, trewly, truly *adv.* wahrhaft, wahrlich, treulich (10, 5, 26).
- treuthe (s. 161, 10; 164, 23; 165, 25 u. s.), truthe, troupe, trouth (30, 7; 35, 99), trowth (20, 139) *sb.* treue, wahrheit, wahrhaftigkeit, glauben, vertrauen (20, 139). -- upon my trouth (30, 7), by my tr. (35, 99) meiner treue, wahrhaftig. *Ags.* treōwð.
- trewes *sb.* treue, treue liebe -- trewes meiner treue (14, 414). *Ags.* treōw.
- trewes, tru, true *adj.* treu, wahr, ächt (6, 60; 24 II 119, 195; 32, 20), recht, redlich (14, 291). *Ags.* treōwe.
- trewes *s.* trewe.
- trewsone *s.* treson.
- tribulacion *sb.* drangsal, widerwärtigkeit. *Fr.* tribulation.
- tributarie *adj.* zinspflichtig 46, 66. *Fr.* tribute *sb.* abgabe. *tribut.* *Fr.*
- trien *sw. vb.* aussuchen, auslesen: *part. u. adj.* tried (23, 13226, 350). triet (23, 13343) auserwählt, trefflich. *Fr.* trier.
- trillen *sw. vb.* in schwingung setzen, drehen (24 I 308, 313, 320). *Fr.* triller.
- trinen *st. abl. vb.* IV gehen 27, 4190. *Vgl.* *Stratm. u. D. Hallm. D.* 589 trine.
- trinite, trynyte *sb.* dreieinigkeit. *Fr.*
- trippen *sw. vb.* trippeln 24 I 304. *Allfr.* treper, triper.
- tryst *s.* trust.
- trollen *sw. vb.* rollen, hinziehen, ver- bringen 14, 296 *ann.* *Vgl.* *Prompt. Parv.* 503.
- trompe (41, 182), trumpe (32, 23), troumppe (27, 4108) *sb.* trompette. *Fr.* trompe; *Nengl.* trump.
- trompen *sw. vb.* trompeten 14, 420. *Allfr.* tromper. *Vgl.* *Müller Etym. W.* trump.
- trone (24 I 267) *s.* throne.
- troste *s.* trust.
- trostle *sb.* drossel 15, 355. *Ags.* prostle.
- troublen (6, 17; s. 173, 69), prublen (23, 12496) *sw. vb.* bewegen, beunruhigen; sich bewegen. *Fr.* trombler.
- trown (12, 19, 98; 20, 98; 21 I 205; II 105, 261), trawen (13, 175) *sw. vb.* meinen, glauben, vertrauen. *Ags.* treōwan, trūwan, trēwan.
- tru, true *s.* trewe.
- truifle *sb.* spielerci, kleinigkeit 14, 147. *Allfr.* truifle; *Nengl.* trifle.
- truly *s.* treuly.
- trumpe *s.* trompe.
- trumpet *sb.* trompette 10, 73. *Vgl.* *Müller Etym. W.* trump.
- trussen *sw. vb.* packen, (him) sich fertig machen, wohin gehen 23, 13349. *Fr.* trousser.
- trust, tryst (1 *Ps.* 142, 65), trost (*s.* 160, 13) *sb.* vertrauen, festes vertrauen, zusicherung. *Vgl.* *Müller Etym. W.* trust.
- trusten, traistyn (19, 125) *sw. vb.* vertrauen. *Altn.* treysta; *Nengl.* trust.
- trustie *adj.* sicher 38, 282 *ann.* *Nengl.* trusty.
- truth, trowth *s.* treuthe.
- tuggen *sw. vb.* ziehen, zerren 17, 197. *Vgl.* *Müller Etym. W.* tug.
- tullen *sw. vb.* ziehen, (out) herauswerfen 13, 231. *Vgl.* *Müller Etym. W.* till.
- toun, towne *sb.* stadt. *Ags.* tūn.
- tunge, tonge *sb.* zunge. *Ags.* tunge.
- turf *sb.* torf, erde 48, 73. *Ags.*
- two (20, 114 u. s.), two (14, 228), tuo (15, 208; 24 I 21; II 105), to (49, 48, 50, 116), too (49, 12, 38 u. s.); twei, tweye (25, 628; s. 155, 13; 47, 15); twayne (6, 80; 14, 170; 25, 679; 29 I 6), twayne (21 I 20; s. 173, 22) *zahlw.* zwei. *Ags.* twegen, twā, tū.
- tweye, twayne *s.* two.
- twelve *zahlw.* zwölf. *Ags.* twelf, auch fleet.
- twelmond *sb.* zwölf monde, jahr 23, 13230.
- twenty, twentie *zahlw.* zwanzig. *Ags.* twentig.
- twies, tues *zahladv.* zweimal 45, 67; 47, 97. *Ags.* twiza, twizges.
- twynkeling *vbsb.* zwinkern, blinken 9, 24. *Vgl.* *Prompt. Parv.* 505 twynkyn, twynkelyn.
- twynen *sw. vb.* flechten, zmürnen 11, 153. *Vgl.* auch *Prompt. Parv.* 505.
- twynnen *sw. vb.* sich trennen, scheiden (23, 13230; 24 II 231; 25, 679). *Vgl.* *Stratm. D.*
- twiste *sb.* zweig 24 II 96. *Vgl.* *Prompt. Parv.* 505 u. *ann.*
- twisten *sw. vb.* zusammenflechten, sich verbinden, auch wie *Nengl.*: sich einschleichen 24 II 220. *Vgl.* *Müller Etym. W.*
- twixte *adv.* zwischen 16, 65, 122. *Ags.* twih u. betwih, betweox.
- two *s.* two.

vehe (13, 165, 175) s. eeh.
 vehon (13, 164, 173, 195) s. echone.
 ugsome adj. *schrecklich, hässlich*. Zu
Altn. uggr (= *furcht, schrecken*).
 oulde adj. = olde 38, 265.
 owle sb. *eule*. Ags. *üle*.
 oultrecuydanee sb. *hochmut* 45, 130
 ann.
 wmbethinken sw. vb. *bedenken, über-
 legen* 19, 92.
 wmqquhill adv. *bisweilen* 19, 335.
 unarmen sw. vb. *entwaffnen* 24 I 165.
 vnaunanced part. u. adj. *unbefördert*
 16, 80.
 vnbynden st. abl. vb. I *aufbinden,
 lösen* (s. 166, 13; 43 II 97), *entbinden*
 (from *von etwas, einer sache* 41, 460;
 43 I 19).
 unbokelen sw. vb. *aufschnallen, lösen*
 24 II 209. Zu *Fr. boele* (= *heftel,
 schnalle*).
 unboren part. u. adj. *ungeboren*.
 vnboxum adj. *unbeugsam* 16, 226.
 vncarvyn part. u. adj. *ungeschnitten*
 32, 14.
 vncerteyn, unserteyn (9, 2) adj. *un-
 gewis, unzuverlässig*.
 vnechaste adj. *unkeusch* 47, 161, 162.
 vnkynde adj. *unfreundlich, hartherzig*.
 vnkyndely, vnkyndly adj. u. adv. *un-
 freundlich*.
 vnkyndenesse sb. *unfreundlichkeit,
 mürrisches betragen*.
 vnkist adj. *ungeküst* 7, 43.
 vnelede part. u. adj. *entkleidet, aus
 der scheid gezozen* (27, 4203).
 vnclene adj. *unrein, gottlos* s. 160, 6;
 161, 7; 167, 39.
 unclösen sw. vb. *erschliessen, auftun*.
 unelopen sw. vb. *entkleiden*. Vgl. auch
 vnelede.
 vnknitten sw. vb. *entbinden, losbinden,
 lösen* 14, 213.
 vnkuowen (s. 156, 2; 155, 10; 162, 21)
 st. red. vb. *nicht kennen, nicht wissen*.
 Part. *unknoven* (32, 6), *unknowe* (24
 I 235) *unbekannt*.
 vncomfortable adj. *beschwerlich, un-
 angenehm* 18 I 39.
 uncouth, unkowthe adj. *unbekannt*
 24 I 276 u. s.
 under, undur, vndre (35, 9), vnther (6,
 3, 6, 13, 20; 11, 156) I *praep. unter,
 bei, in, mit, während*. — II *adv. herab,
 nieder*. Ags.
 underfongen st. red. vb. *empfangen,
 annehmen, aufnehmen*.
 underlyen st. abl. vb. III *unterliegen*
 s. 150, 32.
 undernimen st. abl. vb. II *aufnehmen,*

(*mit dem geiste*) *aufnehmen, erkennen*
 (13, 213); *tadeln* (45, 144 *anm.* 145).
 Vgl. *Prompt. Parv.* 511.
 vndersetten, vndursetten sw. vb. *unter-
 stützen* s. 151, 20.
 underston den st. abl. vb. IV *verstehen,
 erkennen*.
 understonding vbsb. *erkenntnis, kennt-
 nis* s. 148, 58.
 vndertaken, vndirtaken (50, 22) st. abl.
 vb. IV *unternehmen, kontraktlich unter-
 nehmen, dah.: sich verbürgen, etwas
 versichern* 19, 292 *anm.*
 vnderued adv. *unverdienter weise*
 15, 51.
 undeuydid adj. *ungeteilt* 16, 44.
 undigne adj. *unwürdig*.
 vndir s. under.
 vndo sw. vb. *aufmachen* (14, 317), *auf-
 lösen* (10, 48; s. 166, 13); *zu grunde
 richten*: part. *wndone* 19, 182.
 vndren sb., *gew.: mittagszeit*; 8, 25 *aber
 eine frühere zeit, wol: neun uhr
 morgens*. Ags. *undern*.
 vne adv. *vollständig, durchaus* 23, 13117
anm.
 vneshy adj. *unbequem* (10, 107), *un-
 ruhig*.
 vnepe, vnnepe (41, 37; 47, 56, 103),
 onepe (12, 118, 162) *adv. kaum*.
 wnfayr (19, 123), unfaire adj. u. adv.
unschön, schlimm (27, 4227).
 vnfeithful, vnfeithfull adj. *ungetreu,
 ungerecht, unrichtig*.
 vnfeithfulness sb. *untreue* s. 149, 24.
 unfers adj. *kraftlos, schwach* 27, 4123.
 unfestly adv. *unfestlich* 24 II 20.
 vnforgyd part. u. adj. *ungearbeitet*
 32, 49.
 vngrobbyd part. u. adj. *ungepropft?*
s. anm. zu 32, 14.
 vnhappely adv. *unglücklicher weise*
 15, 376.
 vnlight adj. *unfroh* 18 II 23 *anm.*
 vnioignen sw. vb. *aufmachen, er-
 schliessen* (14, 255).
 vnion sb. *einigkeit, vereinigung* 16, 9.
 vnitee sb. *eingkeit*.
 universal adj. *allgemein*. *Altfr.*
 unlerned adj. *ungelehrt* s. 147, 39.
 vnlouken sw. vb. *entriegeln, erschlies-
 sen* 14, 157, 255, 261, 313.
 unlust sb. *unlust* 17, 189.
 vnmerciablell adj. *ungnädig, unerbitt-
 lich* 18 I 36.
 vnnethe s. vnepe.
 vnnyng sb. *zeichen* 13, 213 *anm.*
 vnnoumbreable adj. s. *nächstes wort*.

vnnnumerabylle, vnnounnbreable (s. 152, 12) *adj.* unzählg.
 vnpacient *adj.* unverträglich, unduldsam 47, 57.
 vnpairen *sw. vb.* verschlechtern, beeinträchtigen, schaden. *Vgl.* Nengl. impair.
 vnpynnen *sw. vb.* losmachen, aufmachen 14, 261.
 vnpitous *adj.* hartherzig, ohne Frömmigkeit s. 156, 30; 158, 14 u. s.
 vnpitouslye *adv.* mitteillos (10, 79), gottlos (s. 156, 32).
 vnpitousnes, vnpitousnesse *sb.* Hartherzigkeit (s. 145, 24), unfrömmigkeit (s. 156, 45; 158, 13).
 vnprudent *adj.* unklug.
 unresonable *adj.* unvernünftig s. 151, 29.
 unright *adj. u. adv.* ungerecht; auf unrechte, unrichtige Weise (25, 661).
 vnrygtfully *adv.* ungerechter Weise.
 unsawghte *adj.* unversöhnt 27, 1411. *Vgl.* Strattm. D.
 unschapen *part. u. adj.* ungestaltet, unschön. Nengl.
 unsely *adj.* unselig, unglücklich.
 vnselthe *sb.* Unseligkeit, Unglück 18 I 3.
 unserteyn *s.* unserteyn.
 vnsouer *adj.* unsauber, unartig, ungestüm 23, 12507.
 vnsouerly *adv.* ungestüm 23, 12494.
 vnsperen *sw. vb.* aufsperrern, öffnen 14, 259.
 vnstable *adj.* unstät, unbeständig.
 vnstablennesse *sb.* Unständigkeit, Unbeständigkeit.
 vnstaunched *adj.* ungestillt, ungesättigt 43 II 95.
 unsownde *adj.* ungesund, krank, verwundet 27, 4089. 4295.
 vntagt *adj.* ungelehrt s. 146, 39.
 vnther *s.* under.
 unto, vntoo (35, 34. 54), onto (37, 74. 122; 49, 87. 89), one to (28, 1181. 1195. 1199) *praep.* (verstärktes to) zu, an, nach ... hin; zeitl.: bis zu (49, 89). auch nur den dat. bezeichnend (50, 332).
 vntrewe *sb.* untreue.
 vntrewe *adj.* untreu.
 vntruly *adv.* ohne Wahrheit, fälschlich 45, 43.
 vntrouthe *sb.* untreue.
 vnwarly *adv.* unbemerkt 18 I 17.
 vnwis, vnwijs *adj.* unweise, unklug, dumm s. 163, 6. 20.
 unworpi *adj.* unwürdig 43 II 100.
 up, uppe (24 III 269) *adv.* auf, oben,

aufwärts, hinauf; offen (24 II 269).
 up and down *auf und ab* (25, 605).
 — up so down *kopffüber* (18 II 33; s. 152, 15; 41, 418. 423).
 up (ohne on) *praep.* zeitl. auf (10, 3).
 Oder ist hier upon (a) day zu ändern?
 vpliften *sw. vb.* aufheben 15, 198.
 vplondish *adj.* bäurisch 47, 21 *aum.*
 upon, ypon (6, 24; 35, 210), opon (23, 13286) *praep.* örtl. u. zeitl. auf, an, zu. Auch oft noch up on geschrieben.
 uppe *s.* up.
 upspringen *st. abl. vb.* I aufspringen, aufwachsen 32, 10.
 upward *adv.* aufwärts.
 our, oure, owre *pron. poss. unser. Ags.* unser, üre; *vgl.* auch Gr. Sprachsch. II 633.
 vre (19, 312), oure (18 I 36) *sb.* stunde. *Altfr.* ure, ore neben hore.
 owrs *absol. poss. unser, der unsrige* 27, 4088.
 vs *pron. s.* we.
 vs *sb.* gebrauch, gewohnheit 15, 267. *Altfr.*
 vsage *sb.* gebrauch, gewohnheit 16, 209; 19, 114; 32, 4. *Fr.*
 vsed, yvsed (47, 24) *part. u. adj.* in gebrauch, gebräuchlich (14, 377; 24 I 92; 47, 24), gewohnt (50, 174), gewöhnlich (43 I 9).
 usen *sw. vb.* brauchen, anwenden, sich bedienen (26, 141; 28, 1197; 43 I 31), pflegen (18 I 2), in gewohnheit haben (15, 342), gewohnt machen (41, 380); geniessen 18 II 47; s. 146, 24; 147, 2.
 usscher *sb.* türsteher, überh. diener. *Altfr.* ussier, hussier.
 out *adv.* mit of (off) verbunden: aus ... heraus 1 Ps. 142, 22. 92; 13, 1; 19, 352; 20, 111. Oft verbunden out alas (38, 136. 156. 172 u. s.) s. alas.
 outh = oth 38, 330.
 vther = other 28, 1243. — outhier ... or 46, 24 = entweder ... oder.
 outirli, outrelly (41, 353. 386) *adv.* ganz und gar, durchaus, gradezu (= prorsus) s. 153, 12.
 owtlandisch *adj.* ausländisch 32, 22.
 owtrage, outerage (43 II 3) *sb.* gehen über das rechte mass, unmässigkeit 11, 40; 32, 5.
 outrageous *adj.* unmässig 34 II 4.
 outrelly *s.* outirli.
 viterchaungyng *sb.* völlige umwandlung (43 I 23).
 outward *adj. u. adv.* ausserlich (17, 121); auswärts, ausserhalb.

V.

vailen = availen *sw. vb. nützen* 36, 720.
 vain, veyn *adj. eitel, nichtig* — in
 veyne (15 I 72), in wayne (20, 166)
vergeblich. Fr.
 vale *sb. tal. Fr. val.*
 valour *sb. wert, tüchtigkeit. Altfr.*
 valu (19, 372), value (21, 16; 41, 157) *sb.*
wert. Altfr. vgl. auch Müller Etym.
W. value.
 vanysshēn, vanischen (9, 24; 49, 141)
sw. vb. verschwinden, schwinden (away
 hinweg 9, 24). *Altfr. evanir; Nengl.*
vanish.
 vanyte *sb. eitelkeit, nichtigkeit, torheit.*
Fr.
 vantour, vauntour *sb. prahler* 36, 735.
 739. *Altfr.*
 vapour *sb. dampf. Altfr.*
 variable *adj. veränderlich. Fr.*
 variant, variaunt *adj. veränderlich,*
verschieden 43 I 14. *Fr.*
 variannee *sb. änderung. Altfr.*
 vas 25, 1202 = was.
 veyle *s. wel.*
 veyn *s. vain.*
 velanye, veleni *s. villane.*
 velonusly *s. vileynously.*
 velnette *sb. sammt* 24 II 298. *Mit-*
tellat. vellutum; Nengl. velvet.
 vencowsen *sw. vb. besiegen* 27, 4298.
 Zu *part. veincus; Nengl. vanquish.*
 vendage *sb. weinernte, traubentese*
 14, 367. *Altfr. vinage; Nengl. vintage.*
 vengeance (15, 378), vengeance (45, 173)
sb. rache. Fr.
 vengeable *adj. rachsüchtig* 16, 27.
 vengen, wengyn (19, 291) *sw. vb. rächen*
Fr. venger.
 venial *adj. verzeihlich, (41, 54 sünde,*
die vergeben werden kann s. auch
ann.). Fr. veniel.
 venym *sb. gift* (14, 156; 41, 262), *schleim,*
dicker saft (43 II 7 *ann.*). *Fr. venin.*
 venymmos *adj. boshaft* 27, 4125 *ann.*
 venymouste *sb. gift* 14, 156. Zu *Altfr.*
venimous.
 venomously *adv. boshaft, verderblich*
 49, 60.
 veer *sb. frühling* 34 III 1. *Altfr. ver.*
 veramente *adv. wahrlich. Altfr. verai-*
ment.
 vereye, verreye (38, 256), very, verray
 (36, 765; 50, 79), werray (28, 1262; 35,
 67), warray (16, 192), werre (35, 14)
adj. wirklich, wahrhaftig (10, 77). *Altfr.*
verai.
 very, verray *s. vereye.*
 very *s. wery.*
 verrayly, verrily, verily (36, 680; 50,

169) *adv. wirklich, wahrhaftig* 24 II
 116, 120 u. s.
 verreye *s. vereye.*
 verrily *s. verrayly.*
 vers, werß (20, 151) *sb. vers, reim* 49,
 145. *Fr.*
 verteous *adj. tugendhaft, tüchtig. Altfr.*
 vertuos, vertous.
 uertenously *adv. tugendhaft* 10, 2. 67.
 vertu, uertne *sb. tugend, kraft. Fr.*
 vesage *s. visage.*
 vesytacion *s. visitacion.*
 vessel *sb. gefäss, fahrzeug. Altfr.*
 vaissel, vessel.
 vestimente *sb. kleid, kleidung. Altfr.*
 vesture *sb. kleidung* 24 I 51. *Altfr.*
 vice *sb. laster, fehler. Fr.*
 vicious *adj. lasterhaft. Altfr.*
 victorie *sb. sieg. Altfr; Nengl. victory.*
 vigour *sb. kraft, tüchtigkeit* 16, 238.
Altfr. vigor, vigur.
 vile *adj. gemein, niedrig. Fr. vil.*
 vileynously vileinsly (41, 171; viel-
 leicht druckfehler bei Morris?), velo-
 nously (45, 155) *adv. gemein, verrucht.*
 vileinsly *s. vileynously.*
 vilenis *adj. schurkisch* 50, 251. Zu
Altfr. vilain.
 villane (45, 179), velanye, veleni (45,
 142), vilonye (41, 150) *sb. gemeinheit,*
schurkeret, verruchtheit. Altfr. vilainie.
 vine *sb. weinstock, weinrebe* 32, 14; s.
 146, 9; 44, 107. 108. *Fr. vigne; Nengl.*
vine.
 violence *sb. gewalt, macht. Fr.*
 violent *adj. heftig, gewalttätig. Fr.*
 violette *sb. veilehen. Fr.*
 virgine *sb. jungfrau. — Auch für*
keusche männer mitgebraucht 11, 208.
Vgl. hierzu auch das Latein. in
ann. 11, 201 u. Anglia III 337, 39, wo
ebenfalls unter virgine keusche mäd-
chen und männer zu verstehen sind.
Altfr.
 visage, vesage (37, 181), wysage (19,
 383) *sb. gesicht, antlitz. Fr.*
 visibely *adv. sichtbar* 46, 228.
 visoun *sb. gesicht, erscheinung. Altfr.*
 visitacion, vesytacion *sb. heimsuchung*
 37, 206. *Altfr.*
 visiten *sw. vb. besuchen, aufsuchen.*
Fr. visiter.
 vitayle (32, 38), virale (49, 15), vitall
 (32, 36) *sb. lebensmittel. Altfr. vitaille.*
 vytt (35, 47) *s. witt.*
 voidē *adj. leer, frei von* (32, 50). *Altfr.*
 voiden, woyden (19, 26) *sw. vb. räu-*
men, wegräumen, weg schaffen (24 I 180;
 46, 149); *weggehen* (23, 13366); *aus-*
leeren (26, 55 *ann.*) *Altfr. voidier.*

voys, voice (14, 260) *sb. stimme. Altfr. vois; Nengl. voice.*
 volunte *sb. willen. Altfr. volonte, volunte.*
 voluptuose *sb. vergnügen, lust s. 146, 22; 164, 23. Schott. voluptuositie.*
 vorschip *s. worshippen.*
 vouehen *sw. vb. versichern, (feierlich)*

versprechen 13, 165. *Altfr. vocher, voucher.*
 vewe, vov *sb. gelübde (3, 11; s. 152, 8).*
Altfr. von, veu.
 vrouwen *sw. vb. geloben s. 152, 5. Fr. voner.*
 vroght = wroght 28, 1202, 1226, 1265.

W.

wa, wo, woo, woe *sb. weh, leid, übel. Ags. weā.*
 wa (19, 348; 20, 156), woo (7, 30; 12, 76) *adv. mit ben u. bigoon verbunden: sich übel, in not befinden. Vgl. ann. zu 2, 40. Ags. wā.*
 waken *st. abl. vb. IV aufwachen, wachen. Ags. wacan.*
 wakenen, waacken *sw. vb. erwachen, sich erheben (auch mit up) 23, 12469, 12474, 13158. Ags. wacnian.*
 wakyng *vbsb. wachen, die wache.*
 wafre *sb. wuffel (gebäck) 17, 146. Altfr. vaufre, gaufre.*
 wafull, wofull *adj. wehmütig, betrübt.*
 wage *sb. lohn, sold 17, 119. Altfr. wage, gage.*
 wagenen *sw. vb. wanken, schwanken s. 164, 6. Vgl. Müller Etym. W. wag; Prompt. Parv. 518 waueryn, wauerou.*
 waging *part. u. adj. beweglich, unstät 9, 9.*
 waghe *sb. woge 23, 12508, 12532. Vgl. Stratm. D. wage. Ags. wæg, wēg.*
 wayage = viage *(mit anlehnung an way, weye) sb. weg, fahrt 20, 126.*
 wayk *adj. schwach 41, 546. Ags. wāc.*
 waye *s. weye.*
 wayle *sb. wolsein, heil 38, 13, 54. Es sind dies beweis dass wæl, wayl sb. war. Vgl. Stratm. D. unter wel. Vgl. auch wel.*
 waillen (18 I 32; 41, 223), weilen *sw. vb. wehklagen, jammern. Vgl. Prompt. Parv. 520.*
 wailing, weiling *vbsb. jammer, klage (s. 148, 5; 156, 7).*
 waymenten *sw. vb. jammern, klagen 41, 343. Altfr. guaimenter, waimeter.*
 waymenting *vbsb. jammer, klage 41, 22, 292.*
 wayn *sb. wagen. Ags. wægn, wân.*
 wayne = vaine 20, 166.
 waite *sb. hinterhalt 36, 778. Altfr. gaite, waite.*
 wayten, watyn (19, 202) *sw. vb. aufmerksam dastehen, warten auf, jemanden aufwarten, (mit etwas 19, 202), bedienen 24 I 80 (ann.). 121; II 98; s. 164, 6. Altfr. gaitier, gaiter, waiter.*

walk *sb. spaziergang. Ags. zeweale; vgl. auch Stratm. D.*
 walken *sw. vb. gehen, spazieren gehen 25, 666. Vgl. Müller Etym. W. walk.*
 walkene (14, 236) *s. welkyn.*
 walkyn = wakyn *erwachen 28, 1239 ann.*
 walkyng *vbsb. gehen, gang.*
 walden *s. welden.*
 wale *aus erwählt, ausgezeichnet. Vgl. walen u. ann. zu 23, 13120.*
 walen, wallen *sw. vb. auswählen, auszeichnen 23, 13224. Zu Altn. val sb. (= wahl).*
 wall *sb. damm, wall, mauer. Ags. weall.*
 wallen *st. red. vb. wallen (12, 120 ann.), aufwallen, überwallen von etwas, dah. in reicher fülle vorhanden sein 23, 120 ann. oder = walen ausgezeichnet sein?). Ags. weallan.*
 wallen *sw. vb. umwallen, befestigen 19, 107. Vgl. Prompt. Parv. 514.*
 walten *sw. vb. wälzen, sich wälzen, schwanken 23, 12502 ann.; 13287 ann.*
 waltrot *sb. nichtiges gerede 14, 142 ann.*
 walwen *sw. vb. wälzen, sich wälzen, 43 II 32. Ags. wealwian Bosw. D.*
 wame *s. wombe.*
 wan, wonne (13, 141) *adj. dunkel. Ags. wan, won, wann, wonn.*
 wandren *sw. vb. wandern. Ags. wandrian.*
 wane *sb. reichthum 19, 323 ann. Vgl. Prompt. Parv. 532 u. Stratm. D.*
 wanten, wantten (27, 4286), wonten (48, 73) *sw. vb. fehlen (22, 176), entbehren (27, 4286; s. 155, 9). Altn. vanta.*
 wapene (27, 4086), wapyn (27, 4096) *sb. waffe, waffen. Ags. wæpen.*
 war, ware *s. ben.*
 war, waare (7, 40) *adj. vorsichtig (15, 330, 352, 419; 47, 137); gewahr (einer sache 7, 40; 25, 533). Ags. wær.*
 waranten *sw. vb. gewährleisten, garantieren 36, 730. Altfr. garantir, warantir.*
 warde *s. to ... warde 10, 22 u. s.*
 waarde *sb. gewahrsam (15, 332), hut (22, 376; 50, 315); hüter, torwächter (14, 320).*

warden *sw. vb. bewachen* 15, 331. *Altfr.* garder, warder.
 warden, warden *sb. wächter* (38, 159). *Altfr.* gardein, wardoin.
 wardrobe *sb. schatzkammer; eig. nur kleiderkammer* 27, 4204. 4218. *Vgl. Prompt. Parv.* 516; *Nengl.* wardrobe.
 ware *sb. waare. Ags.; Vgl. Bosw. D.*
 waren *sw. vb. wahren, hüten vor* (14, 273; 16, 224). *Ags.* warian.
 warlde *s. world.*
 warlye *adv. vorsichtig* 10, 110.
 warm *adj. warm. Ags.* wearm.
 warmen *sw. vb. wärmen. Ags.* wearman.
 warnen *sw. vb. warnen* (14, 298), mahnen (27, 4324); *vorher benachrichtigen* (38, 59 *anm.*), *warnend vorführen* (s. 156. 8). *Ags.* warnian.
 warray *s. vereye.*
 warrayen *s. werryen.*
 warre *s. werre.*
 warste *s. wors.*
 was, waß *s. ben.*
 waslage *sb. tapferkeit* 19, 290. *Altfr.* vassalage, vasselage.
 wasshen *st. abl. vb. IV waschen. Ags.* wascan.
 wast *adj. gross, umfangreich* 16, 3; s. 148, 59. 60; 150, 9. *Fr.* vaste.
 wasten *sw. vb. zerstören, zu grunde richten. Altfr.* gaster, waster.
 wastour *sb. verwüster, mordbrenner* 10, 78.
 wat *s. wyten.*
 watch *sb. wache. Ags.* wæcce.
 water, wattyre (20, 134), watur (23, 12483) *sb. wasser. Ags.* wæter, wætter.
 watery *adj. wässerig* 14, 408.
 waterpot *sb. wassertopf.*
 watȝ = was 13, 161.
 watin *s. wayten.*
 watren *sw. vb. bewässern s.* 146, 12; 147, 11. *Ags.* wætrian.
 wattryng *adj. sich benetzend, feucht* 10, 33.
 wave *sb. woge. Vgl. waghe u. Müller Etym. W.*
 wax *sb. wachs. Ags.* weax.
 waxen, wexen (6, 72; 7, 31; 16, 147 u. s.) *st. abl. vb. IV wachsen, werden* (12, 191. 192; 18 I 21. II 22; 25, 618). *Praet.* wex (14, 130; 22, 266), wax (8, 57); *part.* waxe (1 Ps. 142, 27), woxe (41, 133). — waxen grete (with childe) *schwanger werden* (14, 130). *Ags.* weaxan.
 we, wee (16, 125; s. 148, 20; 166, 28); *gen. our, oure, owre; dat. acc. us, vs, vus* (13, 171. 198), ws (19, 343) *pers. pron. der 1. pers. plur. wir. Ags.* we.
 weke *s. woke.*
 wedden *sw. vb. heiraten, sich vermählen* (21 I 23; 38, 324; 49, 74. 128. 130).

Praet. weddid (49, 74. 128. 130), wed (21 I 23); *part.* wedded (11, 38). *Ags.* weddian, weddigan.
 weddyng *vbsb. heiraten, hochzeit s.* 169, 39. — *verpflichtung, verpflichtetsein; abhängigkeit, knechtschaft* 19. 262. 267.
 wede *sb. unkraut. Ags.* wedd, wiód.
 wede *sb. (meist plur.) kleid* 13, 158 u. s. *Ags.* wæd, wæde.
 weder (14, 408), wedir, wedur (23, 12478. 13153) *sb. wetter. Ags.* weder; *Nengl.* weather.
 wedowe *sb. nittwe* (27, 4286). *Ags.* widwe, widewe, weodewe.
 wegh = wigh *sb. mensch, mann* 23, 13293. 13377.
 weye (10, 116; 24 II 188), way (16, 197; 18 II 30) *sb. weg; art u. weise: alway* (41, 309) *allerwegs, immer; be no way auf keine weise* (16, 197; 18 II 30); *by all waie immerdar* (38, 185); *other weye auf andrem wege, auf andre weise* (24 II 188); *w. yeunyn weg, platz machen*, (10, 116). *Ags.* weȝ.
 weyen *st. abl. vb. III, auch schon sw. wæn, wægen* 49, 121. *Ags.* weȝan (mit andrer bedeutung).
 weynen *sw. vb. wegworfen, ablenken* (15, 479). *Altfr.* veifa; *Altfr.* weiver. *Vgl. auch Müller Etym. W.* wave.
 weȝh *s. wige.*
 weyȝt *sb. gewicht* 43 II 23. *Ags.* gewiht.
 weile, weil *adv. s. wel.*
 weilen, weiling *s. wailen, wailing.*
 weiler *sb. jemand, der wehklagt* (s. 165, 15).
 weyward *adj. mürrisch, eigensinnig. Vgl. Müller Etym. W.*
 wel (6, 54), wele (10, 96; 12, 23), weel (7, 94; 8, 55; 9, 16. 36), well (11, 145), welle (11, 80; 16, 17; 20, 13), weyl (37, 42. 45), weile (19, 149. 266. 359), weil (19, 21. 234. 269. 385), weyle (19, 118) *adv. wol, gut, recht. Ags.* wel, well.
 wel, wele, wayle (38, 13. 54) *sb. wol, wolsein, heil* (14, 202. 204; 37, 219); *reichtum* (23, 13120).
 wela way (34 III 15), weleaway (16, 19), weyllovey (14, 227) *interj. des schmerztes: ach, wehe! Ags.* wā lā wā.
 welkyn, walkene (14, 236) *sb. wolken* 13, 207; 23, 12502. *Ags.* wolcen.
 welcom, welcome (26, 84), welcokome (38, 320. 324. 328) *part. u. adj. willkommen — compar. welcomer* 17, 183.
 welcomen *sw. vb. bewillkommen* 14, 174; 23, 13334. 13340. 13342. *Ags.* wilcuman.
 welden, walden (23, 13120) *sw. vb. früher st. red. vb. macht haben, in gewalt haben, besitzen* (22, 230. 252); *praet.* weldide *s.* 146, 12. *Ags.* wealdan, gewealdan.

- weldere *sb.* gebieter *s.* 152, 21; 156, 24; 157, 20.
 welfare *sb.* *wolergehen* 50, 11.
 wellande = weldande 11, 15 *anm.*
 welle *sb.* quelle, ursprung. *Ag.* well, wella.
 wellyn *sw. vb.* kochen, aufwallen 32, 17 *anm.*
 welsum *adj.* selig, glücklich *s.* 150 5 (*compar.* welsumere).
 welthe (31 I 7), welpe, weelpe (7, 88) *sb.* wolfahrt (38, 299), glückseligkeit, reichthum. *Vgl.* *Prompt. Parv.* 521.
 welwen *sw. vb.* welken, vertrocknen *s.* 171, 11. *Vgl.* *Halliv. D.* welowe 922.
 wem *sb.* flecken (8, 13; 14, 131), beschädigung (24 I 113). *Ag.* wam, wom.
 wemen *s.* woman.
 wenche *sb.* mädchen 14, 113; *s.* 173, 70; 174, 72. 73. 74 u. *s.* *Vgl.* *Müller Etym. W.* weneb.
 wenden *sw. vb.* wenden, sich wenden, sich bewegen, gehen (1 Ps. 142, 105; 10, 102; 12, 167). *Praet.* wente (2, 14; 8, 50 u. *s.*), wende (22, 259); *part.* went (7, 18). *Ag.* wendan.
 wene *sb.* wahn, zweifel (38, 55), meinung. *Ag.* wën.
 wenen *sw. vb.* wännen, meinen. *Ag.* wënan.
 wenge *s.* winge.
 wengyn *s.* vengen.
 went *s.* wenden.
 wente *sb.* pfad, weg 25, 605 *anm.*
 wepen *urspr. st. red. vb.*, *Altengl. meist sw. vb.* weinen. *Praet.* wept (24 II 150), wepte (50, 230), weptyn (10, 36). *Ag.* wëpan.
 wepyng *vbsb.* weinen.
 wer *adj. u. adv.* schlechter, schlimmer 19, 269 *anm.* *Vgl.* worse.
 werk *sb.* werk, arbeit. *Ag.* weore, were.
 werchen, werken *s.* wirken.
 werchere *sb.* arbeiter *s.* 152, 22.
 werd, werdle, werdly *s.* world, worldly.
 werdsystyr *sb.* schicksalschwester, schicksalsfrau. *Vgl.* *Ag.* wyrd.
 were *sb.* sumpf, gewässer 23, 13160 *anm.* *Ag.* wer.
 were (22, 222) *s.* where.
 were, wer, wern *s.* ben.
 were *sb.* *s.* werre.
 weren *sw. vb.* tragen, bei sich führen 19, 355; 24 I 139. *Ag.* werian.
 wery (13, 163), very (28, 1166) ermüdet, müde. *Ag.* wërig.
 werien *sw. vb.* ermüden, quälen, sich quälen 25, 584; 27, 4287. *Ag.* wërigean.
 werynesse *sb.* ermüdung.
 werle *s.* world.
 wernen *sw. vb.* abschlagen, verweigern 18 I 31; 22, 305. *Ag.* wyrnan.
 werray, werre *s.* vereye.
 werre (2, 47; 14, 110), were (23, 13144), warre *sb.* streit, krieg, kampf. *Vgl.* *Müller Etym. W.* war.
 werrepen 16, 83 *s.* *anm.* Vielleicht steht auch werrepen = werreden?
 werryen (21 I 2), werren (42, 92), warrayen (19, 149; 32, 25) *sw. vb.* kriegem, kriegen führen 16, 238; 17, 117. *Vgl.* *Prompt. Parv.* 522.
 werrynge *vbsb.* kriegführung, kampf.
 werð *s.* vers.
 werse, werste *s.* worse.
 werwolf *sb.* werwolf, mensch (wer), der in einen wolf verwandelt ist.
 wes *s.* ben.
 west *sb.* westen. *Ag.* west.
 westside *sb.* westseite, westen.
 westward *adv.* westwärts, nach westen.
 wete *adj.* nass, feucht. *Ag.* wät.
 weten *sw. vb.* netzen, befeuchten 28, 1192. *Ag.* wëtan.
 weten *s.* witen.
 weper *sb.* widder. *Ag.*
 weper *adv.* *s.* whyder.
 wexen *s.* waxen.
 wh *s.* auch quh ... qw ...
 whan, whanne, when, whenne, quhen, qweue *conj.* wann, wenn, zur zeit wann, da — whan that derweil dass. *Ag.* hwænne, hwonne.
 whar, where, wher, where, quhar (19, 354. 358. 371) *adv.* wo — where as (*vgl.* *anm.* zu 24 I 299). *Ag.* hwar, hwær.
 whas (27, 4342) = was *s.* ben.
 what, quhat (19, 224. 421) *frag. pron.* was; was für ein (10, 41). — *unbest. pron.* was, etwas; what ... what etwas ... etwas, teils ... teils (24 I 46; II 51). *Neutr.* zu who. *Ag.* hwæt.
 whatsoever *unbest. pron.* was nur immer.
 whedyr *s.* whider.
 whedyr *s.* wheper.
 whele, wheel, whiel (15, 50. 178; 43 I 1) *sb.* rad. *Ag.* hweól.
 whelp *sb.* junger hund 24 II 145. *Ag.* hwelp, hwylp.
 whom = whom *s.* who.
 when *s.* whan.
 whens (41, 14. 131), whennes (*s.* 144, 10), whennus (*s.* 145, 11) *adv.* woher, von wo.
 wher, where *s.* whar.
 wherby *adv.* wodurch.
 where = whether 14, 295 (*anm.*); 24 II 233; *s.* 171, 40. 41 (*anm.*).
 where (35, 9. 22. 36) = were *s.* ben.
 whereuer *adv.* wo immer.
 whereso *adv.* wo immer. — where-soener *wo auch immer.*
 wherfor, quharfor (19, 305) *adv.* weshalb.
 wheryn *adv.* worin.

- whereof *adv.* *woron*.
 wherupon *adv.* *worauf*.
 where *sb.* *waizen* 46, 48. *Ags.* *hwâte*.
 wheper ... oper ob ... oder ob 22, 286; wheper ... or ob ... oder ob 9, 11.
 whetten *sw. vb.* *wetzen* s. 162, 15. *Ags.* *hwettan*.
 why, whi, wy (15, 159) *adv.* *warum*, *weshalb*. *Ags.* *hwi* *vgl.* who, what. *whieh* s. while.
 whyder (13, 202), whedir (50, 373), wither, wheper (50, 244) *adv.* *wohin*. *Ags.* *hwider*.
 whiderward *adv.* *wohinwärts*, *wohin* 22, 223.
 whil, while, whyll *conj. da. weil* (1 Ps. 129, 38), *während* (30, 5 u. s.), *so lange als* — *auch* *whiles*; while, *whiles* that (16, 43; 24 I 69; 28, 1262) *in gleicher bedeutung*.
 whil, while *sb.* *weile*, *zeit*. — *whilom* (16, 112), *whilon* (15, 335; 18 I 1) *adv.* *einst, vor zeiten*. *Ags.* *hwil* u. *hwilum*. *plur.* *hwilum*.
 whilk (27, 4195), which, wych (10, 10, 13, 44, 66; 28 oft), whech (49, 2, 4), whysche (35, 75) *frag. pron. wer, welcher; und relat. pron. welcher* (*von personen*, z. b. 6, 53, *und dingen gebraucht*). *Auch verstärkt* the *whiche* (z. b. 11, 49). *Ags.* *hwile*.
 whilom s. *whil sb.*
 whippe *sb.* *peitsche*. *Vgl.* *Prompt. Parv.* 524.
 whysche s. *whillk*.
 whit, whyte *adj. u. subst. weiss; weisse farbe* (35, 56). *Ags.* *hwit*.
 whiten (22, 304) = *witen tadeln*. s. *anm.* 22, 261.
 who, quha (19, 391) *frag. und bezügl. pron. wer, welcher. Gen.* *whos*, *whose* (s. 162, 25; 163, 26, 27), *whoos* (6, 3), *whois* (28, 1175); *dat. u. acc.* *whom*, *wham* (22, 314), *whem* (35, 41). *Neutr.* *what*, *quhat* (19, 221, 421). *Instrum.* *why* u. *hu*, *hou*. *Ags.* *hwâ*, *hwæt*. *whoso* *unb. pron. wer auch*.
 wy s. *wye*.
 wy s. *why*.
 wicked, wickid, wykkyt (19, 195) *adj.* *schlecht, böse, verrucht*. *Prompt. Parv.* 527.
 wickedli, wikedly (45, 226), wickidly, wykkytly (19, 222) *adv.* *übel, schmähtlich*.
 wykkednesse (14, 411), wickidnesse (s. 148, 25) *sb.* *schlechtigkeit, bosheit*.
 wych s. *whilk*.
 wycheecraft, wiccheecraft *sb.* *zauberkraft, zauberkunst* 23, 13237. *Ags.* *wiccecraft*.
 wycht s. *wigt*.
 wide *adj. u. adv. weit*. *Ags.* *wid*.
 wyde wod *sb.* *wittventum* 10, 66. *Ags.* *wudewanhâd* *Leo Gl.* *Vgl.* *auch* *wedowe*.
 wye s. *wige*.
 wif, wiif (22, 375), wiff (45, 8), wiue (22, 242) *sb.* *weib, frau; plur. wines*. *Compos.* *mit* *man*, *mon* s. *woman*. *Ags.* *wif*.
 wige (22, 239), wye (13, 206; 14, 320; 22, 208), weizh (22, 251) *sb.* *krieger, mann, mensch*. *Ags.* *wiza*.
 wigt (14, 204, 215), wyght (10, 59; 25, 560), wygth (35, 30) *sb.* *wesen* (14, 228), *mann* (8, 35), *mensch*: *every w. jedermann* (10, 59; 25, 560; 35, 30); *no w. niemand* (14, 204, 215, 226; 16, 32; 41, 246); *oper w. jemand anders* (15, 315). *Ags.* *wiht*.
 wigt, wyght (19, 370, 401) *adj.* *tapfer, mutig*. *Vgl.* *Stratm. D.*
 wigtly *adv.* *sehr, heftig* 22, 265.
 wyl *unr. vb.* *Praes. I. u. 3. sing.* *wil* (1 Ps. 129, 36), *wol* (22, 238, 357; 25, 614), *wole* (7, 8, 25, 26); 2. *pers.* *wylt* (12, 82), *wolt* (2, 54; 22, 324); *plur.* *wylle* (3, 19; 12, 83), *welle* (50, 309), *wull* (35, 1), *wole* (1 Ps. 142, 82), *wolen* (7, 27). — *Praet.* *wolde*, *wolden* (7, 50 u. s.), *wold* (*plur.* 7, 58), *woulde* (38, 72, 143, 260), *would* (38, 118, 134), *wulde* (35, 99); *wald* (19, 11, 310, 321, 427). *Ags.* *wile*, *wille*; *wolde* u. *Nordh.* *walde*.
 wilde *adj. wild*. *Ags.*
 wildnesse *sb.* *wildnis* 32, 34.
 wyle *sb. list, betrug* 20, 151; 23, 13118, 13127, 13229, 13251. *Ags.* *wil* (*vgl.* *flyzewil*).
 wilful *adj.* *eigenmächtig* 17, 107.
 wilfully *adv.* *mit willen, absicht*; *willig*.
 will *adj.* *verlassen* 19, 323, 348 *anm.*
 wylle, wyll (19, 213), wil (2, 4) *sb. wille, willkür*. — *at my wille zu meinem willen, untertänig* (8, 42); *hane at w. zu willen haben, untertänig* (8, 5). *Ags.* *willa*.
 willen *sw. vb.* *umherirren, umhertreiben* 23, 13160 *anm.*
 wilnen *sw. vb.* *wünschen, begehren* 22, 265, 301. *Ags.* *wilnian*.
 wyn *sb. wanne, freude*. *Ags.* *wynn*, *wyn*.
 win, wyne *sb. wein*. *Ags.*
 wynken *sw. vb.* *mit dem auge zwinkern, blinzeln* (15, 381); *ein zeichen geben, winken*. *Ags.* *wincan, wincian*.
 wind, wijude (9, 9) *sb. wind*. *Ags.*
 wynde *sb. winde, maschine* 24 I 176. *Vgl.* *Müller Etym. W.* *wind*.
 winden *st. uhl. vb.* *I. winden*. *wickeln* (42, 30); *umherdrehen*. *wenden*; (*in gedanken*) *wenden*, *überlegen*, *überdenken* (37, 54). *Ags.* *windan*.
 wyndow *sh. fenster*. *Altn.* *vindauga*.

winen *s.* winnen.
 winge, wenge (46, 114) *sb.* flügel, schwinge. *Vgl.* *Stratm. D.*
 wyunen, wynen, wonen (38, 187) *st. abl. vb.* 1 gewinnen, erreichen, erlangen (19, 351; 20, 125. 130; 23, 13166 *ann.* 24 II 316. 318); *w. to sich an etwas heraukmachen, etwas erreichen; auch: sich wegmachen, gehen* (*ann.* zu 23, 12532 u. 23, 13118. 13127. 13241); *w. to fote auf die füsse bringen* (23, 12538). *Ags.* winnan.
 wyunnyng *vbsb.* gewinn.
 winter (18 II 17. 24), wyntir (17, 193; 20, 49), wintur (23, 12464. 12474. 12488), wiutur (23, 13373) *sb.* winter, jahr (5, 2; 14, 133. 293); *plur.* wintre (14, 281), wyntir (17, 111; 20, 49). *Ags.*
 wipen *sw. vb.* mischen, abwischen (10, 120; 18 I 50). *Ags.* wipen *Leo Gl.*
 wyrken (27, 4100. 4148), wirkkyn (27, 4101), wyrk (20, 59), wirchen (27, 1093), werken (17, 86; 37, 96; 41, 358), werchen (s. 158, 20), worchen (22, 257. 307) *sw. vb.* wirken, handeln; ausführen, verfertigen. *Praet.* wrogt, wrougte (14, 236); *part.* wroght (12, 38), wrought (37, 90), wrowgt (11, 96), vroght (28, 1226).
 wirchipe *s.* worshyp.
 wirkynge *vbsb.* wirkung 17, 149.
 wyre *sb.* draht. *Ags.* wir.
 wysage *s.* visage.
 wischen, wisschen (15, 115. 120; 35, 104) *sw. vb.* wünschen, verlangen. *Ags.* wyscan.
 wisdom, wisdam (s. 144, 28; s. 146, 5. 19) *sb.* weisheit, klugheit 15, 516. *Ags.* wisdöm.
 wise, wyß (19, 266. 370. 401), wijs (s. 147, 36; 149, 44) *adj.* weise, klug. *Ags.* wis.
 wise, wyß (20, 62) *sb.* art u. weise; oberwyse anders; on all wise auf jeden fall (23, 13334). *Ags.* wise.
 wisely, wisly *adv.* weislich, voll weisheit.
 wisen (22, 172), wissen (23, 13229) *sw. vb.* den weg weisen, zeigen, sich zeigen; unterweisen, erziehen. *Ags.* wisian.
 wiste *s.* wyten.
 wit = with z. b. 27, 4133.
 wit *adj. u. adv.* schnell, beweglich 43 II 32 *ann.*
 wit, witr (14, 232; 24 I 195), vytt (35, 47) *sb.* witz, verstand, sinn, denken, schlauheit 19, 344; 23, 13118. 13127. 13251. *Ags.*
 witen *st. abl. vb.* V tadeln, vorwürfe machen 15, 263. *Ags.* witan.
 witen *sw. vb.* bewachen, hüten, 22, 176. 257. 302. *Ags.* witian.
 wyten (14, 207. 209), weten (23, 13259) *praeteritopraes. vb.* wissen, verstehen.

Praes. sing. 1. u. 3. wat (19, 178 u. s.), wate (27, 4201), wot (22 oft); 2. wittow (mit *pron.* 22, 375); *plur.* witen (s. 153, 35); *part.* wityng (s. 173, 58). *Praet.* wiste, wist (13, 163; 15, 108; 22, 375; 27, 4205 u. s.), *plur.* wisten, westene (50, 172); *part.* wist (7, 41; 24 I 252). *Ags.* wät, wiste.
 witerly, witterly (14, 207. 227) *adv.* gewislich (22, 229. 305. 316). *Zu Alln.* witr.
 wip, wiht (18 I 9; 20, 69. 83), wit (27, 4133) *praep. mit, nebst; durch (mittel), bei, auf; in bezug auf* (23, 13150). *Ags.*
 wital *adv.* zugleich, auch noch, daneben.
 withdrawn *st. abl. vb.* IV entziehen, wegum (von from 1 Ps. 142. 59; 2, 7; 17, 92. 102; 26, 133; 28, 1233).
 wither *s.* whyder.
 wipholden *st. red. vb.* zurückhalten 2, 35; 15, 262; 22, 192.
 withine, withinne I *adv.* darinnen, hinein (15, 360) — II *praep.* in, darinnen in.
 withouten, withoutyn, withowte I *adv.* aussen, ausserhalb. — II *praep.* ausserhalb von (50, 194); ohne. — withoute forth (oft in No. 40) = foris.
 withsagen *sw. vb.* widersprechen 19, 210.
 wipstonden *st. abl. vb.* IV widerstehen 15, 526.
 wytnesse *sb.* zeuge, zeugnis 14, 132. 230. 235; 34 I 21. *Ags.* gewitenis.
 witnessen *sw. vb.* bezeugen 14, 240. *Nengl.* witness.
 witnessyng *vbsb.* zeugnis s. 168, 76.
 wytrin *sw. vb.* unterrichten 20, 154. *Schott.* witter, wytrin. *Vgl.* *Jamies, Scot. D.*
 witsonene *sb.* pfingstabend, abend vor pfingsten 50, 396.
 witsonide *sb.* pfingstfest 50, 391. *Vgl.* *Nengl.* whitsuntide u. *Müller Etym. W.* unter white.
 witt, wytte *s.* wit.
 witterly *s.* witerly.
 wlaffyng *vbsb.* stottern, stammeln 47, 13 *ann.*
 wlaten *sw. vb.* eckel empfinden über, etwas verachten s. 146, 42. *Ags.* wlatian, wlatian.
 wlatful *adj.* widerlich 47, 57. *Zu Ags.* wlaete, wlaette.
 wo *sb. u. adv. s.* wa *sb. u. adv.*
 woke, weke (23, 13230) *sb.* woche. *Ags.* wuce.
 wode *adj.* wild, wahnsinnig (23, 13186); *compar.* wodder (13, 162). *Ags.* wöd.
 wode, woode, wod *sb.* holz, gehölz, wald. *Ags.* wudu.
 wodely *adv.* wild.

wodenes, wodnesse *sb. wildheit, wahn-*
sinn (s. 170, 36; 43 II 17). *Ags. wōdnis.*
 wofull *s. wafull.*
 woyden *s. voyden.*
 wolde *s. world.*
 wolf *sb. wolf. Ags. wulf.*
 wolle *sb. wolle. Ags. wull.*
 woman *s. wumman.*
 wombe, wame (20, 172) *sb. mutterleib.*
Ags. wamb, womb.
 wommanhede *sb. weiblichkeit. Vgl.*
wumman.
 wommanysshe *adj. weiblich* 15, 495.
 wommanly *s. wummanly.*
 wonde *s. wounde.*
 wonden *sw. vb. zaudern, sich scheuen*
 22, 275. *Ags. wandian.*
 wonder, wondre (16, 96), wonþer (11
 u. 12) *sb. wunder, wunderbares ding*
 (47, 76); *verwunderung* (22, 229; 24 I
 191) — wonder, wonþer *verstärkt*
sb. wonder-cruelnesse = wunderbar
grosse grausamkeit (18 I 31), -swye
 (15 II 3), — wonder thing, wonþer
 thing = *wunderbares ding* (15, 411;
 24 I 240); *auch adj. wonderdrale =*
sehr trocken (26, 164), -nere (36, 677),
 -weill (19, 394), -sterne (26, 81), -streng,
 -thredbare (= *fadenscheinig* 26, 90),
 -will (19, 323), -wroþ (15, 365). *Mit*
wonþer: -colde (12, 59), -grete (12,
 102), -hye (11, 4). *Ags. wundor.*
 wonderfull *adj. wunderbar.*
 wondirliche (22, 345), wondyrlly (19,
 296) *adv. wunderbar, sehr.*
 wondren *s. wundren.*
 wone *sb. wohnung* 27, 4205. *Ags. wun-*
stede, wun-stow.
 wone *sb. gewohnheit* 16, 189; 25, 647.
Ags. wuna, gewuna.
 wonen *s. winnen.*
 wonen, wonnen (35, 95) *sw. vb. sich*
aufhalten, wohnen (11, 175; 47, 5. 6).
Ags. wunian.
 wonen *sw. vb. gewöhnen* 47, 94. 165.
Part. u. adj. wont (25, 660. 662; 43 II
 3. 71), wount (19, 220) *gewohnt. Ags.*
gewunian.
 woning *vbsb. wohnen, wohnung* 35, 63.
 wonne *s. wan.*
 wont, wount *s. wonen.*
 wonten *s. wanten.*
 wonþer *s. wonder.*
 wor (25, 1177) *wäre gewesen s. ben.*
 worchen *s. wirken.*
 word, wrd (s. 144, 1. 13; 152, 2. 3. 4
 u. s.). *Ags.*
 worldli *s. worldli.*
 world, world (19, 125. 404), werld (41,
 224), werlde (41, 160), werdle (37, 182),
 worde (16, 45), wolde (37, 15), werd
 (10, 18) *sb. welt. Ags. weorold, wo-*
rold.

worldli (7, 85), wordli, woordli, werdly
 (10, 7) *adj. u. adv. weltlich.*
 worm *sb. wurm, schlange. Ags. wyrm.*
 wors, werce, wer (19, 269 *anm.*) *adj. u.*
adv. schlechter, schlimmer; superl.
 worste, warste (19 *öfters*), werste (s.
 144, 22; 145, 23; 150, 17). *Ags. wyrssa,*
wyrs; wyrsta, wyrsest, wyrst, wyrrest.
 worschip (9, 40), worshyp (3, 26), wor-
 chip (23, 12535). vorschip (28, 1179),
 wurship (50, 72), wrshepe (s. 154, 3),
 wirchipe (27, 4100. 4324) *sb. verehrung,*
anbetung, würde, ehre, ehrerbietung.
Ags. weorðscipe, wyrðscipe.
 worshipen (35, 85), worshippen (21 II
 28; 45, 25), worsshippen (23, 13377),
 wurehepyn (37, 196. 233. 249), wure-
 cheppyn (37, 258), wurehynen (37, 60)
sw. vb. verehren, ehrerbietung, an-
betung erweisen. Vgl. Prompt. Parv.
 532.
 wort *sb. wurzel, kraut. Ags. wyrt.*
 worth *adj. wert* 19, 303. *Ags. wyrð.*
 worthen *st. abl. vb. I werden* (27, 4059.
 4105), *auch mit to = zu etwas wer-*
den (22, 327), *mit part. pass. verbunden*
 13, 200. *Ags. weorðan.*
 worthy (6, 65 u. s.), wurthy (10, 87),
 wourthy (37, 90), wrthi (s. 160, 3),
 wrthey (16, 90) *adj. würdig, wert. Vgl.*
Prompt. Parv. 535.
 worthynesse *sb. würdigkeit, ehre. Vgl.*
Prompt. Parv. 535.
 wot, woot, wotte *s. witen.*
 wown *sw. vb. jemand um etwas an-*
gehen, werben 17, 188. *Ags. wōgan*
(Bosw. D.), āwōgian (Leo Gloss.)
 wp *s. up.*
 wrache (13, 185), wreche (2, 35) *sb.*
rache. Ags. wracu.
 wrang (19, 177. 209), wrong *sb. unrecht.*
Vgl. Stralm. D. u. Müller Etym. W.
 wrappen *sw. vb. einhüllen, umwickeln*
 26, 109. *Part. iwrapped* (24 II 161).
Vgl. Müller Etym. W.
 wrath (19, 201), wroþ *adj. erzürnt, er-*
grimmt, wild. Ags. wrād.
 wrathe, wreth (19, 167) *sb. zorn* (s.
 156, 9. 18; 164, 22). *Ags. wrād, wræð.*
 wrathen (s. 156, 18), wrappen (2, 34),
 wrethyn (19, 425), wreythen (19, 165)
sw. vb. erzürnen, ergrimmen. Ags.
wrāðian.
 wrathful *adj. zornig, grimmig.*
 wreche (7, 66), wrech (13, 196), wrieche
 (27, 4186) *adj. u. subst. elend, un-*
glücklich: unglücklicher mensch. Ags.
wræcca, wrecca.
 wreched, wrechyd, wrechyt (19, 235),
 wrechid (s. 153, 13) *adj. elend, nichts-*
würdig. Engl. wretched.
 wrechidnesse, wrechitnes (19, 224)

- sb. nichtswürdigkeit. Vgl. Prompt. Parc. 533.*
 wreken, wreken *st. abl. vb.* III rächen 38, 99; *part.* wroke, ywroke 14, 388; 25, 589. *Ags.* wrecan.
 wreth, wrethyn *s.* wrath, wrathen.
 wriche *s.* wreeche.
 wryen *sw. vb.* sich drehen, wenden 15 I 30. *Ags.* wriġian.
 wringen *st. abl. vb.* I ringen 27, 4287. *Ags.* wringan.
 writ *sb. schrift. Ags.*
 writen *st. abl. vb.* V schreiben. *Praet.* neben wrate, wroot auch *plur.* wrayt (19, 148); *part.* wryttyne (20, 182), iwrite. *Ags.* writan.
 wrythen *st. abl. vb.* V drehen, umdrehen 24 I 119. *Ags.* wriðan.
 wrythen *sw. vb.* sprossen, wachsen 27, 4323. *Ags.* wriðian u. wriðan, neben wridian, wridan.
 wroȝte *s.* wirken.
 wrong *s.* wrang.
 wrongfully *adv.* mit unrecht.
- wroten *sw. vb.* schnüffeln, schnobbern, scharren 41, 176 *ann.*
 wroth *s.* wrath.
 wrouȝte *s.* wirken.
 ws (19, 343) = us *s.* we.
 wumman, woman (20, 27. 76); *plur.* wummen, women, wymmen (*s.* 164, 6), wemen (20, 22. 23) *sb.* weib, frau. *Ags.* wifman, wifmon.
 wummanly (10, 40), wommanly (24 II 140; 25, 577) *adj. u. adv.* weiblich.
 wounde, wonde (27, 4305) *sb.* wunde. *Ags.* wund.
 wunden *sw. vb.* verwunden. *Ags.* wundian.
 wndren (*s.* 152, 15), wondren (*s.* 153, 59) *sw. vb.* bewundern, sich wundern über. *Ags.* wundrian.
 wurchepen, wurchyp *s.* worschepen, worschip.
 wurd, wrd *s.* word.
 wurshepen, wurship *s.* worschepen, worschip.
 wurthy, wrthy *s.* worthy.

X.

- x steht statt se, sh: xal = seal, seel, shal (37, *einl.* 4. 20. 42. 129); xalt = shalt (37, 143. 219), xuld = shuld (33, 7. 8. 9. 10; 37 *einl.* 8), xulde = schulde (37 *einl.* 3. 68. 127).

Druckfehler.

*Mehrere druckfehler finden sich schon in den Anmerkungen berichtigt.
Ausser diesen lese man noch:*

s. 105, v. 664 sone statt sonne.

s. 219 in der zeilenbezeichnung l. 180—195 st. 10—25.

s. 256 in der überschrift l. 19 st. 17.

s. 264 anm. zu v. 287 l. anm. zu 12502 st. 12512.

s. 269 anm. zu v. 521 l. bruder des Troylus st. bruder des Pandarus.

s. 313 in der überschrift l. 49 st. 48.

s. 320, z. 33 l. Lev. Man. st. Leo. Man.

Mit vorliegendem glossare ist der zweite teil meines 'Allenglischen lesebuches' und damit das ganze werk zu ende gebracht.

Eine tabellarische übersicht der Allenglischen literatur nebst einem abrisse der laut- und wortbiegungslehre des Allenglischen soll sich gelegentlich noch daran anschliessen, um dem anfänger die erlernung der grammatik zu ermöglichen. Wer sich eingehender mit grammatik und literaturgeschichte der Allenglischen zeit beschäftigen will, muss aber auch dann noch zu Koch oder Mätzner und zu Ten Brink greifen.*

Der zweite teil meines lesebuches ist im allgemeinen in gleicher weise wie der erste eingerichtet, nur kamen ihm manche bei ausarbeitung des früheren bandes gemachte erfahrungen zu gute. Ein bedeutender unterschied gegen den ersten teil besteht darin, dass alle darin enthaltenen texte, welche nicht von der 'Early English Text Society' veröffentlicht sind, nach den handschriften von mir gegeben wurden und zwar die allermeisten nach meiner eignen lesung. Dass dadurch meine texte durchaus zuverlässig geworden seien, bilde ich mir nicht ein: ich habe selbst schon zu viele drucke berühmter herausgeber mit den handschriften verglichen, um nicht zu wissen, wie leicht trotz der grössten sorgfalt sich immer wieder fehler einschleichen. Aber möglichst zuverlässige texte glaube ich allerdings zu liefern. Da No. 45 anerkannt schlecht von Wright herausgegeben wurde, so druckte ich dasselbe nach der hs., trotzdem es in einer ausgabe der 'Early English Text Society' vorliegt.

Die anordnung der stücke ist genau dieselbe wie im 1. teile. Auf wunsch mehrerer freunde setzte ich die bezeichnung der hss. oder den titel des druckes, woraus ich die texte entnahm, gleich unter die überschriften. Hieraus wird man leicht ersehen, dass von den 50 im buche enthaltenen stücken 24 aus den manuscripten abgedruckt sind, darunter einige zum ersten male. Bei herstellung des textes verfuhr ich auch diesmal möglichst conservativ, nur in ganz wenigen fällen wurde geändert. Einen kritischen apparat für die stücke zu geben, lag, als über den rahmen eines lesebuches gehend, ausser meinem plane. Ich begnügte mich im allgemeinen den text nach einer guten hs. zu geben, nur selten wurden

** Ich bemerke ausdrücklich, dass dies ebenso wenig eine Allenglische literaturgeschichte geben soll, als mein bereits angekündigtes 'Angelsächsisches quellenbuch' eine Angelsächsische.*

noch andere herbeigezogen. Auf die stücke folgen erklärende anmerkungen die manche dunkle stellen ausführlicher als dies im glossare geschehen konnte, erklären und auf manche eigentümlichkeiten des Allenglischen aufmerksam machen sollen. Ich hoffe, dabei das rechte mass gehalten zu haben. Anzunehmen ich hätte überall das richtige getroffen, bin ich weit entfernt, doch schmeichle ich mir, dass selbst solche, welche sich schon viel mit Allenglisch beschäftigt haben, doch hie und da noch eine belehrung daraus schöpfen können. Da über die vollendung des buches längere zeit vergieng, so finden sich einige meiner erklärungen in den 'anmerkungen' im glossare widerrufen. Ich mache darauf die herren kritiker ganz besonders aufmerksam.

Im glossare zum ersten theile gab ich die etymologie nur bei ungewöhnlichen wörtern oder wenn dieselbe lautlich interessant. Im 2. theile dagegen findet sich bei jedem worte das stammwort, nur ableitungen und zusammensetzungen wurden davon ausgeschlossen. Auch das vorliegende glossar beschränkt sich auf den wortschatz des theiles, zu dem es geschrieben wurde, doch hoffe ich, dass man mit hilfe desselben auch andre nicht zu schwere texte lesen kann.

Ueber die anordnung der wörter seien noch einige bemerkungen angefügt. c, k stehen gleichwertig unter c. Unter f finden sich auch v, u soweit diese Germanischem f entsprechen, Romanisches v steht vor w. Bei g wurde g und consonantisches y hinzugefügt, da sich diese nicht trennen lassen. i und vokalisches y wurden als gleiche laute behandelt, j folgt auf i. ou steht in Romanischen wörtern unter o, in Germanischen dagegen unter u. q und qu gelten gleich, ebenso sch und sh. Bei t wurden þ, th vor ti eingefügt. u, vokalisches v und w (wie vp, wp) sind untereinander gemischt gegeben. Ein doppelvokal steht gleich dem einfachen (z. b. woot nach wos nicht nach won). Die infinitive wurden alle, wenigstens an erster stelle mit n angesetzt, obgleich sie vielfach in den abgedruckten denkmälern schon ohne n stehen. Bei schwierigeren verbalformen gab ich verweise, dass sich auch der anfänger bald leicht finden wird.

Während des druckes des 1. theiles war ich zum theile ausser landes. Dies war damals der grund, weshalb ich die vorrede von 'London' aus unterzeichnete. Da ich die correcturen des 2. theiles alle in Deutschland las, so ist der druck dieses theiles ein sorgfältigerer. Besondere aufmerksamkeit verwendete ich auf die citate des glossars und glaube, dass diese verweisungen möglichst genau sind.

Es liegt mir nun noch die angenehme pflicht ob, den männern öffentlich zu danken, deren werke ich beim ausarbeiten meines lesebuches mehr oder weniger benutzte.

Für die texte fühle ich mich wie beim ersten theile besonders den drei bedeutendsten herausgebern der 'Early English Text Society', den herren Frederick J. Furnivall, Rev. Richard Morris und Rev. Walter Skeat zu danke verpflichtet, besonders aber letzterem für seine trefflichen bemerkungen zu den 'Visions concerning Piers the Plowman'. In den anmerkungen wurde öfters Zupitza's ausgabe des 'Guy of Warwick' benutzt. Für die ausarbeitung des

glossars waren besonders wichtig: Mätzner's *Altenglisches Wörterbuch*, ferner Eduard Müller's *Etymologisches wörterbuch der Englischen sprache*, endlich Stratmann's *Dictionary of the Old English Language* (teils in 2., teils schon in 3. auflage). Vor allen Stratmann, der das einzige vollständige wörterbuch des Altenglischen bis jetzt geliefert hat, spreche ich meinen dank aus.

Die kritik, soweit sie nicht durch persönliche interessen beeinflusst wurde, sprach sich günstig über den ersten teil meines lesebuches aus. Auch sonst erhielt ich viele zeichen der zustimmung von verschiedenen seiten. In bälde wird eine bearbeitung meines lesebuches für Amerika erscheinen. Ich hoffe also, dass der zweite teil die alten freunde wiederfinde und neue sich dazu erwerbe, dagegen misgünstigen kritikern aus dem wege gehe und so sei dem werke ein Altenglischer vers als geleitsgedicht mitgegeben:

*Go, lytil quayer, submytte you euery where
 Vnder correction of benyuolence!
 And where enuye is, loke ye come not there.
 For ony thinge kepe your tretye theus!
 Enuye is ful of frowward reprehens
 And how to hurte lyeth euer in a wayte:
 Kepe your quayer, that it be not ther bayte!*

Leipzig, im august 1880.

Richard Paul Wülcker.









